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THE

BAPTIST MAGAZINE

FOR

1854.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XLVI.

(SERIES IV., VOL. XVII.)

"Speaking the truth in love."—EPHESIANS iv. 15

LONDON:

PUBLISHED BY HOULSTON AND STONEMAN,

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PREFACE.

THE seventeenth volume of a series conducted on the same principles, and under the management of the same individual, can scarcely require any prefatory sentences. The custom of writing a paragraph to be placed at the commencement of each volume may not however be useless, if it serve to remind the editor of his responsibility. It was for the promotion of the interests of the Redeemer's churches that the Baptist Magazine was originally called into existence; and it is only in proportion to its efficiency in the advancement of those interests that it can have His approbation. The duties of its editor cannot be discharged properly by any man who does not realize the solemnity of his position. On his integrity, faithfulness, and skill, it depends, in a considerable degree, whether the work shall or shall not be an effective instrument for the accomplishment of the most important purposes. As, year by year, the time draws nearer for rendering his final account, it is increasingly desirable that he should cultivate that frame of mind which the apostle of the Gentiles described as his own, in language which may be para-

phrased thus:—"The estimate formed of me by fallible men is in my view of small importance. I do not indeed venture to pronounce judgment respecting myself. I am not conscious of delinquency; but this does not clear me. He that pronounces the unerring, authoritative, irreversible sentence is the Lord."

Reminded thus of his own responsibility, and grateful for the aid which he continues to receive from some of the best writers of the denomination, the editor again subscribes himself,

The willing servant of Christ's churches and ministers,

WILLIAM GROSER.

14, *Middleton Road, Dalston.*

November 24th, 1854.

REV^D FRANCIS AUGUSTUS COX, D.D. L.L.D.

Hackney

THE

BAPTIST MAGAZINE.

JANUARY, 1854.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART VI.—FROM MARCH TO OCTOBER 13TH, 1801.

Is the reader weary of our narrative? A little more patience, and it will close. We now enter upon the last stage of Mr. Thomas's life, and the facts relating to it which have been preserved in the published records of the Baptist Mission are few indeed.

Mr. Thomas continued to labour earnestly for the spiritual good of both natives and Europeans at Dinagepore. His recovery from the mental disorder to which reference is made in the preceding paper, was complete; and his reason was never again impaired by disease. We mention this, because the very scanty references to Mr. Thomas at this time which were published in the Periodical Accounts, gave the unscrupulous opponents of the mission opportunity to allege that he continued insane till his death. The falsity of this statement was indignantly exposed by W. Cuninghame, Esq., whom we have before spoken of as once a resident at Dinagepore. We shall give a few extracts from his letter, which bears testimony, not only to the soundness of Mr. Thomas's intellect, but to his excellence as a man and a Christian. Mr. Cuninghame says, "From the summer of 1796, till May, 1801, I held an official situation in the Company's Civil Service at Dinagepore; and, during the last six months of the period, I had very frequent intercourse with Mr. Thomas, and heard him preach almost every Sunday; and I most solemnly affirm that I never saw the least symptom of derangement in any part of his behaviour or conversation. On the contrary, I considered him as a man of good understanding, uncommon benevolence, and solid piety. In May, 1801, I quitted Dinagepore, and never again

saw Mr. Thomas; but I had more than one letter from him between that time and his death. . . . These letters, which are still in my possession, exhibit no signs whatever of mental derangement. In the last of them he wrote (with the calmness and hope of a Christian) of his own dissolution; an event which he thought was near at hand, as he felt some internal symptoms of the formation of a polypus in his heart. After Mr. Thomas's decease, I had an opportunity of learning the circumstances of it from the late Mr. Samuel Powell, a person whose veracity none who knew him could question: and I never had the smallest reason to believe or suspect that Mr. Thomas was, in any degree whatever, deranged in mind at the time of his death. . . . I am happy thus to make some return for the instructions I received from Mr. Thomas as a minister of Christ, and the pleasure I frequently enjoyed in his society and conversation."

This is more than enough to show that no return of mental malady interfered with Mr. Thomas's usefulness at Dinagepore.* We have little more to tell of his labours there: the information we possess relates to his sufferings and his spiritual exercises.

His health was broken up, and his spirits had been depressed by repeated shocks of severe illness. On the 10th of August he thus recorded the symptoms from which he suffered:—"Very much affected this evening with a palpitation of heart, as though a polypus, or some evil, was forming there, which will soon put an end to this mortal life. A great fulness, and pain about the region of my heart has been more or less felt for several weeks; but to-night it is distressing." About a fortnight after, he wrote thus of his disease:—"My heart is not so much pained this day or two: but the least extra motion brings a fluttering palpitation and distress, which is a death-like sensation I cannot describe."

On September the 6th, while paying a visit at Sadamahal, he wrote in his diary:—"This day let it be recorded, and remembered, O my soul, that the high and lofty One that inhabiteth eternity, hath looked upon thee, and revived the spirit of the contrite. I was brought low, very low. I sought him, and found him not; yet it was but a little, and I found him whom my soul loveth. I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me! Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! O Thou who art able to keep me from falling, keep my soul near; do not depart: let me be filled, and revive, and bring forth fruit, instead of being cut down! Thou hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul. . . . Wait!"

In September, enfeebled and afflicted as he was, Mr. Thomas left Sadamahal and returned to Dinagepore. And how, kind reader, do you suppose this journey of about twenty-four miles, was accomplished? We are told by Mr. Powell that he came on horse-back! "Great part of the country," it is added, "was

* We have established this point here, not because we think it necessary to refute the malignant assertion of Major Scott Waring, that Mr. Thomas "died raving mad in Bengal;" but because even the friends of our mission share in the lack of knowledge respecting the career of Mr. Thomas which he displayed. This may be seen in No. lvii. of the Baptist Tract Society's series; where, in an account of the "Origin of the Baptist Foreign Mission," it is affirmed that Mr. Thomas died of brain fever in Calcutta

then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution." He was attended with great assiduity and kindness by Dr. Gardiner, the Company's surgeon at Dinagepore.

On the morning of the 29th of September he made the last entry in his journal, in the following words: "Still refreshed with a sense of the mercy received yesterday: still more by reading *Gospel Sonnets*. Those are sweet, enlightening, and blessed truths to my soul. O Lord, accept my early thanks, through the Redeemer, in whom thou art so well pleased: and may they never cease to flow from this heart! . . . . '*And the truth shall make you free.*' As the truth maketh a man free, so error brings him again into bondage. We are as prone to error as we are to sin: we slide into it, and know it not, till darkness, fear, doubt, and confusion surround us; and 'tis well if we know it then! How necessary is our Lord's counsel:—'*Take heed of the leaven!*'"

We must now borrow from a letter written by Mr. Powell a touching account of Mr. Thomas's last days. The letter begins:—"You have been accustomed of late to receive gloomy tidings from India; that the plains of Hindustan have been the graves of the missionaries. Soonafter one messenger had announced the death of Mr. Grant, another claimed the attention of your listening ear, and declared the departure of Mr. Fountain. A third followed his steps, and repeated the mournful tale, that Mr. Brunsdon was taken away; and now I have to tell you, Mr. Thomas has put off his armour, and quitted the field of action! . . .

"You knew enough of Mr. Thomas to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy. . . .

"Towards the close of his sickness his pains were exceeding great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to his friends about him. A day or two before his death, he repeated, in a very impressive manner, those lines—

> 'Jesus, lover of my soul,
> Let me to thy bosom fly!'

On mentioning the words:

> 'Other refuge have I none,'

he paused, and expatiated on the ability of Christ to save. 'Yes,' said he, 'we want no other refuge.' I never saw such beauty and force in that hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the Rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, 'O death! where is thy sting?' On the 13th of October, 1801, he breathed his last; and was buried by the side of Mr. Fountain.

"No more shall we see him standing in a circle of Hindus, exhorting them

to repent and believe the gospel. He panted and prayed for their salvation; but their stupidity grieved his heart. Much of his time was spent in preaching to them. No labourer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he; he would often lament his vileness before God, and exclaim, 'None but Christ! None but Christ!'"

It may be well for us now to lay before the reader the opinions on Mr. Thomas's character which were expressed by some of his brethren shortly after his death. Mr. Ward wrote as follows: "Brother Thomas is dead! . . . He died . . . with a hope full of immortality. He had faults: but never shall I forget the time when, after setting Krishna's arm, he talked to him with such earnestness about his soul, and salvation, that Krishna wept like a child. It appears that this preaching led to his conversion. Thus brother Thomas led the way to India, and was the instrument of the conversion of perhaps *the first native*. Brother Carey preached a sermon on the occasion of his death, on November the 8th, from John xxi. 19. 'This spake he, signifying by what death he should glorify God.'"

Mr. Marshman wrote of Mr. Thomas, "When everything is considered, he was a most useful instrument in the mission. To him it is owing, under God, that the Hindus now hear the word of life. His unquenchable desire after their conversion induced him to relinquish his secular employment on board the *Oxford* East Indiaman, to devote himself to that object alone, which ultimately led our beloved society to their engagement in the present mission. Though he was not without his failings, yet his peculiar talents, his intense, though irregular spirituality, and his constant attachment to that beloved object, the conversion of the heathen, will render his memory dear as long as the mission endures."

A more lengthened review of his character was written by Mr. Fuller, who had seen all his correspondence and journals, and had had some personal intercourse with him in England. We cannot do better than lay this before the reader.

Mr. Fuller wrote thus:—"From the first interview that took place between him and the society, which was at Kettering, on January the 10th, 1793, we perceived in him a great degree of sensibility, mixed with seriousness and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realizing application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the ecstatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

"If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching; but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and

pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience." Omitting Mr. Fuller's illustration of Mr. Thomas's readiness in replying to the cavils of his hearers, because we have previously quoted the same anecdote from his journal, we may in place of it relate an accident which we find recorded in the Evangelical Magazine for 1812. "Mr. Thomas was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahman as follows, 'Sahib, do you not say that the devil tempts men to sin?' 'Yes,' answered Mr. Thomas. 'Then,' said the Brahman, 'certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment!' While the countenances of many of the natives discovered their approbation of the Brahman's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, 'Brahman, do you see yonder boat?' 'Yes.' 'Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat,—who ought to suffer punishment? *I* for instructing them, or *they* for doing this wicked act?' 'Why,' answered the Brahman, with emotion, 'you ought *all* to be put to death together.' 'Aye, Brahman,' replied Mr. Thomas, 'and if you and the devil sin together, the devil and you will be punished together.'"

Mr. Fuller continues his account of Mr. Thomas: "When he was [on one occasion] warning them of their sin and danger, a Brahman, full of subtlety, interrupted him by asking 'Who made good and evil?'—hereby insinuating that man was not accountable for the evil which he committed. 'I know your question of old,' said Mr. Thomas, 'I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his guru, you reckon him worse: but what is this,' turning to the Brahman, 'in comparison with the words of this Brahman who reviles God? God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Brahman; yet the murder of many Brahmans does not come up to this: for if I murder a Brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others to do so, I infect, I destroy, I devour both body and soul to all eternity.'——Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them, and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began: 'It has eyes:'—pausing, and pointing with his finger to the eyes of the image; then turning his face, by way of appeal to the people,—'but it cannot see! It has ears:—but it cannot hear! It has a nose:—but it cannot smell! It has hands:—but it cannot handle! It has a mouth:—but it cannot speak; neither is there any breath in it!' An old man in the company, provoked by these self-evident truths, added, 'It has feet; but it cannot run away!' At this, a universal shout was heard: the faces of the priests and Brahmans were covered with shame, and the worship for that time was given up.

"His imagination being in itself lively, and much exercised by conversing with a people who deal largely in similitudes, it became natural to him to think and speak on divine subjects after their manner, and to gather instruction from the common concerns of life. 'If,' says he in his journal, 'I speak an opinion about a trifle, to a man like myself, and he does not yield directly to it, especially in anything wherein I have the advantage of him in knowledge and experience, as in physic and surgery, I feel dissatisfied; and, if I do not speak out, I think in my mind that he is a stupid fellow, an unworthy object for me to lavish my wisdom upon.—But if he be still more inferior, as my child, it is still more provoking.—If he be still lower, as a servant, still the provocation increases. If he be one whom I have saved from the gallows, by bringing him into my service, and have bought and paid dearly for his escape; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persists in it; then is the provocation great indeed.—If he do me mischief, it is worse than all.—If he whom I brought to honour brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ towards us!'

"He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman's house in Calcutta, a captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. 'Now,' said Mr. Thomas, he did this for his own sake only and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!' The captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. 'That, sir,' replied Mr. Thomas, 'makes your case worse! If a man gets intoxicated once, that is bad; but if by a succession of acts he has contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do: and this is the way to forsake it, and to find mercy."

Here we must again interrupt Mr. Fuller's account, to supply a similar illustration of Mr. Thomas's character, written, we believe, by Dr. Marshman, and published in the Friend of India for May, 1818. It is as follows: "In his visits in different families, the talent for conversation which he possessed, united with an unshaken intrepidity whenever religion was in any way assailed, rendered him highly useful. Dining on one occasion with a friend, who had hitherto paid little attention to religion, a gentleman present made a violent attack on divine revelation, which Mr. Thomas instantly met; and the other affecting to quote something from the sacred scriptures, with the view of ridiculing them, which Mr. Thomas knew they did not contain, he insisted that it was not to be found in them. This being disputed, Mr. Thomas begged his friend to silence the dispute by producing a bible. This his friend, with regret, acknowledged his inability to do; having never possessed one, since he had been the master of a family. The feelings

attending this circumstance, with what he had now heard in favour of the scriptures, and Mr. Thomas's subsequent conversation, wrought so powerfully on his mind that he immediately procured one, and began studying it with the utmost diligence; and his steady attendance on the preaching of the word even to his death, and his truly Christian conduct, sufficiently evinced that his search was not vain."

But we must return to Mr. Fuller's memoir, which proceeds:—

"He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment; and even where he had given offence to his friends, a single interview would often dissipate resentment and rekindle former affection.

"His sympathy and generosity as a medical man towards the afflicted Hindus, though a luxury to his mind, often affected his health: and unless gratitude be unknown amongst them, (as it is said they have no word in their language which expresses the idea)—his name will for some time, at least, be gratefully remembered.

"Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in economy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. But when we consider the *affliction* which overtook him in December, 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than to censure him; as little or no doubt remains with us that his unevenness of mind and temper, with other irregularities, proceeded from a tendency in his constitution to that which at length came upon him."

We may illustrate Mr. Fuller's last remark by an extract from his letter to the missionaries at Serampore on hearing of Mr. Thomas's affliction. "Poor brother Thomas!" he writes, "his afflictions, I am inclined to think, account for many of his eccentricities. Those seasons of dejection in which he could do nothing, and which I once thought hard of him for, might be owing to something tending to what has lately taken place."

Those who have read the account of Mr. Thomas presented in the foregoing papers will admit the general correctness of Mr. Fuller's delineation of his character. And surely, as a whole, his character must command our admiration and love. The mention of his faults with which the extract from Mr. Fuller concludes, has, we believe, made a deeper impression than was designed.* Nearly every passing allusion, which has since been made to Mr. Thomas as one of the members of the mission, has adopted the censure, with little of the preceding commendation; and the result is, that our first missionary has been one of the least known of the fraternity to which he belonged. We are far from denying that he was chargeable with the faults Mr. Fuller mentions. We have not excluded from our account of him the particulars of his conduct which appear most deserving of blame. Yet looking at his character as a whole, and even keeping out of sight the important consideration by which Mr.

* How highly Mr. Fuller thought of Mr. Thomas may be gathered from a reference to him in his paper on the "State of the Baptist Churches in Northamptonshire," written in 1813. He there says—"If from each of these churches should proceed only three or four faithful and useful ministers of the gospel—if, especially, there should arise among them only now and then, 'a fruitful bough,' say a Thomas, a Carey, a Marshman, a Ward, a Chamberlain, or a Chater, 'whose branches run over the wall' of Christendom itself, who can calculate the fruits!"

Fuller moderates the weight of his censure, we see nothing in Mr. Thomas's conduct which justifies the neglect into which his memory has been suffered to fall. He had faults! and who of his brethren at home or abroad had or has not? "He was of an irritable temper." So have others been, whose reputation has not been seriously blemished by the fact. He was "wanting in economy:" namely, in that economy which could render the most scanty supplies sufficient for the demands of the very perplexing circumstances in which he was placed. There are not many who could have achieved the difficult task. Had Mr. Thomas been at first unembarrassed by debt, and had he enjoyed the resources of a missionary in the present day, limited as those resources are, perhaps but little would have been heard of his extravagance. But again, he was "more ardent to form great and generous plans than patient to execute them." Here we are at a loss how to decide; because we know not the instances of instability referred to:—to all the primary purposes of a missionary life, our account sufficiently proves that he was faithful to the very end. But we did not intend to become his apologist. We have done what we could to set the facts concerning him before the reader; let him judge for himself. This only will we say; that as he looks over the records we have compiled, he may see this irritable man "behaving and quieting himself, as a child that is weaned of his mother;" this extravagant man, willing to become the mess-mate of the servants on shipboard, that thereby he might go forth to preach the gospel to the heathen at the least possible cost to the society; and this impatient man, "labouring and not fainting, for Christ's name-sake," for fourteen years, before the first Hindu was given to his efforts and his prayers. His record is on high; and it concerns him not what estimate we may be disposed to put upon him.

But it does concern us to render honour to whom honour is due. It concerns the baptist churches in Bengal to remember him to whom, under God, they are indebted for the streams of salvation which now so freely fertilize this dry and barren land. But for him, the baptist mission would have directed its energies to some other country. But for him, its missionaries could not have found place in India. May we not add, that, but for him, the many other missions which have indirectly resulted from the Baptist Mission to Bengal, and which are now mightily influencing the multitudes around us, would not have undertaken this work? We well know, indeed, that if God had not made Mr. Thomas the instrument of commencing all this good, he might and would have found other means of bringing it to pass. But we have to do, not with what *might have been*, but what, in the wisdom of God, *was* the method he adopted.

Before we conclude our sketch of Mr. Thomas we must call attention to his eminent success:—Success which is to be seen, not in the number of converts gathered by his personal ministry, but in the remarkable realization of the hopes he cherished in the early part of his missionary career. We find these stated in a letter to his brother, dated August the 2nd, 1791. After intimating that he would probably visit his native land in the middle of 1792, he adds: "My intention is to make types, procure a press, also a fellow-labourer, and, if I can, establish a fund in London for the support of the work, and also to regain my family, and return after eight months' stay in England." When he wrote this he was alone, striving hard to translate portions of the scriptures, and circulating them in manuscript: no Bengali book had ever been printed,

and suitable type was not yet in existence. The difficulties in the way of the fulfilment of these intentions must have appeared insurmountable, — yet they were surmounted. In due time all the means and all the men needed for the great work were provided, and before his death Mr. Thomas witnessed the accomplishment of more than all he had planned. The scriptures were wholly translated; the New Testament was published; a laborious band of missionaries was in the field; an increasing society of faithful men, at home was pledged to sustain the mission;—above all, God had blessed it, and His word was being glorified in the sight of the heathen. A work was commenced which, as he well knew, shall never be brought to a stand. Still it moves onward, and shall do so until God's purposes of grace towards India are all accomplished. Happy man! Few form plans like his: few are permitted to see their plans so completely successful. In the celebrated words of his illustrious colleague, Carey,—and even before the words were enunciated by Carey,—Mr. Thomas expected great things from God; and attempted great things for God, and He did not disappoint His servant's hope.

It is evident, even from the imperfect accounts we have of him, that Mr. Thomas was a missionary of excellent abilities, as such. We may question if his superior as a preacher to the Bengalis has yet appeared. Powerful were the impressions which, in his happiest efforts, he produced upon his hearers. Who shall say that we know all the immediate results of his labours? May not some of God's hidden ones have been called to the kingdom of his Son by his message? It is very probable that this was the case.

Would that the mantle of Thomas were more evidently with his successors! A double portion of his spirit may well be craved. May it be bestowed upon every present agent of the Baptist Missionary Society in Bengal!

MEMOIR OF MR. WILLIAM POLLARD.

BY THE REV. JAMES WEBB.

Among "the children of men" the period of dissolution varies from the earliest days of infancy to extreme old age. So, with respect to "the redeemed of the Lord," analogous dispensations of divine Providence remove them hence in widely different seasons of Christian life. Some of them are taken away in the beginning of their sanctified course. They seek mercy and find it, and, anon, their race is run. The blast of death withers them while they are in "the blade." To others a longer pilgrimage is assigned; they have more duties to fulfil, and more trials to undergo; but yet they pass away in the verdure of human existence; they are cut down in "the ear." While another class "wait upon the Lord," and labour in his vineyard through a long series of years They grow grey in his service, and their "hoary heads" become "crowns of righteousness." There is "the full corn in the ear," and then the great Master "putteth in the sickle, because the harvest is come." They are gathered to "the dead in Christ" "in a full age, like as a shock of corn cometh in in his season." To this last description the subject of the following sketch belonged:—

William Pollard was born at Deben-

ham, in the county of Suffolk, in the year 1769. His parents then occupied a farm of considerable extent in that parish; but his father having died of a malignant fever in the early youth of his son, and his mother, some twelve months after this event, having, unhappily, entered into a second and an unsuitable marriage, the first years of our friend's life were passed amid chequered and trying scenes. In his twelfth year he quitted the home of his mother, and for eleven subsequent years was engaged in farming occupations, in which, by diligent and faithful service, he commended himself to the confidence and esteem of his employers. At the expiration of this period, in the year 1792, the all-wise God directed his steps to Ipswich, where, for nine following years, he sedulously toiled, and by carefully husbanding his resources, he managed to acquire a little property.

About the beginning of this century he entered into partnership with a gentleman, resident in Ipswich, in the malting and corn trade; and two or three years afterwards a second gentleman united himself with the firm. An early death removed the former of the two; with the latter he remained connected in business for many years.

While living at Debenham, the subject of this memoir, though never grossly immoral, yet lived "without God in the world." In a paper written by himself, he mournfully records the fact that his companions were ungodly, and his sabbaths misspent. On his settling in Ipswich, while his heart continued unchanged, and was eagerly fixed on the acquisition of earthly treasure, his habits became more sedate, and he began to frequent the house of God where, under the ministry of the late Mr. Atkinson, he heard truths to which, till then, he had been well-nigh an entire stranger. Gradually, serious thought concerning the supreme worth of the soul was awakened in his mind, and he became deeply sensible of the necessity of preparation for a dying hour. Under the influence of these reflections his attendance on the services of the sanctuary became regular: and although we have not the means of distinctly tracing his religious history at this remote period, there is good reason to conclude that, through the ministrations of Mr. Atkinson, he was led by the Holy Spirit to find peace in the Saviour. Some time afterwards he worshipped in the baptist chapel at Stoke-Green, and was baptized and received into membership with the church assembling there by its pastor, Mr. George Hall, in February, 1800.

In the month of November, 1801, he married Miss Mary Harrison; but the gladness of his nuptial day was clouded by a most solemn and affecting calamity. On her own wedding day, and in company with herself, a sister of his bride was also married; but death, with terrible suddenness, broke the matrimonial tie as soon as it was formed; for, on the evening of the same day, that sister was a corpse. This mournful event threw a shade of depression over the future life of our friend's consort. Seven children were the fruit of this union, all of whom their father survived: three of them were cut off in their infancy, and the others, at distant intervals, it was his painful lot to follow to the grave. The last was taken from him in 1835, by lingering consumption. But although he suffered the sore bereavement of all his children, yet his grief was softened by hope. His infant offspring he could entrust to the mercy of a covenant God; and to this mercy he had good reason to believe that those who grew up had entrusted themselves.

The growing excellence of his character, as well as the possession of sundry other eminent qualifications for that office, induced the church to ap-

point him as one of its deacons in the year 1806, and which office he most honourably and usefully sustained among them until his death.

Distinguished by the same vigour and integrity which had marked the earlier part of his history (but which were now, indeed, based on firmer principles) he successfully pursued his career as a merchant for a very lengthened period. But for several years previously to 1833, and likewise in that year, the firm of which he was a member, owing, in part, to the great fluctuations which, during that time, the corn trade underwent, sustained very heavy losses. It was, therefore, deemed expedient to dissolve the existing partnership, and which was accordingly effected. Happily, the injury sustained was confined to the firm itself; no one else suffered. While by this calamity the property of his partner was diminished, his own, far less ample, was entirely swept away; but his rectitude was neither impeached nor suspected. The manner in which he passed through this trying season, together with the high respect which his general character had won, speedily awakened much sympathy on his behalf. His friends cordially rallied round him, and two of their number generously afforded him very important aid. To the conduct of these individuals towards him, our friend was wont to refer in terms of profound respect and gratitude. He was thus enabled to prosecute his vocation as a corn merchant; and while, necessarily, his operations were confined within a more limited sphere, and his position in society became somewhat less elevated than formerly, yet he bore the reverses to which, in the dispensations of Providence, he was called on to submit in the blended temper of magnanimity and meekness. He had not been dazzled by the glare of prosperity, and in the day of comparative adversity he was free from the gloom of discontent. And that God whom he so faithfully served, deigned to crown his renewed exertions with success; and although he did not regain his previous mercantile eminence, he nevertheless pursued "the even tenor of his way" throughout the remaining years of his earthly sojourn in circumstances of great comfort and tranquillity.

Early in January, 1843, the wife of his youth, who had shared with him the joys and sorrows of life for forty-one years, was separated from him by the stoke of death. And he who had seen every one of his children fall by the power of "the last enemy," had now to commit the mortal remains of their beloved mother to the tomb. He was once more alone in the world.

Oft has the writer of these pages looked with touching interest upon the man who, by the discipline of a wise and gracious God, had been stripped of his property, and bereaved of all his children and his wife, when he saw with what calm resignation this "father in Christ" (although possessed of deep sensibility of feeling) bore himself under visitations which would have sorely chafed a spirit less implicitly confiding in infinite goodness and love.

In December, 1843, he formed a second matrimonial alliance with Mrs. Goldsmith, the relict of the Rev. Thomas Goldsmith, a very deservedly esteemed minister of our denomination, who had laboured many years in this county; and of whom an obituary was inserted in this periodical, in the number for April, 1842. Since this lady survives to mourn the loss of a second companion, regard to the delicacy of her feelings forbids extended remark on this connection. We may, however, be allowed to state that her kind and affectionate attentions towards him served to smooth the path, and multiply the enjoyments of our venerable brother during the last years of his pilgrimage.

In the month of February, 1849, our friend having completed the fiftieth year of his membership with the church at Stoke Green, a jubilee service was held in commemoration of that event. A goodly number of the members, both of the church and congregation, gratified with such an opportunity of marking their sense of his worth, took tea in the chapel on that occasion, when sundry addresses, suited to the peculiar and interesting circumstances under which the meeting took place, were delivered.

Down to extreme old age his bodily and mental powers maintained a degree of vigour unusual at that period of life. But still the infirmities of multiplied years, although slowly, began to creep over him; and during the winter before the last, indisposition and weakness were often his lot; on the return of summer, however, he rallied again; but in the ensuing winter similar attacks became more frequent and severe; and notwithstanding he recruited a little in the opening of summer, it now became evident that he was sinking, and would soon "finish his course." Nevertheless, throughout this protracted period of feebleness, he continued to give some attention to business, and was more generally found once in the sanctuary on the sabbath. And he was there on the morning of the one that preceded his death, which occurred, rather suddenly and unexpectedly at the last, at an early hour on Lord's day, the 28th of August, in the year which has just ended. He was scarcely confined to his bed for a single entire day, so strongly did his vigorous constitution grapple with disease and decay. During the few closing months of his earthly existence his mental faculties were much impaired; and, conscious of his inability to engage therein, he shrank from much conversation. He did not attain to ecstasy, or even joy, the lack of which he often deplored; still his hope in "the glorious gospel of Christ" was usually firm, and his mind tranquil. Frequently to the writer and others, did he avow that, conscious of his utter unworthiness, he trusted for salvation to "the precious blood of Christ" alone. The humility which had distinguished him through life "clothed" him to the grave. A short time before his death he exclaimed, "All is well."

In the unavoidable absence of his pastor, who was several hundred miles from home when the death of his much esteemed friend occurred, his mortal remains were interred in the Stoke-Green burial ground on Saturday, the 4th of September, and his death improved on the following Lord's day by Mr. Elven, of Bury, who had long known and valued him, in a discourse from the latter part of John xi. 11, addressed to probably a larger audience than had ever before assembled within the chapel, while some were seated on forms outside, and others were compelled to retire. Among that dense crowd of listeners there was one, a domestic who had faithfully served him sundry years, and by whom she had been highly prized, who then entered "the house of God," where she also had long worshipped and communed, for the last time. She has since yielded up her spirit, sleeps, we trust, together with himself in Jesus, and her body lies interred near that of her late honoured master.

The character of our departed friend was eminently marked by the following qualities:—

Firmness.

One had only to see him to be assured that he had this property. Like most persons of his make, he was, perhaps occasionally, rather *too firm*. But, happily, his thorough decision was blended with great practical wisdom. And to their union he owed, in large

measure, the success which he attained in the business of life; while, thereby, in the church privileged with his deaconal services, he was enabled to withstand much evil, and to accomplish much good. He was not accustomed to waste his firmness on trifles; he generally reserved it for matters of importance. With regard to the former he could be pliant as the willow; in relation to the latter he was stable as the oak.

Integrity.

Few men have had more. The writer does not simply mean that "common honesty" which consists in a man's paying his just debts (although one could wish that this quality were somewhat more *common* among professing Christians), but rather that lofty and unbending principle which takes firm hold of rectitude and exhibits it, in its finer forms, amid the varied scenes and minute details of human life.

He emphatically "loved righteousness." What he seemed to be he was. He bore no resemblance to the pool of water, shallow, and clear perchance, with a thick layer of mud at the bottom; his likeness was found in the calm ocean waters reposing on their rocky bed. He utterly scorned the selfishness that meanly calculates, the cowardice that skulks, and the slander that, serpent-like, creeps and hisses. One might truly say of him, "Behold an Israelite indeed, in whom is no guile!"

Kindness.

It is no uncommon thing for individuals, in whom the features of character to which we have already adverted are fairly developed, to be deficient in this. In the temper and conduct of Mr. Pollard these qualities were fully united. Beneath a somewhat rigid exterior there throbbed a feeling heart. He walked by the rule of equity, and "the law of kindness," dictated by genuine love, was "in his tongue." "The poor and the needy" out of the church, and especially those within it, found a friend and helper in him. Perhaps there are not many churches in which "the poor of the flock" are more cared for than in that at Stoke-Green; and this circumstance may be attributed, in no slight degree, to his benevolent example and influence.

Regular attendance on the means of grace.

He was, in this respect, an eminent pattern to his fellow members. He acted like one who felt that there was a delightful meaning in the words, "Blessed are they that dwell in thy house: they will be still praising Thee." And he did not content himself (as, alas, too many of the members of our churches do) with being constantly found in the sanctuary on the Lord's day; but at the services held on week-day evenings he was habitually present. If his place were vacant, when he was in usual health, well did his pastor know that some better-looking reason than a thick fog, a falling shower, the call of a friend, or the ordinary pressure of business could be assigned for his absence. And he had his reward; for largely did he realize the truth of that promise: "Those that be planted in the house of the Lord shall flourish in the courts of our God."

An humble and a devout spirit.

Our venerable brother was eminently *a man of God.* His disposition was to some extent retiring, and that disposition sprang, in the main, from his humility. His thoughts of himself were low, and his words were, therefore, comparatively few. He prized communion with God, and he sought it in his bible and his closet. While he greatly loved "the house of the Lord," and the social prayer-meeting, yet they did not constitute the whole of his religious ex-

ercises. They were a public expression of the feelings and habits which he cultivated in private: so the quiet stream, which has wended its course beneath the underwood of the glen and through the seclusion of the grove, flows, in calm beauty and wider breadth, into the open plain.

Throughout his long life the political opinions of the subject of this sketch were of a liberal kind; and on all occasions which he deemed suitable, he gave a practical expression of them. But his cherished tastes and habits little agreed with the arena of civil excitement and strife; and he, therefore, rather shunned than sought it. Prompted by similar feelings, while most conscientiously and thoroughly a dissenter from the established church of this country, he did not enter into any of those measures which have, of late, been adopted to effect its separation from the state. The writer records this circumstance as a fact; he does not hold it up as an example. Our deceased friend avoided doctrinal extremes of either class. He was a decided Calvinist of the Puritan school. He did not plead the doctrines of discriminating mercy and the obligations of man against each other; he pleaded for them *both* as harmonizing the prerogatives of the covenant God with those of the moral Governor. He was, from deep conviction, a baptist, and like the church of which he was so distinguished a member, a *strict* baptist. He sustained the office of deacon therein during the unusually long period of forty-six years. Amid the fluctuations which befell the church within this date, his counsels, labours, and example were invaluable. And, probably, never has the deacon of a church possessed, in a greater degree than our friend realized them, the mingled love and confidence of his pastor, his brother officers, and the members of the community. To the various interests and public societies of his own denomination he was a sincere and devoted friend. He assiduously and successfully sought the welfare of our body in his native country; and in proportion to his means, he was a generous contributor to the funds of our institutions designed to spread the glad tidings of salvation, both at home and abroad. In virtue of the important services which he had rendered to our Foreign Mission, he was for many years placed on the list of its Committee as an honorary member. But while quite decided in all the religious sentiments and usages which he deemed worth his adoption (as, in truth, every man should be) his heart was expansive in its charity. He was too much of the Christian to be anything of the bigot. He therefore cordially loved all good men, whatever name they bore; and rejoiced in the success of their efforts to promote the glory of Christ. While by no means heedless of the *livery* worn, he thought much more of the *servant* who wore it.

Our beloved friend has passed away; but the fragrance of his memory will long breathe in the circle where he moved. While his humble spirit would have shrunk from contemplating the picture of himself which we have drawn, and his eye would much rather have rested on the felt imperfections of his character, yet he would have been the first to ascribe anything good in himself to the pure grace of the Saviour. Let us do likewise; let us "glorify God" in him: and, in addition, seek to copy his bright example, so that we, also, "through faith and patience," may "inherit the promises."

Ipswich, Dec. 1853.

BRITISH HOUSEHOLD MISSION.

SUGGESTIONS FOR A NEW SOCIETY; BY S. R. PATTISON, ESQ.

I. THE present supply of evangelical agency in the households of England is inadequate as respects the area and population of the kingdom.

A line of twenty-five miles in length may be drawn on the map of many English counties, along which no *residential* gospel agency whatever is to be found.

Numerous areas of twelve square miles each may be pointed out, comprising small towns, villages, or seaports, in the same destitute condition.

In many other districts the population is becoming grouped around new centres of industry, whilst the means of Christian instruction lag for a whole generation behind the efforts of commercial enterprise.

In proof of these remarks I can refer to the western counties; and from some inquiries made, I do not think they are less favoured than the midland and northern portions of England. The results of the last census show the tendency to aggregation in the dwelling-habits of the people; and all persons are now aware that without special provisions such aggregations are fatal to life, physical, moral, and spiritual.

II. No existing organization (save that of the whole church itself) proposes to supply this want.

The national establishment does not do it. Nominally complete, yet it is so only in shadowy outline. Like the city of Washington, it is magnificent principally in its empty spaces; and, more direful still, in many cases its operations are retentive of the spiritual darkness; as though the public lighthouses should be not only too wide apart, but be furnished with blackened reflectors.

Wesleyanism does not do it. The admirable aims and efforts of this combination are not available in a district wholly or principally poor. The Christian church has delegated much to it, and abstained from interfering with its efforts; but now the aggressive character and power of methodism are gone, and the field still shows uncultivated patches.

Other nonconformists have not done it. The eight hundred home missionary stations of the congregationalists, the fewer still of the baptists, are but so many efforts, too praiseworthy to be disregarded but too puny to be accepted with complacency.

It is not done by existing evangelical *village churches*. These lights are barely supported by the efforts of all the torch-bearers, and but few of them can make any effort for the outer darkness beyond their own immediate sphere.

III. The supply cannot be obtained by the contributions of the people who are the subjects of the destitution.

There is of course an entire want of apprehension as to the necessity and value of religious agency. We must not expect to "gather grapes from thorns."

But there is also the obstacle presented by the pauperism of the rural and operative population, and to this I must beg special attention.

One million of persons in England and Wales receive public parochial relief every day. Three millions receive such relief at some time in the course of one year; and about one half of the whole labouring agricultural population become paupers at some time in their lives. The paupers in England during one year are one in six on the whole population, and the proportion of relief to each pauper is £1 15*s.* 11½*d.* per annum, and to each unit of the whole people 6*s.* 1*d.* Only one twelfth of this relief is given in workhouses. More need not be adduced to prove that the actual pecuniary condition of the labouring

agricultural population of our kingdom requires that religious agency for its benefit must be provided gratuitously.

IV. In the present and probable future actual condition of the Christian church the required evangelical agency must be unsectarian and pulpit-denying, in order to obtain adequate general co-operation, acceptance, and support.

The tendency of the effort would be not to supersede but to augment the necessity for the ministry of the word. Besides the concurrent operation of the Holy Spirit, nothing so promotes the utility of God's great ordinance of preaching as instructed auditories.

V. The area and population of the registration districts, for births, marriages, and deaths, will afford a fair basis for the districts required; one half of these, including most of the large towns, may be assumed at present to be supplied, and such supplies would soon become affiliated with the more general organization.

VI. The experience of city and town missionary societies leads to the conclusion, that for such an agency pecuniary support would be found without diminishing the resources now commanded by other religious institutions.

VII. I refrain from occupying space and attention by extended exposition or illustration, but desire to submit the following:—

That the gratuitous supply of Christian instruction from house to house, throughout the rural and operative population of the kingdom, on a plan similar to that so opportunely commenced and auspiciously prosecuted by the London City Mission, is the present duty of the churches of Christ in England and Wales.

London, December 8, 1853.

A NEW YEAR'S SOLILOQUY.

Bless the Lord, O my soul; and all that is within me bless his holy name. The year 1853 has passed away, with all its wants, perplexities, and toils. At its commencement, how uncertain was I what I should have to endure during its course, or in what condition I should be at its close! Whether I should be among the living now or among those who sleep, whether I should be an active responsible agent or shut up in some asylum for those who are deprived of reason, whether I should continue to possess my eyesight, my hearing, my ability to speak, to walk, and to labour, or should become entirely dependent and helpless, whether my valued family connexions should still surround me or should be torn from me by death; these and innumerable other things affecting my well being, were twelve months ago all doubtful. But goodness and mercy have followed me. How much do I still enjoy for which I am indebted to divine benignity! How important a stage of my perilous journey has been accomplished in safety! Bless the Lord, O my soul. Now I enter on 1854. Through what scenes shall I have passed before it terminates? What or where shall I be at its conclusion? All flesh is grass; but the Lord liveth, and he is the Rock of my salvation. Be not cast down, O my soul; be not anxious for the morrow. The God who has cared for me, guided me, and sustained me, is still the Supreme, the Almighty, the Everlasting God. My Redeemer is still the Advocate with the Father, "able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Halleluiah; the Lord God omnipotent reigneth. Bless the Lord, O my soul.

UNPUBLISHED POETRY BY THE LATE REV. F. A. COX, D.D., LL.D.

TENT PREACHING.

The summer's bright and beauteous day
Was hasting to its close,
And universal nature lay
In soft and sweet repose.

Remote from pomps and life's parade,
Behold a sylvan scene,
Where the dense forest casts its shade
Upon the village green.

And soon the busy hands of men,
On heavenly purpose bent,
Plied their important task, and then
Uprears a spacious tent!

People from all the hamlet round,
From garden, field, and cot,
Lured by the sight, or by the sound,
Moved towards the chosen spot.

Maidens and youths from many a farm,
The rustic group composed;
And sheltered by a mother's arm,
Sweet infancy reposed.

'Twas not the tented field of strife,
Where hostile forces meet,
Nor for the gaieties of life,
Where dance and music greet;

But for the service of the Lord
They sought this solitude;
'Twas for the preaching of his word,
To th' ignorant and rude.

The pulpit, as in sacred writ
We read, where Ezra stood,
The humble sanctuary to fit,
Was simply formed of wood.

And thence to unaccustomed ears,
Eternal truths were told;
Appealing to the hopes and fears
Of sinners base and bold.

I saw the first rude laugh of scorn
By slow degrees subside;
As billows by the winds upborne
Fall in the ebbing tide.

I saw each penitential tear,
That never flowed till then;
Gems that will ever more appear
On Christ's own diadem.

And there were hovering angels by,
Who watched the spreading leaven;
Who saw the tear and heard the sigh,
And bore the news to heaven.

Send from above, O God of grace!
The showers of blessings down,
To sanctify the barren place,
Where seeds of truth are sown.

O let the wildernesses bloom
With heavenly verdure fair;
O plant amidst the moral gloom
The rose of Sharon there.

But will the mighty God indeed,
Descend with men to dwell;
And will he hear us pray and plead,
In cottage, field, or dell?

He will! for with compassion fraught,
By way or mountain side,
The Saviour thus his gospel taught
At morn or eventide.

Sweet fellowship of soul, to make
Our toil and aim like his;
And in our measure to partake,
His boundless sympathies.

I love the tent's simplicity!
Nor pomp, nor pride, nor dress,
Attend this humble ministry
In the lone wilderness.

THE GOSPEL.

'Mmer the retiring shades of night,
How brightly shines the morning star;
But amidst heathen gloom, the light
Of gospel truth is brighter far.

The dew descends and softly fills
With freshening life each flower that pined;
But richer influence truth distills,
Through the recesses of the mind.

The soft winds sound in every place,
Like strains of music sweet and free;
But in the Gospel's words of grace
There is diviner melody.

The river widening as it goes,
Blesses the land, and swells the seas,
But there's a nobler river flows
In Gospel truths and promises.

Shine on! shine on! thou glorious star;
Descend on all, ye heavenly dews!
Ye words of grace—like winds from far,
Through every language truth transfuse.

River of life! the fountain head,
From Zion's city, onward roll!
Till light, and joy, and verdure spread,
From land to land, from pole to pole.

REVIEWS.

A Memoir of the Life and Labours of the Rev. Adoniram Judson, D.D. By FRANCIS WAYLAND, D.D., *President of Brown University, &c.* London: Nisbet. 2 vols. 8vo., pp. 440, 420. Price 12*s*.

DR. WAYLAND has raised in these volumes a fitting memorial to the great and good man who is the subject of them. A certain congeniality of mind and character is apparent in the two men, by which the survivor is eminently adapted to become the biographer of his friend. Both are marked by masculine strength and ruggedness. The philosopher and the missionary belong to the same class, and the artist is in full sympathy with the subject he has to depict.

It is but seldom we rise from a work of biography with so vivid an impression. Dr. Wayland's portraiture of Judson has all the force, distinctness, and truth of the finest Daguerreotype. You feel that you know the man who led the way in American missionary enterprise. He stands out from the page in unmistakable worth, a true man, noble of heart, courageous in spirit, devout, humble, holy. No doubt lingers in the mind that the apostle of Burmah was a great man, eminently endowed, and divinely called to the work he did, and did so successfully and well.

Dr. Wayland has succeeded in his difficult task, not by a minute analysis of the man the story of whose life he had to relate. He does not, as some recent biographers of great men have done, fill his pages with disquisitions on the virtues and excellencies which adorned the character of his friend, such as mar the value of the memoir of the late revered Pye Smith, of fragrant and holy memory. The president of Brown University is most sparing of comment of his own, so much so as in some measure at first to create in his readers a feeling of disappointment. Even where explanations are required, they are given in the briefest form. It is Judson that speaks everywhere. He moves before you in the panorama of his missionary life, addressing you in his own rapid and manly way. It is his own words which tell you of his conflicts, his high purposes, his many labours, his long endurance of discouragement, and his patient faith. You see the little church that God permitted him to plant growing up under his fostering care, and are able for yourself to judge the value of the labours to which his long life was given.

It was at the request of the executive of the American Baptist Missionary Union that Dr. Wayland undertook to prepare the memoir. He anticipated that he should find a large mass of private memoranda and letters from the hand of Judson; but in this he was disappointed. All Judson's early correspondence was destroyed at his own earnest request. He feared the stimulus of human applause. Posthumous praise he dreaded as much as the plaudits of contemporaries. By urgent entreaties, and in one case by express stipulation, he procured the destruction of every letter and private document which the love or admiration of friends and relatives had treasured up. Mrs. Ann H. Judson also destroyed, during the captivity at Ava, all the letters in her possession; while many more perished by fire in Maulmain, or by shipwreck. Dr. Wayland was thus thrown on Judson's official correspondence. But his chiefest resource was in the deeply interesting reminiscenses of Mrs. Emily Judson, which constitute a most attractive

portion of the volumes. But, notwithstanding the deficiency of material, the character of Dr. Judson stands out with marvellous distinctness. The loss of his private papers is scarcely felt. The works, the faith, the results of Judson's missionary life are imperishable.

The fire of missionary zeal had just been kindled in the hearts of a few young men at Andover, when in September, 1808, Buchanan's "Star in the East" fell into Judson's hands, and induced reflection on his duty to the heathen. His age was twenty. At that time he was marked by simplicity of character, earnestness of purpose, and fervent love to Christ. His mind soon reached decision, and from that day he pursued unfalteringly the great object of his life. The state of the heathen engrossed his thoughts night and day. Every work descriptive of pagan lands and people was diligently sought and read. From the first, his predilections were for the East. He quickly became associated with the little band in the seminary. With Mills, Rice, Nott, Richards, and Hall, he gave himself to missionary work. All were pledged to go on a mission to the heathen, "when and where duty may call."

The object of these devoted young men enjoyed at that time but little sympathy among the churches of America. Neither congregationalists nor baptists felt sufficiently the force of the obligation of Christ's last command, and they were with difficulty brought to a consideration of the matter. Prudence and fear of failure predominated. But nothing could withstand the zeal of the associated brethren. They brought the matter by a memorial before the General Association of Massachusetts, and the application resulted in the formation of the American Board of Commissioners for Foreign Missions.

Judson was immediately despatched to England to ascertain whether the London Missionary Society would afford the new board assistance. Its members thought that the wealth of England must be relied upon for the enterprise, and were prepared to act merely as an auxiliary to the English society. He sailed in January, 1811. With this voyage began Judson's eventful career. The ship in which he sailed was captured by a French privateer, and her passengers imprisoned in France. It was not till the 3rd of May that the candidate for mission service arrived in England. He lost no time in presenting his credentials to the London Missionary Society. He was received with the greatest kindness, and he and his brethren were shortly appointed missionaries to the heathen in their service.

It does not appear that Judson wished to be supported from England. It would seem rather that he received this appointment as a last resort, in case the American board should decline to establish a mission. The refusal of the London society to admit the American board to any participation in the direction, led the descendants of the pilgrim fathers to the resolve to undertake the mission alone, and to the engagement of Judson and his companions. Thus, through the providence of God, foreign missionary enterprise was originated in the United States, and the decision of Judson gave to it independence of English assistance and control.

In February, 1812, all things were ready; Newell and Judson sailed with their wives from Salem; and Nott, Hall, and Rice, with their partners, from Philadelphia. In June, the first party arrived in Calcutta, and the rest in the following month. The chief event of the voyage was the study of the question of infant baptism. Mr. Judson anticipated interviews with the Serampore brethren. How could he meet their arguments? and for the first time he gave himself seriously to the

consideration of the subject. His expectation was disappointed. Not one word did the Serampore missionaries say upon the topic that engaged his mind; and greatly astonished were they to receive from him and Mrs. Judson, soon after their landing, an application for baptism. This could not be denied them; but its result was an immediate separation from the board under whose auspices they had left America for the East. Must Judson, then, return to his native land? To take this course he was extremely reluctant. It was at last resolved to send letters from the Serampore brethren, by the hands of Mr. Rice, who had also changed his views, which, aided by the personal representations of Mr. Rice, it was hoped would awaken the baptist churches of America to their duty. Such was the result. The dormant energies of the American churches were awakened. The English baptists, by the pen of Fuller, refused them aid, and advised them to independent action. Thus Providence left them no option. Societies were formed in various parts of the United States, contributions were raised, and the baptists of America entered on that work of faith in Burmah, in China, and elsewhere, which God has so largely recognized and blessed. Thus, from Dr. Judson came the impulse which caused these two great sections of the Christian church in America to embark in the missionary enterprise.

The attention of Mr. and Mrs. Judson was now turned towards Burmah, where already a mission had been commenced by the Serampore brethren. On the 13th of July, 1813, they "made their first home in Burmah in the baptist mission house, occupied by Felix Carey," and commenced that series of labours and tracts which constitutes one of the most soul-stirring narratives which modern missions can present. It is not possible in a few brief paragraphs to relate the eventful story. We cannot condense into our limited space the history of years of holy toil, of gradually increasing success; nor depict those fearful scenes of suffering and imprisonment, of heroic endurance and female devotion, which Ava and the jail at Oung-pen-la witnessed. For all these exciting incidents we must refer to the volumes of Dr. Wayland. They cannot be related in more impressive language than is found in the pages before us, in the very words of the actors and sufferers themselves.

The estimate which the President has formed of Judson's character and labours is a high one, yet not higher, we conceive, than the facts justify. It cannot be questioned that Dr. Judson was a man of great intellectual powers; perhaps more discriminating than profound, yet capable of the noblest efforts. Imaginative he was not. There was too much seriousness of purpose to allow him to indulge in the playful regions of fancy; and his deep conscientiousness preserved him from the least attempt to set forth his labours and the eventful incidents of his life in any but the plainest prose. Yet his style of relation with all its simplicity presents a vivid picture of his toil and its results, and by its vigour of expression, characteristic of the vigour of his mind, fixes the attention and arrests the heart of his readers. Yet his conversation is said to have been remarkably lively, oftentimes fanciful, and his preaching by no means wanting in imagery and felicitous illustration.

Of the motive forces of Judson's mind, Dr. Wayland thus speaks:—

"Of these, the most conspicuous in the early part of his life was an intense love of superiority. He was ever striving to do what others had not done, or could not do. Every where it was his aim, though always by honourable means, to be the first. This dispo-

sition instead of being checked, was cultivated by his father. Hence the excessive exultation which both of them felt when he received the first appointment in his class. This element of character, though modified and purified by religion, remained with him to the last. Hence his preference to preach Christ where he had never been named. Hence his desire to give to a nation that had never known of an eternal God their first version of his revealed will. Hence, too, his extreme care in the translation, and his ceaseless labour in revision. No pains seemed to him too great if they only tended to realize his idea of a perfect version; that is, a version that conveyed, in language clearly intelligible to the people, the precise mind of the Spirit. Thus we see how those tempers of mind, which if left ungoverned by Christian principle tend to nothing but strife and selfish aggrandizement, when sanctified and refined by the love of God, work powerfully in promoting the interests of the most elevated Christian benevolence. But this inherent love of excellence reposed on the basis of indomitable perseverance. When once he had deliberately resolved upon a course of action, it was part of his nature to pursue it to the death. His spirit clung to it with a grasp that nothing seemed to relax. Difficulties did not discourage him. Obstacles did not embarrass him. Hence, when he observed that the friends of missions began to be disheartened because no converts had been made, after his residence of several years in Rangoon, the idea of failure never once occurred to him. Instead of sympathizing in the despondency of those who were merely giving of their abundance without making a single personal sacrifice for the mission, he replied by sending back words of lofty cheer, which struck upon the ear of the churches at home like the sound of a trumpet; adding the memorable request to be permitted to labour on in the name of the Lord of Hosts, 'and then, perhaps,' said he, 'at the end of twenty years you may hear of me again.'"—P. 313, vol. ii.

Not less eminent was the piety of this eminent missionary. He yielded his whole heart to God. Great as were the mental conflicts he had to endure, there was never any wavering in his confidence in God. In his severe toil, in his imprisonment, in hours of discouragement, he ever realized God present with him, his Father in Christ, his watchful guardian and friend. Whatever came it came from God, and with cheerfulness he bowed to the decision. His warfare with sin was an earnest and practical one. He exercised himself in fasting and prayer. He laboured hard to reduce the appetites and passions, and was wont to spend a few weeks in the year in almost unbroken solitude, for communing with God and for the crucifixion of the flesh. His pursuit of holiness might be termed a passion, and led him to admire and imitate the austerities of Madame Guion. Yet in all this he clave to the Christ crucified as his only hope and righteousness.

"It may be supposed," says Dr. Wayland, "that the faith of such a man was in a high degree simple and confiding. In this respect I have rarely seen it equalled. It seemed to place him in direct communication with God. It never appeared to him possible for a moment that God could fail to do precisely as he had said; and he therefore relied on the divine assurance with a confidence that excluded all wavering. He believed that Burmah was to be converted to Christ, just as much as he believed that Burmah existed. He believed that he had been sent there to preach the gospel, and he as much believed that the Holy Ghost would make his labours in some way, or at some time, the means

of the salvation of the nation, as he believed that there was a Holy Ghost. During his visit to Boston, the late venerable James Loring asked him, 'Do you think the prospects bright for the speedy conversion of the heathen?' 'As bright,' was his prompt reply, 'as the promises of God.' And this same spirit of unshaken confidence in God was manifested in all the affairs of life. In prayer he asked not as a duty, nor even as a pleasure, but he asked that he might receive. He acted on the assurance that his heavenly Father delighted to bestow upon him whatever was for his best good. It was a common thing for him to ask until he received in his own consciousness an assurance that his requests would be granted. Thus he prayed that he might be useful to the crew of the ship in which he sailed to the Isle of France and to Maulmain; thus he prayed and laboured for the conversion of the Jews; and his prayers were in a remarkable manner answered. Thus he ever prayed for the early conversion of his children; and it is worthy of remark, that since his death three of them have, as we hope, become heirs of eternal life."—Pp. 317, 318.

His missionary life was an eminently successful one. He speedily acquired the language of Burmah, and immediately proceeded to tell the people that Christ had died for their redemption. It was his endeavour to imitate in this respect the example of Christ and his apostles. He held preaching to be the first and chiefest duty of the missionary. With unwearied zeal he would sit by the way-side, or traverse the villages of the jungle to proclaim his message. To Burmans and Karens he sought every occasion to declare the love of God, and it was his privilege to see his labour blessed. At the close of 1852, there were in Burmah 110 Christian churches, having not less than *eight thousand* baptized converts. We cannot withhold the following testimony to the power and eloquence of his addresses. Says Mr. Vinton:—

"The first sabbath after our arrival, we were privileged to hear the man whose praise is in all our American churches. True, he preached in Burman; but though I did not know the meaning of a single sentence he uttered, still my attention was never more closely riveted on any sermon I ever heard. Were I to fix upon any one characteristic of the preacher, which perhaps more than any other, rendered his discourse interesting and impressive, I should say it was earnestness of manner. It was impossible for any one to escape the conviction that his whole soul was in his work. Every tone, every look, every sentence spoke out in the most emphatic language, to tell us that the man was seriously in earnest, and himself believed the truths he uttered. But what contributed not a little to the interest of the occasion, was the appearance of the assembly. Every hearer sat motionless, every eye was fixed immoveably upon the preacher, and every countenance seemed to change with every varied expression of sentiment; now beaming forth joy, as though some joyous news from the other world had just reached them, which before had never gladdened their hearts, now depicting a feeling of anxiety, as though their immortal all, or that of their friends, was at stake; and next of deep solemnity, as though standing before their final Judge."—Pp. 323, 324.

The difficulties of the Burman language were fully mastered by Dr. Judson. Of his abilities as a scholar, a linguist, and translator, he has left an imperishable monument in his version of the word of God. The natives read it with delight; and Americans affirm that they study it with a clearer understanding and a greater pleasure than their own vernacular version.

Dr. Judson was an eminently social man. He delighted in the affections of home, and that home was adorned in turn by the presence and cheered by the love of three most excellent women. To the last of these the reader will find himself indebted for some of the most pleasant pages of these volumes.

Our space precludes extended remark on some topics of great importance which relate to the conduct of missionary operations. The relative value of schools and of the distribution of tracts and scriptures to preaching, is frequently referred to. Dr. Wayland fully agrees with Dr. Judson in regarding preaching as the primary and most important duty of the missionary. On this and some other allied topics the testimony of these volumes is most valuable. The tone maintained throughout will be found most healthful. We are assured that our readers will rise from the perusal of the work with a more sober and correct view of missions than he has been accustomed to meet with in many popular works, and at the same time with a profounder sense of their necessity. It is with unqualified commendation that we recommend this work to the attention of all who are in any way (and who is not?) connected with the operation of missionary societies. U.

On the Study of Words: Lectures addressed (originally) to the Pupils at the Diocesan Training School, Winchester. By RICHARD TRENCH, B.D., *Vicar of Itchenstoke, Hants, Examining Chaplain to the Lord Bishop of Oxford; and Professor of Divinity, King's College, London. Fourth Edition.* London: Parker and Son, West Strand. 1853, 16mo., pp. 210. Price 3s. 6d.

On the Lessons in Proverbs: being the Substance of Lectures delivered to Young Men's Societies at Portsmouth and elsewhere. By R. TRENCH, B.D., &c., &c. *Second Edition.* London: Parker and Son, West Strand. 1853, pp. 149. Price 3s.

ETYMOLOGISTS have favoured us with two derivations of the name of our first month, January. Some derive it from the Latin word *janua*, a gate, because then that most rapid and unwearied traveller Time appears to cross a fresh boundary, and enter upon a new field of his momentous career. But Macrobius, a Latin writer learned in such matters, tells us that the word *Januarius*, whence our January came, is derived from *Janus*, the name of one of the Roman gods. This Janus possessed and exhibited the not entirely *unhuman* attribute of double-facedness. Having a face before and one behind, he was thought to be a good emblem of the opening month of the year, which seems at once to be bidding a welcome to the future, and a farewell to the past. But this aforesaid Janus may be of use to us in other matters beside those of chronology. For example, we may employ him emblematically to designate the two very different tendencies of two classes of people among us; the former of whom seem inclined most unceremoniously and with contempt to turn their back upon the past, as if unworthy of a thought or a glance; while the latter are ever looking back upon "auld lang syne," and are emphatically, in Horace's phrase,

"Laudatores temporis acti."

We have no present purpose of entering the lists against either of these classes of chronological combatants, for we think with the "Spectator" that "there is a great deal to be said on both sides;" yet we cannot but consider it a remarkable, peculiar, and unusually *good* "sign" of the *present* times, that the best formed and best furnished minds of this country do not disdain to exercise their intellectual energies,

and exhibit their vast and varied stores of knowledge, for the benefit of the masses of the people; those masses, whom the nobles, statesmen, and scholars of other days looked upon with pity or contempt; and who were accustomed to be designated by such delectable terms as "lower orders," "mob," "canaille," and "swinish multitude." "Nous avons changé tout cela." *Now* professors of divinity are heard to lecture to young persons on the "Derivation of Words," and the wisdom of "Popular Proverbs;" viscounts are vocal with the praise of day and infant schools; ministers of state deliver penny lectures upon poetry; the prince consort, the right royal Albert, can devise decent lodging-houses for the almost *worse* than homeless savages of St. Giles; and even a cardinal can stoop to such sublunary things as popular lectures upon science and art; and in the condescension of his comprehensive benevolence, adopt the "slums" of Westminster as the places most worthy of his pastoral care. With such facts before us, we see no wisdom in asking, "Why were the former times better than these?" and decidedly think that "the good time coming" has begun to exchange the future for the present tense.

Hailing with joy the appearance of such works as these, let us proceed to glance as briefly as may be at their valuable contents. Concerning the former work—and the latter—we can assure our readers that they will find in the smallest possible space, a perfectly marvellous amount of interesting information and suggestive thought. We have only space for three specimens from the work on the derivation of words. Take first the word *tariff*, to which the patriotic statesmanship of Sir Robert Peel has given a world-wide fame. "We all know what it means, namely, a fixed scale of duties, levied upon imports. If you turn to a map of Spain, you will take note at its southern point, and running out into the Straits of Gibraltar, of a promontory, which, from its position, is admirably adapted far commanding the entrance into the Mediterranean Sea, and watching the exit and entrance of all ships. A fortress stands up from this promontory, called now, as it was also called in the times of the Moorish domination in Spain, *Tarifa*. The name, indeed, is of Moorish origin. It was the custom of the Moors to watch from this point all merchant ships going into and coming out of the Midland Sea, and issuing from this stronghold to levy duties according to a fixed scale on all merchandise passing in and out of the straits, and this was called from the place where it was levied, *tarifa*, or *tariff*; and in this way we have acquired the word."

How full of interest are the following remarks upon the word *bigot*! "It has much perplexed inquirers, and two explanations of it are current; one of which traces it up to the early Normans, while they yet retained their northern tongue, and to their often adjuration by the name of God, with sometimes a reference to a famous scene in French history, in which Rollo, duke of Normandy, played a conspicuous part; the other, puts it in connection with Beguines, called often in Latin *Beguttæ*, a name by which certain communities of pietist women were known in the middle ages. These last have left us their name in 'biggen,'* a plain cap, so called because originally worn by them; yet I cannot persuade myself that we owe bigot either to them or to the Normans, but rather to that mighty impression which the Spaniards made upon all Europe in the fifteenth and following century. Now the word *bigote* means in Spanish 'moustachio;'

* "As he whose brow with homely *biggen* bound."—*Shakspeare.*

and, as contrasted with the smooth or nearly smooth upper lip of most other people at that time, the Spaniards were the "men of the moustachio." That it was their characteristic feature comes out in Shakspeare's 'Love's Labours Lost,' where Armado, the 'fantastical Spaniard,' describes the king 'his familiar, as sometimes being pleased to lean on his poor shoulder, and dally with his moustachio.' That they themselves connected firmness and resolution with the moustachio, that it was esteemed the outward symbol of these, is plain from such phrases as '*hombre de bigote*,' a man of resolution; '*tener bigotes*,' to stand firm. But that in which they eminently displayed their firmness and resolution in those days was their adherence to whatever the Roman see imposed and taught. What then more natural or more entirely according to the law of the generation of names, than that this striking and distinguishing outward feature of the Spaniard should have been laid hold of to express that character and condition of mind which eminently were his, and then transferred to all others who shared the same? The moustachio is in like manner in France a symbol of military courage; and thus '*un vieux moustache*' is an old soldier of courage and military bearing. And strengthening this view, the earliest use of the word which Richardson gives is in a passage from Bishop Hall, where 'bigot' is used to signify a pervert to Romanism: 'He was turned both *bigot* and physician.' In further proof that the Spaniard was in those times the standing representative of the bigot and the persecutor, we need but turn to the older editions of Fox's 'Book of Martyrs,' where the pagan persecutors of the early Christians are usually arrayed in the armour of Spanish soldiers, and sometimes graced by tremendous *bigotes*.

We cannot forbear quoting the following beautiful remarks upon the oft-used, but ill-understood, word, "*Tribulation*."

"We all know in a general way that this word, which occurs not seldom in scripture and in the liturgy means affliction, sorrow, anguish; but it is quite worth our while to know *how* it means this, and to question the word a little closer. It is derived from the Latin "tribulum," which was the threshing instrument or roller, whereby the Roman husbandmen separated the corn from the husks; and "tribulatio" in its primary significance was the act of this separation. But some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity being the appointed means for the separating in men of whatever in them was light, trivial, and poor, from the solid and the true, their chaff from their wheat, therefore he called their sorrows and griefs 'tribulations,' threshings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner. Now in proof of my assertion that a single word is often a concentrated poem, a little grain of gold capable of being beaten out into a broad extent of gold leaf, I will quote in reference to this very word 'tribulation,' a graceful composition by George Wither, an early English poet, which you will at once perceive is all wrapped up in this word, being from first to last only the expanding of the image and thought which this word has implicitly given:

'Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear;
So, till men's persons great afflictions touch,
If worth be found their worth is not so much.
Because, like wheat in straw they have not yet
That value which in threshing they may get.

For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till these corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire.'"

The other work, that on national Proverbs, is equally full of the richest treasures of secular and sacred instruction. The following extracts from the introduction may be taken as the key note of the composition:

"'No gentleman,' says Lord Chesterfield, or 'no man of fashion,' as I think is his exact phrase, 'ever uses a proverb.' And with how fine a touch of nature Shakespeare makes Coriolanus, the man who, with all his greatness, is entirely devoid of all sympathy for the people, to utter his scorn *of them* in scorn of their proverbs, and of their frequent employment of these:—

'Hang 'em!
They said they were an hungry, sighed forth proverbs;
That, *hunger broke stone walls*; that, *dogs must eat*;
That, *meat was made for mouths*; that *the gods sent not*
Corn for the rich men only;—with these shreds
They vented their complainings.'

Coriolanus, Act I. Scene 1.

"I might name others who have held the proverb in honour; as Plautus, the most genial of Latin poets, Rabelais and Montaigne, the two most original of French authors; and how often Fuller, whom Coleridge has styled the wittiest of writers, justifies this praise in his witty employment of some old proverb; and no reader can thoroughly understand and enjoy Hudibras, none but will miss a multitude of its keenest allusions, who is not thoroughly familiar with the proverbial literature of England. Nor is this all; we may with reverence adduce quite another name than any of these, the Lord himself, as condescending to employ such proverbs as he found current among his people. Thus, on the occasion of his first open appearance in the synagogue of Nazareth, he refers to the proverb, *Physician heal thyself* (Luke iv. 23), as one which his hearers will perhaps bring forward against Himself; and again presently to another, *A prophet is not without honour but in his own country*, as attested in his own history; and at the well of Sychar he declares, "Herein is that saying," or that proverb, "true, One soweth and another reapeth" (John iv. 37). But he is much more than a quoter of other men's proverbs. He is a maker of his own. As all forms of human composition find their archetypes and their highest realization in scripture, as there is no tragedy like Job, no pastoral like Ruth, no lyric melodies like the Psalms, so we should affirm no proverbs like those of Solomon, were it not that a "greater than Solomon" has drawn out of the rich treasure house of the eternal wisdom a series of proverbs more costly still. For inded, how much of our Lord's teaching, especially as recorded in the three first evangelists, is thrown into this form, and how many of his words have in this shape passed over as 'faithful sayings' upon the lips of men; and so doing have fulfilled a necessary condition of the proverb, whereof we shall have presently to speak."

We have left ourselves no space in which to quote examples of the many national proverbs, with their literary and historical illustrations, which this volume contains. We earnestly exhort all heads of families to purchase these two books, and study them aloud during the long winter nights. A more pleasant and profitable exercise of intellect and heart it is scarcely possible to recommend.

We conclude with the following strong and weighty thoughts.

"In every language some of its noblest proverbs are those which embody men's confidence in God's moral government of the world, in his avenging righteousness, however much there may be in the confusions of the present evil time to provoke a doubt or even a denial of this. Thus, *Punishment is lame, but it comes*, which if not old, yet rests on an image derived from antiquity, is good; although inferior in every way, in energy of expression, as in fulness of sense, to the ancient Greek one: *The mill of God grinds late, but it grinds to powder.* Ὀψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. And then how awfully sublime another which has come down to us as a part of the wisdom of the ancient heathen world; I mean the following: Dii laneos habent pedes: *The feet of the* [*avenging*] *deities are shod with wool.* Who that has studied the history of the great crimes and criminals of the world, but will with a shuddering awe set his seal to the truth of this proverb? Indeed, meditating on such and the source from which we have derived them, one is tempted to believe that the faith in a divine retribution evermore making itself felt in the world, this sense of a Nemesis, as men use to call it, was stronger and deeper in the earlier and better days of heathendom, than, alas! it is in a sunken Christendom now."

H.

BRIEF NOTICES.

The Life of Martin Luther, the German Reformer, in Fifty Pictures, from Designs by Gustav Konig. To which is added a Sketch of the Rise and Progress of the Reformation in Germany. London: Nathaniel Cooke, Milford House, Strand. 1853. Imperial 8vo. Pp. 207. Cloth, gilt edges. Price 12s

At this time of year, when specimens of the fine arts are in more than usual request, for the entertainment of company and for presents to friends, the beautiful volume before us will undoubtedly find many purchasers. The preface states that "the elegant drawings from which the artistic engravings of the original work were made, created a great sensation at Munich a few years ago; they found so many and such ardent admirers, that it was resolved to publish them, together with a biography of Luther." This biography consists of short pieces, each descriptive of a scene to which the engraving on the opposite page refers. Sections follow, describing in a lively and impressive style the state of Christendom before the days of Luther, his struggle with Rome, the religious revolution of which he was the chief instrument, the political and social changes connected with it, his domestic life, his friendships, and many kindred topics. The view which the work gives of the character of this eminent man is generally correct, and its circulation in this country among the higher classes of the community will be beneficial.

The Pilgrim Fathers; or the Founders of New England in the reign of James the First. By W. H. Bartlett, *Author of "Forty Days in the Desert." With Illustrations.* London: Arthur Hall, Virtue, and Co. 1853. Imperial 8vo. Pp. 240. Price 12s. Cloth, gilt.

This also is a work of which embellishments constitute a prominent feature. Twenty-eight engravings on steel and a still greater number of wood-cuts adorn and elucidate the account of those celebrated men who for conscience' sake surrendered the comforts of their British homes, when emigration was far more hazardous and distressing than it now is, and ventured on the occupation of unknown and uncultivated regions. Thus we have brought before us scenes and objects with which their perils and sufferings were connected before their departure from their native land, others with which they became acquainted in Holland where some of them sojourned for a time, and yet more in the different parts of America in which they were eventually located. The pen, however, is in this case united with the pencil to interest and inform the reader. Mr. Bartlett's power of description, which is considerable, is made use of advantageously, and the remarks intermingled with the narrative are judicious. The overruling providence of the Supreme Governor, and the impropriety of all restrictions on religious freedom are justly recognised. In the very last sentence, we have a good summary of the whole:—"The tyranny of the bishops drove the Puritans to America—the tyranny of the Puritans forced malcontents to found fresh colonies, stirred up the spirit of Roger Williams to proclaim the then new doctrine of the non-interference of the civil magistrate in matters of religion, and finally urged those very Episcopalians who refused spiritual freedom to their dissenting brethren in England, to insist on possessing it for themselves in America, and, by so doing, throw open in that land the gates of religious liberty which can never again be closed." Lessons of great practical importance are taught here; and as the world has not yet

learned them thoroughly, we rejoice to see them brought out in a style so attractive as that in which they are exhibited in this volume.

The Leisure Hour, 1852 *and* 1853. London 56, Paternoster Row, and 164, Piccadilly. Two Volumes. Imperial 8vo. Pages 832 and 844. Price 6s. each volume.

Two years ago, our readers were apprised that the Committee of the Religious Tract Society had determined to print a periodical which might supersede in some degree those cheap but worthless publications which it was well known were circulating extensively both in London and in the other populous towns of Britain. The Leisure Hour was accordingly brought out, consisting of sixteen large pages weekly, illustrated by numerous woodcuts, for which the charge was a single penny. Whether it has done anything to diminish the sale of the mischievous trash referred to we know not: we can easily conceive that the taste which could find gratification in carrion would turn with disgust from wholesome food. But this we can certify, that the numbers for 1852 and 1853, now form two handsome volumes, well adapted to please and instruct the respectable classes of the community. Its introduction into any family not degraded to the lowest pitch would be advantageous, increasing domestic enjoyment and intelligence, and if once taken regularly for a few months, it is not likely that afterwards it would be discontinued. There are many subjects, not strictly speaking religious, on which it is necessary that the members of religious households should be well informed; and it is important that knowledge respecting these should be acquired in works free from any tendency to infidelity, to popery, or to other forms of error which are too often covertly mingled with literary and scientific publications. We rejoice therefore to see in these two volumes so much that is both pleasing and instructive. The subjects are varied, as well they may be, as, in the times through which we are passing events are constantly taking place which require additions to be made to our information. Not only in the departments of history and biography are the stores ever increasing, but also in those of science and art; while for all practical purposes the world is enlarging, lands of which we never heard in our youth becoming thickly peopled, and subjects of intense interest. There is no reason to fear any scarcity of suitable topics; it is evident that the editor has a staff of assistants sufficiently numerous to give diversity to his pages, and that he understands his business. The second volume seems to us superior to the first. We heartily advise our friends, on the faith of this, to make trial of the third.

Struggles for Life; or, the Autobiography of a Dissenting Minister. London: W. and F. Cash. 1854. Post 8vo. Pp. viii. 372. Price 6s. 6d. Cloth.

Something in the title occasioned a suspicion that this anonymous narrative had been written to answer a sinister purpose. Had this been the case it would not have been without precedent; but we are happy to find reason to believe the author when he says, "the work is not the child of fiction—not the creature of imagination—not in any way the offspring of fancy; but, strictly and literally, a consecutive narrative of facts and events of which I have been the subject, or which have come under my personal observation." Beginning life in disadvantageous circumstances, but forming early an invincible desire to become a Christian minister, he strove successfully to obtain knowledge and to support himself independently, till he became a village pastor, when he had to experience his share of the difficulties with which most village pastors have some acquaintance. He has recently been translated to a more conspicuous position; but though, so far as income is concerned, he has twice the amount received in the village, yet "with a family, through the favour of God, doubled in number, in a wealthy and consequently expensive town, the change does not appear a remarkable improvement." Indeed, as he is but forty years of age, we are not quite sure that his "struggles for life" are yet completed. It does not appear to have occurred to him at any time to doubt of the propriety of opinions and practices current in the denomination to which he has always belonged. The point to which he has attained involves attachment to much important truth; it includes intense admiration for the only public man he has named in his book, and whom he describes as "the oracle of Bolt Court;" but what if he were to see cause to embrace that opinion which it seems is entertained by some of whom he has a slight—a very slight knowledge—that it is "absurd to sprinkle a few drops of water on an unconscious babe, and then to call the poor little crying thing baptized." Ah, then there might be materials for an additional chapter of "Struggles for Life!" But whether he does this or not, we wish him well through the remainder of his journey. The narrative is both interesting and instructive. The author appears to be industrious and earnest, and he is evidently a man of considerable ability. His past experience is well adapted to prepare him for future usefulness.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. THOMAS PEARSON, *Eyemouth, N. B.* London: Partridge and Oakey, 1853. 8vo. Pp. 608. Price 10s. 6d.

Mr. Pearson's work is a valuable exposition of infidelity. Its various phases are clearly presented; and some of the popular writings of the present day, those of Carlyle and Emerson for instance, in which it lurks, are faithfully exposed. The essay is divided into three parts. In the first part the various aspects of infidelity are developed, viz.: atheism, or the denial of the Divine existence; pantheism, or the denial of the Divine personality; rationalism, or the denial of the Divine providential government; spiritualism, or the denial of the bible redemption; indifferentism, or the denial of man's responsibility; and formalism, or the denial of the power of godliness. In the second part the various causes of infidelity are

considered. It is traced first to one general cause, ethical rather than intellectual, having its seat in the affections rather than in the understanding, viz., the aversion of the unrenewed heart to the religion of the bible. Its specific and subordinate causes are then enumerated. These are, speculative philosophy, social disaffection, the corruptions of Christianity, religious intolerance, and the disunion of the church. In the third part the various agencies are considered. The power of the press, the clubs, the schools, and the pulpit, is shown to be wielded most effectually on the side of infidelity. In this last part there is much interesting information respecting the literature and churches of the continent of Europe. In conclusion there is a chapter, suggested by the recent London debate, on secularism, in which it is unmasked and shown to be a modern term embracing all the phases of ancient infidelity. The essay is well written, its style is simple and graphic, and we hope that it will be extensively read. We laid it down, however, with a feeling of dissatisfaction. Something seemed wanting to its completeness, and we felt sorry that a book, which opened up to view such streams of poison, had not supplied a more powerful antidote. Some suggestions as to the best modes of combating the evil and arresting its progress would form a suitable appendix or companion volume. B.

Hours of Christian Devotion. Translated from the German of Dr. A. THOLUCK. *With a Preface by the Rev.* HORATIUS BONAR. London: James Nisbet and Co. 12mo. Pp. 256.

This work in its original tongue has long been valued, and in its present form will be welcome to many closets. Tholuck is one of those Germans whose practical theology may be trusted, and if our readers recollect the manner in which Dr. Chalmers parted with him after a short visit to Edinburgh, they will conclude that his personal character can kindle love in no common measure. When the accomplished divine and the elevated Christian meet in one man we willingly admit him to the high office which he offers to fill in this manual. The pieces are short, and, for the most part, expository of a passage of scripture. They are written, considering the occasional depth of thought, with much simplicity, and in an affectionately fervent spirit rising occasionally into poetry which strikes us as very tastefully rendered, even while preserving the peculiarity of the original measures. Thus:—

"He is mine, and I am His,
For ever am I one with Him;
For since He
Hath for me
Yielded up his breath;
My life is now *His own*, and *His* my death."

The style of the translation is uniformly neat and perspicuous, and so natural as to seem the first clothing of the thoughts. Hebrew, Greek, and German will blend harmoniously in one stream of English, reviving to the soul, when the incomparable Bible and this auxiliary volume are introduced together into one's "hours of devotion." C. M. B.

Benedictions: or the Blessed Life. By the Rev. JOHN CUMMING, D.D., *Minister of the Scottish National Church, Crown Court, Covent Garden.* London: J. F. Shaw, 27, Southampton Row, Russell Square. 12mo. Pp. 494. 1853. Price 6s.

While we frankly confess that none of Dr. Cumming's writings are exactly to our mind, we think this is one of his best books; both as regards the vigour with which it is written, and the usefulness of its aim and tendency. Persons who can read nothing save what is furiously protestant, or wildly prophetic will think otherwise. Like all that our author writes we suppose this book was first preached; and was a series of discourses on the Beatitudes. As a practical exposition of those glorious sayings with which our Lord opened his ministry, it cannot fail, under the Divine blessing, to produce great good. It sets clearly and repeatedly before the man who is without God in the world that nothing short of the divine favour can give him perfect and permanent peace; and by various considerations it encourages him whose God is the Lord, to the constant exercise of hope and joy. W.

Notes, Critical, Explanatory, and Practical, on the Old Testament. By ALBERT BARNES, *Minister of the Gospel, Philadelphia. The book of the Prophet Daniel.* Glasgow: Blackie and Son. London: Warwick Square. 12mo. Pp. 632. Two Volumes, Cloth, price 7s. One Volume, Cloth, price 6s. 6d.

As the approbation of Mr. Barnes's Notes on Daniel expressed in our last number may incline many of our friends to purchase them, it may be convenient to them to know that there are several respectable editions in the market. In this of Messrs. Blackie, pains have been taken to render the Maps and Pictorial Illustrations useful to the reader. In the Editor's Preface it is said that "the copyright of the Notes on Daniel for Great Britain and Ireland has been assigned by the author to Messrs. Knight and Hawkes; and this edition is now published under arrangement with them."

The Difficulties of the Pre-Millennial Advent. By JOSEPH BROWNE. Dublin: G. Herbert. London: Hamilton and Co. 1853. 16mo. Pp. 84. Price 1s. 6d.

Pre-millennialists are those who believe that our Lord's corporeal return to the earth will precede that universal reign of righteousness which prophecy foretells. Of these there are great numbers of good men connected with the established church, and some among dissenters. The respected author of this pamphlet appears to be very conversant with their writings; and he shows, we think conclusively, the irreconcileableness of their theory with many scriptural statements. In the last paragraph he sums up the result of his labours thus:—"If the plain testimony of God, delivered to us in clear and precise terms, is to command our implicit faith, without note or comment, it has been proved in the preceding pages, that Christ is a king, has a kingdom, a kingdom of grace which he rules over all worlds; that he will continue so to rule in grace and power till he brings many

sons to glory; that his church, consisting of himself and his people, did not, and could not corrupt itself; that this dispensation, which is the perfection of infinite wisdom and goodness, will not be superseded; that there will be no re-institution of sacrifice; that the kingdom of grace will put forth all its virtue, and display its efficiency during the millennium; that all the righteous and all the wicked shall stand at the same time before the judgment-seat of Christ; that the judgment past, the conflagration will take place, the new heaven and new earth succeed, ushering in the eternal and unchangeable state." An amiable spirit pervades all his reasonings.

Cherry and Violet, a Tale of the Great Plague. By the Author of "Mary Powell." London: Printed for Arthur Hall, Virtue, and Co. Post 8vo. Pp. 311. Price 7s. 6d.

It may be well that forty-eight hours have elapsed since we finished this story, as a shorter time would scarcely suffice to deliver the most sober-minded reviewer from its fascinations, so as to enable him to make a calm and unbiassed report respecting its character. It furnishes a lively picture of the social habits, opinions, and phraseology current among the inhabitants of London two hundred years ago, with descriptive notices of the principal events which took place at that most exciting epoch. The death of the protector, the restoration of the king, the prevalent plague, and the dreadfully destructive fire, are all spoken of with the simplicity and deep feeling which would be naturally evinced by an intelligent eye-witness. The style of printing and binding corresponds with the diction, and helps to give an air of veritableness to the skilfully constructed narrative. One might imagine that one was listening to De Foe, were it not that Cherry and her friends are all cavaliers, and show but little sympathy for Cromwell or his puritanical associates.

Uncle Tom's Cabin; or Life among the Lowly. A Tale of Slave Life in America. By HARRIET BEECHER STOWE. *With above one hundred and fifty Illustrations. Drawn by George Thomas, Esq., and T. R. Macquoid, Esq., and Engraved by William Thomas.* London: Nathaniel Cooke, Millford House, Strand. 1853. 8vo. Pp. 392. Cloth, gilt edges. Price 12s.

Poor Uncle Tom! He is still remembered by British book buyers, and instead of wishing to allow the impressions arising from the tale of his distresses to become faint, they are anxious for something to perpetuate and deepen them. So at least London publishers think;—a class of gentlemen whose opinions on such matters are usually correct. The cost of the embellishments of this edition must have been very great; and if strenuous effort deserves success, success is certainly merited in this case. Many of the cuts are excellently designed and admirably executed. That poet would earn a magnificent wreath of bay who should describe Mrs. Stowe's emotions in turning over the leaves of this volume for the first time.

Charles Roussel; or, Industry and Honesty. Adapted from the French of J. J. Porchat, Author of "Three Months under the Snow." *By the Rev.* T. T. HAVERFIELD, B.D., *Rector of Goddington, Oxfordshire.* R. T. S. 24mo., pp. 186. Price 1s. 6d.

A simple, pleasing tale, in which wickedness is seen eventually to meet with its merited punishment, and goodness its appropriate reward. It is calculated to inspire the young with noble sentiments, to teach them the value of youthful piety, and to supply an incentive to perseverance and honesty even in the midst of the greatest difficulties and temptations.

B.

The Fountain of Living Waters, Illustrated by Facts in the Life of a Layman. London: R.T.S. 16mo. Pp. 151. Price 1s. 6d.

Britain owes an inconceivable debt of gratitude to the Religious Tract Society. It suits its publications to all ages—all stations in society—all grades of intellect and culture; having always a care that the essential truths of the gospel shall receive clear and prominent announcement. The little volume before us is intended for the young. The author (who is a "Layman," and from internal evidence we suspect an American) has here presented in a style of great beauty, and a spirit of genuine Christian affection several incidents of consecration to the service of Christ which have come within his own observation, and so presented them as to impress those who will thoughtfully read the book with the conviction that nothing short of such consecration can secure true happiness. It is a beautiful book to put as a new year's present into the hands of youth.

W.

Glad Tidings; or the Gospel of Peace. A Series of daily Meditations for Christian Disciples. By the Rev. W. R. TWEEDIE, D.D. *Free Tolbooth Church, Edinburgh.* London: T. Nelson and Sons. 1853. 16mo. Pp. 272. Price 2s. 6d.

This is a suitable closet companion for the Christian. It is divided into three sections which we are informed by the preface, "bear reference to the three stages in which personal religion may be studied: or first, As presented 'good tidings.' Secondly, As attracting the soul by its 'wonders;' and thirdly, As *realized*, when man is under the gracious guardianship of 'the Shepherd of Israel.'" The meditations are short, thoroughly *evangelical*, and calculated to cherish a devotional spirit.

B.

Miss Corner's Scriptural History simplified, in Question and Answer, for the use of Schools and Families. Revised by JOHN KITTO, D.D., F.S.A. London: Thomas Dean and Son, Threadneadle Street. 16mo. Pp. 296. Price 3s. 6d.

It is of the highest importance that the minds of children should be well stored with the facts of Sacred History. No little ability and management are required to communicate these facts in a manner at once instructive and interesting. These qualities Miss Corner largely possesses; and they are everywhere apparent throughout the excellent little volume before us. The work has been revised by Dr. Kitto whose approval is a sufficient guarantee for its worth. It is thoroughly unsectarian,

We gladly give it our most cordial commendation. W.

Table-Turning. A Lecture by the Rev. R. W. DIBDIN, M.A., *delivered in the Music-Hall, Store Street, on Tuesday evening, November 8th,* 1853. London: Aylott and Co. 12mo. Pp. 22. Price 6d.

Mr. Dibdin avers that what he has told he has seen, and that he has forborne to state what would be immeasurably more fearful and startling. He adds, "My object has been, not to gratify a morbid taste for the marvellous, but, firstly, to prove that Table-Turning is *Diabolic*, and secondly, to beseech you to have *nothing to do with it.*"

Fern Leaves from Fanny's Portfolio. Illustrated by Birket Foster. London: Ingram, Cooke, and Co. 8vo. Pp. 326. Price 2s. 6d.

This is one of the numerous American works which in the present day English publishers find it so profitable to reprint, and English readers so pleasant to peruse. The book consists of a collection of papers on a variety of subjects, some grave, others gay. Now you read through tears, then your sorrow is turned into laughter. Our authoress has walked through the world with an observant eye. Its vices and follies meet with a sarcastic condemnation; its better features are exposed to praise. The edition of this work, which is before us, is beautifully "got up," the artist and the binder having done their best to render it attractive. W.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Bible Class Magazine. Vol. VI. 1853. *London: S.S.U.* 16mo., *pp.* 332. *Price* 1s. 6d.

The Sunday School Teachers' Class Register and Diary for 1854. *London: S.S.S.* 16mo., *cloth gilt. Price* 1s. 4d.

The Sunday School Teachers' Class Register for 1854. *London: S.S.U.* 16mo., *pp.* 16. *Price* 4d.

Notes on the Scripture Lessons for 1853. *London: Sunday School Union.* 12mo., *pp.* 148. *Price* 1s. 6d.

Notes on Scripture Lessons for January, 1854. *London S.S.U.* 12mo., *pp.* 20. *Price* 1d.

The Child's Companion and Juvenile Instructor. New Series. 1853. *London: R.T.S.* 24mo., *pp.* 398. *Price*

The Child's Own Magazine. 1853. *London: Sunday School Union.* 24mo., *pp.* 236. *Price* 1s.

The New Year's Voice to Sunday School Teachers. By the Rev. J. B. POWER, M.A. *London: S.S.U.* 12mo.., *pp.* 12. *Price* 1d.

Co-operation: a New Year's Address to the Parents of Sunday Scholars. By the Rev. C. H. BATEMAN. *London: S.S.U.* 12mo., *pp.* 12. *Price* 1d.

Ways of Pleasantness: a New Year's Address to the Young. By the Rev. W. MEVNELL WHITTLEMORE. *London: S.S.U.* 16mo., *pp.* 16. *Price* 1d.

The Eclectic Review. December, 1853. Contents: I. Flourens on the Instinct and Intelligence of Animals. II. Bleak House. III. Sights and Sounds: the Mystery of the Day. IV. Burmese Mission: Memoirs of Dr. Judson. V. Shaksperian Criticism. VI. The Life and Martyrdom of Savonarola. VII. Pearson on Infidelity. Brief Notices, Review of the Month, Literary Intelligence, &c. *London: Ward and Co.* 8vo., *pp.* 126. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. December, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 48. *Price* 5d.

The Teachers' Offering for 1853. *London: Ward and Co.* 24mo., *pp.* 336. *Price* 1s. 6d.

A Collection of Rare Jewels from the Mines of WILLIAM GUNNALL (1680), Dug up and Deposited in a Casket, by ARTHUR AUGUSTUS REES (1853). *London: Binns and Goodwin,* 44, *Fleet Street.* 16mo., *pp.* 132. *Price* 2s. 6d.

The Salvation and Faith of the Christian. By WILLIAM DAVIS, Minister of the Croft Chapel, Hastings. The Eighth Thousand. *London: Jackson and Walford.* 16mo., *pp.* 34. *Price* 6d.

A Complete System of Arithmetic, Theoretica and Practical; Adapted to the Use of Schools and Private Students: Containing the Fundamental Rules, and their Application to Mercantile Computations; Vulgar and Decimal Fractions; Involution and Evolution; Series; Annuities Certain and Contingent, &c. By JAMES TROTTER, of the Scottish Naval and Military Academy; Author of "A Key to Ingram's Mathematics," &c., &c. *Edinburgh: Oliver and Boyd. London: Simpkin, Marshall, and Co.* 12mo., *pp.* 284. *Price* 3s.

A Cyclopædia of Sacred Poetical Quotations; Consisting of Choice Passages from the Sacred Poetry of all Ages and Countries, Classified and Arranged, for Facility of Reference, under Subject Headings, Illustrated by Striking Passages from Scripture. Edited by H. G. ADAMS, Editor of the "Cyclopædia of Poetical Quotations," &c. Part III. *London: Groombridge and Sons.* 16mo., *pp.* 64. *Price* 6d.

Home Thoughts. A Magazine of Literature, Science, and Domestic Economy. Volume for 1853. *London: Kent and Co., Paternoster Row.* 12mo., *pp.* 376. *Price* 2s. 6d.

There is Just Time. A Thought for the New Year. By C. M. B. *London: A. Hall and Co.* 1854. 32mo, *pp.* 16. *Price* ½d.

Modern Edinburgh. *London: R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

Departed Worth and Greatness Lamented: a Sermon on the Death of the Rev. Andrew Symington, D.D., Professor of Divinity in the Reformed Presbyterian Church, Preached at Paisley, October 2, 1853, by WILLIAM SYMINGTON, D.D., Glasgow. Fourth Edition. *Paisley: A. Gardener. London: Houlston and Stoneman.* 8vo., *pp.* 28. *Price* 6d.

Tracts for Congregations. No. I. Solemn Questions. *London: A. Hall and Co.* 1854. 32mo., *pp.* 16. *Price* ½d.

INTELLIGENCE.

AMERICA.

IRISH ROMANISTS.

The New York Observer of Nov. 17, 1853, contains the following paragraph:—"To counteract the declension of Irish Romanists from 'the faith' in America, the community of All-Hallows appeals for funds to send a 'Catholic mission' across the Atlantic. What! are there no popish priests in the United States? Why, the union swarms with them already. Archbishop Hughes and his suffragans have long since ecclesiastically mapped out the country into Romish dioceses as Cardinal Wiseman has mapped out England. There is not a town in the States, new or old, which has not its splendid popish cathedral. There is no lack of Romish zeal and energy throughout the vast republic, as far as the priests are concerned. Yet the Irish Roman Catholic, knowing all this, but knowing also that popery is shorn of her spiritual terrors in America, and that she dares not fetter the soul of man in that country, the moment he feels the free air of liberty about him, and knows that he cannot be persecuted and publicly cursed from the altar if he choose, to inhale it, just hears mass for the last times on the Sunday after his arrival, to bid goodbye to the old delusion, and thereafter becomes a protestant—a happy, contented, moral, and religious man. Will a mission of Irish priests alter this state of things and make the American Union, as far as its Celtic population are concerned, another Ireland "in mercy to the people who must suffer in this world to preserve the faith for generations to succeed them, and secure to themselves never-ending salvation?" Oh, by all means, let the experiment be tried. Let a band of popish propagandists and proselytisers invade America, and there claim the liberty of action which Rome denies to protestant missionaries in Ireland, and we shall see what will come of it. It is too late in the day to transplant popery to the American soil. Whatever the errors of that mighty people, popery, in any of its aspects, is not one of them. Rome may long exalt her horn above the ruins of ancient or mediæval tyrannies, but the power which has sprung into lusty life amidst the noontide of the civilization and liberty of the past hundred years, can never be other than protesant."

OLDTOWN, MAINE.

"We see by our exchanges" says the Philadelphia Christian Chronicle, "that the Rev. James Belcher, son of Dr. Belcher, of this city, is called to become pastor of the baptist church at Oldtown. He has already entered on his labours, under encouraging circumstances. The church intend, another season, to build a commodious house of worship.

AUSTRALIA.

SHIPWRECK OF THE REV. J. VOLLER.

After the death of Mr. Ham, of which our readers were apprised about fourteen months ago, the baptist church at Sidney requested three London ministers, Messrs. Hinton, Noel and Brock, to obtain for them a suitable pastor. After many inquiries, the choice of these brethren fell on Mr. Voller of Tipton, near Birmingham, formerly pastor of a church in Manchester. Accepting the call, Mr. Voller embarked with his wife and young family in the Meridian, on the 4th of June; the rest of the narrative will be best given in his own words, as contained in a letter to the Editor of the Nonconformist, dated "Port Louis, Mauritius, Oct. 6th, 1853."

DEAR SIR,—Presuming a brief narrative of the wreck of the fine barque Meridian, Captain Hernaman, on its way from London to Sydney with passengers and cargo, will be interesting to most of your readers, and for the additional reason that your paper circulates through almost the entire circle of my most intimate friends, I hasten to send it, in hope that you will give it insertion in your earliest number after coming to hand.

On the evening of the 4th of June, we started from Gravesend, having on board 107 persons in all. Up to the night of the wreck, our progress was, on the whole, good; especially till off the Cape of Good Hope, beyond which we had some rough weather—a succession of sudden, heavy squalls, with one or two smart gales. Nothing of any note had occurred, except on the night of ———, the day we crossed the line, when an alarm of fire was raised, which, for a few minutes appeared to be too well founded, and, consequently, threw us into a state of indescribable consternation; but the cause being found to be harmless, the excitement subsided almost as rapidly as it arose. The terrible catastrophe I have now to relate occurred on the evening of the 24th August, on the Island of Amsterdam, in the centre of the Indian Ocean. For many hours

before the wind had blown stiffly from the south-west, and the course we had steered up to about half an hour before the wreck was E. by S., when an order was given to go E. This undoubtedly was fatal to us; had our former course been preserved, we should have cleared the island, although we must have been much too near such a dangerous place. Without venturing an opinion as to the cause of the melancholy event, I may say it was not by stress of weather; for, strong as the wind was, our ship would have maintained her course under much heavier weather; a finer vessel could not be sent to sea. Our danger was greatly increased by the mistiness of the evening. The island rises very abruptly from the sea, and a dense cloud enveloped it, so that it had the appearance, at a distance, of a heavy squall, and for such, alas! it was mistaken by the second mate, who, on leaving his watch at six o'clock, said to his successor, "There's a tremendous squall a-head; you had better keep a sharp look out." *Had this caution been heeded, it might have been much better for us.* At that moment there were but few steps betwixt us and death; yet all was comparatively peaceful below; we were regaling ourselves with tea, not more discomposed than, from the heavy lurching of the ship, we had for some hours previously been. Towards seven, preparation was made for putting the children to bed; and, while attending to this, a furious battery commenced without; wave after wave, with unwonted violence and rapidity, struck the ship, and considerable quantities of water were taken in. Still, however, we dreamt not of our peril, and were proceeding with our engagement, when, suddenly, there was a tremendous shock from beneath, which made the vessel quiver from stem to stern, like a reed in the wind. Another, and another, and another, quickly followed, knocking every thing about with great violence, and accompanied with crashing sounds, as though we were in the jaws of some huge monster. With every shock the ship sunk, until it became fixed on the rocky bed from which it scarcely moved afterwards until completely smashed to fragments. It will be kind not to attempt to excite sympathy with the experience of those fearful moments were it possible to do so. My own presence of mind, and that of my dear wife, was mercifully preserved, but a consciousness of our nearness to Amsterdam, and the knowledge of its character we had gained from conversations with the captain about it, left us no room to doubt where we were, and as little to hope for escape. Destruction appeared inevitable; and gathering our little ones around us, after committing ourselves into the hands of the infinitely wise and gracious God, we took mutual embraces, and waited, as calmly as we could, our fate—expecting, momentarily, to be engulfed in the devouring waters.

Such a fate, however, we were graciously spared; and the lapse of time gave the hope, not only that we should not sink, but that, if the ship would only hold together long enough, we might get ashore. To this, of course, my first attention was directed, but was at once told that any such attempt then would result in certain death; and that the only hope was in remaining within until the storm had abated, or till the light returned. This soon became the general hope, and hence quitting the cabins on the lee side of the ship, all made for the saloon, and taking up the best position obtainable, awaited the issue. Huddled together in the deepest anxiety, there we remained, for nine, some for ten and twelve hours, listening to the howling tempest, and witnessing the gradual demolition of our frail shelter, the water pouring in at the broken skylights, and every joint loosening gradually, until it appeared certain we must be crushed beneath the falling deck. About twelve at night the ship parted at the mainmast, the fore part was soon in splinters, and washed on the shore; the after part, however, having been built of the strength of a castle, held together, not only through the night, but for two or three days after. The mainmast fell almost unimpaired, and in such a position as to form a sort of bridge from the saloon door to the beach, and thus providentially aided our escape. The moon began to lend a little light to the scene of horror about half-past two, and immediately efforts were made to reach the shore. The third mate, aided by one of the seamen, formed a connection between the saloon and the fallen mast by ropes, and commenced the removal of women and children: in time the deliverance of all was effected with no other injury than a few scratches and bruises, occasioned by the surges knocking the poor fugitives against the rocks, and scattered fragments of the ship. The scene that presented itself to each as he left the ship, baffles conception. It was surely the very perfection of the terrible. The change, of course, was eargerly sought, but was no sooner realized than accompanied by the most fearful forebodings. It seemed but an unfortunate exchange of fates; what had been threatened by a momentary process in the saloon seemed there to await with all the aggravation of a lingering and more painful process. The margin betwixt the sea and the highest standing point to be gained was very narrow, and the tide seemed to be gradually encroaching, whilst above and around, right and left, as far as the eye could reach, a perpendicular cliff, from 150 to 200 feet high, arose, casting over us its forbidding shadow. Wet through, cold, and in many instances all but naked, there our unfortunate companions gathered in little

parties, presenting a complete contrast to the comfort and respectability of appearance which had marked all but a few hours before. The morning light came faithfully enough, no doubt, but it seemed to tarry long, and when it came, did but little to relieve our sorrows. During all that had occurred, however, a gracious Eye had been cognisant of our distresses, and soon the proofs of providential care were displayed. With returning hunger, food was laid at our feet, and for our thirst, water from out the rock was discovered; whilst, in a few hours, to comfort the exposed, warm clothing in the shape of red and blue Jersey frocks, ready-made trousers, boys' jackets, and large pieces of flannel were cast upon the beach, and in such profusion as to supply all; but for this supply, many must speedily have perished from the inclemency of the weather. On that spot we remained in imminent risk the first two days and nights, a risk shown by the fact, that scarcely had we removed before the sea rose above our highest resting-place, and swept almost every thing away. We cannot omit to notice the goodness of Him who gives to the sea its decree, and who, during our temporary abode there, had said to it, "Thus far shalt thou go, but no farther." By Saturday, means were provided to scale the cliff, and the attempt was made. One of our number had found his way up and down again, at a distant point, though it nearly cost him his life. After him, two others ascended, carrying ropes, which were suspended from a crag, and by means of which the top was gained. It was a tedious and dangerous work, occupying nearly a day and a half. The scene above was scarcely more cheering than that below. Sea birds appeared to be sole possessors of the place, and most unwilling to be disturbed. A thick jungle of reeds, six, eight, and ten feet high, covered the surface. Water was the only thing found useful to man. True, a few young birds were scorched to death by setting fire to the jungle, and of which soup was made, serving us for a partial meal, but nothing more. Our only sustenance was supplied by the wreck, which was not only very limited in quantity but much deteriorated in quality, having been soaked with salt water. At most, we saved but about six days' provisions, dealt out in quantities just sufficient to sustain life. More, undoubtedly might have been saved, but for the indiscretion and brutal selfishness of our crew generally, who, instead of generously assisting the passengers, of whom so many were women and helpless children, were either drunk, or bent upon plunder. Nearly the whole of the wreck lay on the beach for four or five days, but was then washed out to sea, leaving us nought but the bare rocks. It then became evident to all that our only chance of life was in being shortly taken off by some ship: but who could hope for any ship to come near such a place, while boundless sea-room invited them to avoid its dangers! And suppose one should come, what could be done for us? No boat in the world could make the shore; any attempt at our rescue would probably augment the disaster; or supposing that practicable, what ship could receive as many or find provision till we could reach the nearest port! All hope, except in the power and goodness of God, was cut off; to Him alone could we look, and to Him, I know, some did look in a prayerful and resigned spirit, and He in return looked upon us with paternal pity. In time deliverance came by the only practicable means.

The Saturday, Sunday, and part of Monday were passed in deepest solicitude, our condition becoming most painful from excessive fatigue, hunger, cold, and sleeplessness. About midday on Monday the first signal of hope was given. The cry was suddenly raised, "A ship, a ship, a ship!" and so frantically by my dear wife, who first saw it, as to frighten all the children around her. It spread through the camp with incredible rapidity, and instantly every one that could make for the cliff seized hold of anything that would serve for a signal of distress, and then waited in intensest anxiety, watching the course of the vessel. It bore towards us, and our anxiety gave way to an indescribable joy—a joy which reached the highest endurable pitch, when our signal was answered. It was not of long duration, however, for no sooner were our signals answered, than the ship was blown out to sea, and we saw no more of it till the Wednesday morning. Then our spirits were again revived by the appearance of a boat, well manned, making towards us; having approached sufficiently near, the crew beckoned to us to follow them round the island, as it was impossible for them to render us the smallest help there.

The ship turned out to be a whaler, the Monmouth, of Long Island, N. A., Captain Isaac Ludlow. It had but then arrived to whale round the island. The captain had spent the previous season there, had become acquainted with every crevice round the place, and, fortunately, well knew the only two points where very occasionally a landing might be effected. The order to follow was soon obeyed, too soon, as in many instances it turned out to be; for, supposing the distance comparatively short, and being ignorant of the difficulties of the way, we set off with little or no provision, and paid most dearly for it. The distance in a direct line, and on level ground, would not have been much, not more than from six to seven miles. It required the boatmen but one short hour to row to us round the skirts of the land, but to us it was a journey of three or four days, walking almost incessantly from sunrise to sunset. Steep crags, deep ravines, pitfalls,

jungle, and loose fragments of rock seemed in combination to defeat our purpose, and were outmatched by an instinctive love of life only. At night we lay on the cold ground, with the best shelter we could find amongst rocks or reeds, and had to brave some of the most pitiless storms of rain and hail. On the morning of the third day, we set off, jaded almost beyond endurance, with nothing to sustain five of us but a few nuts and raisins, at most *half a pint in all*, a red herring, and some water, besides some small fine grass, occasionally met with on our way; and we reached not the new encampment until dusk, just in time to select a place to lie down upon, and give ourselves to the repose our circumstances would afford. We shall know henceforth what it is to have heard sinking children cry for water and bread, and to see them lay hold of anything likely to afford them food, and devour it with an incredible eagerness.

On returning with the boat, Captain Ludlow put one of his men ashore to encourage and direct us, and intended landing provision also; but in this he was defeated, for a gale sprung up which all but prevented him gaining his ship, and obliged him to put to sea, and leave his man to share our privations. And this he did for nearly five days, for it was not till the Monday following the ship could make the island again. The hope of finding provision on arriving at the end of our weary march sustained us greatly, but a bitter disappointment ensued. There was provision, however, though very different to that looked for, and which served to sustain life till our relief came. In a sheltered corner of that part of the island some cabbage seed had at some time been strewn, probably by some whalers, and had borne its crop; and though it was but just then sprouting, the old thick stalks and the veiny parts of the young leaves afforded us nourishment, and on these, eaten raw, with a dozen or two of limpets picked from the rock on the beach, we subsisted. How singular and merciful a providence! Without it our condition must have been inconceivably more horrible.

The Monday morning, the twelfth day after the wreck, brought deliverance. The weather was fine, wind calm and favourable, and the sea smooth. The Monmouth was seen approaching steadily from the earliest light, and about eleven she was alongside. Three boats were instantly sent ashore, manned by as gallant and generous fellows as ever pulled an oar. The captain led the way, and with incredible velocity they skimmed towards us. On landing, the noble captain hastened to our camp, and with both hands stretched out, hailed us with the affection of a father; and we in turn, with hearts all but bursting with gratitude, responded to his kindness, more by tears than words. Not a moment was to be lost. "To the boats," was the cry, and to the boats all hastened; and, in course of two hours, all, except one or two who had not arrived across the island, were safely on board the ship. Of these was one poor fellow whose foot was so bad that he could not walk, and whom there was no chance of saving but by sending men over the island to carry him, and this the captain generously did. He declared that so long as he had a pound of bread left in his ship, he would not leave a living soul on that island. Four men were sent to bring the cripple on board, and it cost a delay of four days to accomplish the task; but at length all were shipped, and we bade a glad farewell to the place which had threatened to become our tomb.

We had fallen into good hands, and all our subsequent intercourse with Captain Ludlow served but to strengthen his claim on our gratitude and esteem. Fortunately, the Monmouth was well provisioned. A fresh supply of water had recently been shipped; and, notwithstanding so many stomachs had to be satisfied, there was enough food, without stinting any, to serve for thirty days or more. Our voyage to the Mauritius occupied seventeen days, which, though long from light winds and calms, was especially valuable in restoring us to health and vigour. On our arrival here, with the exception of one or two cripples, we were all in tolerable health. Of course, it was not unnatural to entertain a little anxiety as to the reception with which we should meet on landing, particularly by those who, like myself, had escaped with life only, and were absolutely penniless; and, to make the best of it possible, a deputation was appointed from among the passengers to seek an immediate interview with the governor, and to take measures for bringing our distressed condition before the public. This, however, turned out but a light job. Our arrival was soon known, and as soon was a spirit of generous sympathy awakened which will do honour ever after to the Mauritians. Our appearance on landing, most of us being clothed in our red Jersey frocks, was striking, though as wretched as it was conspicuous. Many were instantly taken by merchants and others to their homes, and washed, fed, and clothed; whilst, for the general reception, the quarantine station, being then unoccupied, was opened. Thither food, clothing, bedding, &c., &c., were quickly forwarded, and everything done that could be for the comfort of the unfortunate company. From the government, as well as the inhabitants of all grades, the most prompt and generous treatment has been received, so that to all we feel ourselves under obligation we shall never be able to discharge. In addition to large supplies of food, clothing, &c., subscriptions are being raised, which, it is confidently expected, will amount to upwards of £1000, and which, together with a free passage to Sydney, will place the sufferers beyond want till their des-

tination is reached. It affords pleasure to say that the conduct of Captain Ludlow and crew are highly appreciated generally, and that, both from the government and more private sources, they will receive some substantial tokens of admiration.

Much might be said respecting our esteemed captain of the Meridian. Doubtless, heavy censures would have fallen upon him had he survived, and may do even now he is gone. I am indisposed, however, to cast any. Up to the fatal hour he enjoyed the fullest confidence and esteem of his passengers; and if by any one he is deemed guilty of indiscretion, let it be remembered he was the first to pay the highest penalty that could be exacted for it. It is with a sort of grateful sorrow we have to record the loss of only two others, the cook and a passenger named Pfan, a foreigner, both washed away soon after the ship struck. So small a loss of life under such fearful circumstances, and with so many females and young children, is little short of the miraculous. An allusion has been made before to the conduct of the crew generally. To the censure then passed an exception is deserved on behalf of the second and third mates, Mr. Edward Tullock and Mr. Leonard Worthington, and also a sailor, Charles Snow; but especially the latter two. On the night of the wreck they were instrumental in rescuing the passengers, having carried out all the children, and aided essentially the females. But for their generous and persevering efforts, 'tis to be feared the list of the lost would have been considerably larger. Of the rest, with very trifling distinctions, the less said the better. Never was a greater contrast exhibited than betwixt the spirit and conduct of the crews of the Meridian and Monmouth respectively. But enough; I feel you will deem this letter too long already; therefore I close, expressing the earnest hope that, to those entrusted with cargoes of human beings to our Australian colonies, our fate may be a warning, and induce them to keep far enough off the Island of Amsterdam.

EUROPE.

DENMARK.

The news from Denmark is of a mixed character. "There is hardly a corner in Jutland," says Mr. Föltvey, of Aalborg, "where the Mormonites are not busy trying to gain followers."

Happily those who speak of a better faith are also listened to, and the correspondents of the Missionsblatt speak of numerous assemblies at many of their stations, and in some cases of a friendly feeling shown towards them by persons not at all disposed from their position to regard them kindly. The following may serve as an instance.

The magistrate of a certain place asked the clergyman to prove that the teaching of the baptists was false, as he intended, whenever a baptist should again come into his neighbourhood, to hold a meeting to arrest him. The clergyman advised him that he should not do so, because such an action would be alike contrary to the word of God and of the king.

During the months of January, February, and March, many very numerous assemblies were held on the island of Oeland. The clergyman attended some of them at first, praised the brother who conducted them, invited him home to confer with him on various points of doctrine, and was very friendly. The people were a rough set, and spiritually dead. Hardly any of them thought of going to church, but after the word of God had been explained to them earnestly and in plain words, many began to attend there, which greatly pleased the clergyman. One of them, who believed, came into Aalborg and was baptized, so now the incumbent comes no more among them, and has forbidden his parishioners to hold any more meetings.

In Meerlöse there is a large, new chapel, which was used several times before it could be finished, and in which there is already no room to spare.

PRUSSIA.

A leaf from the journal of Mr. Aust may show the work of a colporteur in the neighbourhood of Konigsberg.

Mr. Aust was formerly a schoolmaster in the Lutheran church. Apparently no Christian people were near him, or at least he knew them not, for he speaks of his loneliness and longing for a pure community of Christians, till he became acquainted with the baptist church at Stolzenberg, and after some struggle of feeling joined himself to them. He is now employed as a colporteur, and thus records one of his expeditions:—

On the 16th of June I travelled from Konigsberg to T——. I saw on the way before me a party of people travelling home from the Luienmarket at Konigsberg. Rejoicing even from a distance in the opportunity of announcing salvation by Christ to poor sinners I breathed a prayer to the Lord, and advanced among them. A very few sentences betrayed to me that the conversation going on was very undesirable, and, after a few minutes' silence, I began to speak nearly as follows:—

"Excuse me, good people, for interrupting you, but may I ask you a question?"

Most of them: "Certainly."

"Are you Christians?"

Most; but rather surprised: "Yes." Some: "We must be Christians, but——"

"But, good people, if you are Christians how can you maintain such an ungodly

conversation? is that fit for Christians? We must give an account for every idle word we speak, must we not?"

"Yes, yes, we have learnt that, but we do not act accordingly."

"That is very bad. Happy are ye, not if ye know these words, but if ye do them. If you are Christians you should have in you Christ's spirit, and all you do should be lovely, honourable, and of good report; if there is any virtue, if there is any praise, think on these things."

Several: "We are not such Christians as that."

"Well, what are you then?"

"We are bad Christians."

A woman: "We are heathen."

"But there is help for you if you will but take it. Will you allow me to speak farther than this?"

Several: "Yes, we should like it very much. We will listen willingly."

A woman: "I was glad when I saw you coming, for I recognized you as the gentleman who gave away little books in our village some weeks ago, I have read through the one you gave me three times. You said only a few words to me, but I shall never forget what you told me as long as I live. I am so glad you are come again. I shall be so glad to hear more."

A man: "But then we must all be baptized."

"My dear friend, I have not said a word about baptism; you do not know what I mean to relate, so listen. Do you wish to be saved?"

"Who does not wish to be saved? Every one does, we should suppose. But we are so poor we cannot do all we should, we cannot be always singing and praying, and so it fares badly with our salvation."

"But who has told you that you should pray and not work? Does not God in his word say: 'In the sweat of thy brow shalt thou eat thy bread?' If you would be saved you must turn to the Lord Jesus Christ, the Saviour. He is the friend of the poor, and receives sinners. The word of God says: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

Several: "If we had some one with us every day, who would direct and explain to us, we should lay hold on it, and become such believers as those are who are with him."

"There is one who will be with you every day. Only search the scriptures, read the gospels and epistles, and go only to the Saviour of sinners, who invites you so kindly. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

"I went with these people about two miles. They seemed very glad of it, and regretted that some of their friends were not present also. At parting I promised to visit them."

A call in a country house where several women were spinning together, follows; but is not so much detailed. It manifests on the part of the people the same good-humoured readiness for conversation, with as much ignorance of true religion as was betrayed by Mr. Aust's travelling companions.

HOME.

GLOUCESTERSHIRE ASSOCIATION.

This Association comprises twenty-seven churches:—

Gloucester District.	
Gloucester	
Cheltenham	J. Smith.
Tewkesbury	T. Wilkinson.
Naunton and Guiting	J. Teall.
Cubberley and Winstone	T. Davis.
Winchcomb	S. Dunn.
Ledbury	C. E. Pratt.
Hereford	J. Davey.
Ross	
Ryeford	S. Walker.
Stroud District.	
Stroud	W. Yates.
Chalford	R. White.
Hillsley	
Tetbury	
Uley	R. G. Le Mair.
King Stanley	J. Lewis.
Nuppend	
Slimbridge	
Thornbury	H. Le Fevre.
Woodchester	
Eastcombe	S. Packer.
Painswick	J. Cook.
Coleford District.	
Chepstow	T. Jones.
Monmouth	H. Clark, A.M.
Coleford	J. Penny.
Woodside	H. Webley.
Lydney	E. E. Elliot.

The annual meetings were held at Ross, May 17 and 18, 1853. Rev. J. Davey was chosen moderator. The circular letter, on "The claims of Christ upon the property of his professed followers," was read by Rev. S. Dunn. Sermons were preached by Rev. W. Yates of Stroud, and Rev. T. A. Bliss, B.A., of Chipping Norton. Addresses were delivered by the Rev. Messrs. Teall of Naunton, Wilkinson of Tewkesbury, and Smith of Cheltenham, on "Spiritual declension, its cause and effects," "The duty of Christians to the church and the world," and "The graces necessary to secure Christian union and the prosperity of the church."

Petitions were adopted against the Government Education Bill and church rates. Alas a resolution requesting the liberal members for West Gloucestershire, Cheltenham, Cirencester, Gloucester Hereford, Tewkesbury, and Stroud, to support Sir W. Clay's motion for the abolition of the latter impost.

Rev. Messrs. Lewis and Teall were appointed delegates to the Anti-State-church conference.

Statistics.

Baptized	89	
Received by letter	52	
Restored	6	
		147
Died	36	
Removed	41	
Excluded	29	
		106
Clear increase		41
Number of members		2020

In addition to these changes one church has lost a large number by emigration.

ESSEX ASSOCIATION.

This Association comprises fifteen churches.

Ashdon	Le Fevre.
Braintree	D. Rees.
Bures	A. Anderson.
Burnham	J. Garrington.
Dunmow	R. Morris.
Earl's Colne	J. Walters.
Langley	C. Player.
Upper Church, do.	
Rayleigh	J. Pitkington, T. Peters.
Romford	S. Pearce.
Saffron Walden	J. R. Gilson.
Sampford	B. Beddow.
Thorpe	J. Butcher.
Tillingham	G. Wesley.
White Colne	J. Dixon.

The annual meeting was held at Burnham, on the 31st of May and the 1st of June, when the Circular Letter on the Difficulties and Supports of the Christian ministry, written by brother Anderson, was read and adopted. Brother Garrington was chosen moderator, and brethren D. Rees and J. Challis were appointed respectively Secretary and Treasurer for the year ensuing.

Statistics.

Baptized	28	
By experience	6	
By letter	10	
By restoration	2	
		46
Deceased	25	
Dismissed	9	
Excluded	26	
		60
Clear decrease		14
Number of members		1121
Sunday school children		1278
Village stations		22

The next meeting is to be held at Earl's Colne, on the last Tuesday and Wednesday in May, 1854.

SUFFOLK AND NORFOLK ASSOCIATION.

This Association comprises twenty-six churches:—

Bardwell	Barrett.
Beccles	Wright.
Bungay	F. Brown.
Charsfield	Runnacles.
Chelmondiston	Isaac.
Cranford	Baldwin.
Crowfield	
Earl Soham	
Friston	Brown.
Great Ashfield	Baker.
Grundisburgh	Collins.
Hadleigh	Matthew.
Halesworth	Dovey.
Laxfield	Totman.
Norton	Backhouse.
Occold	Dowson.
Pulham, St. Mary	Taylor.
Rattlesden	Parsons.
Rishangles	G. Harris.
Somersham	Crook.
Stoke Ash	Hill.
Sutton	Large.
Waldringfield	Pawson.
Walsham le Willows	Seaman.
Wattisham	Cooper.
Wetherden	Ridley.

The annual meeting was held at Rishangles, June 7th and 8th, 1853. Brother Collins was chosen moderator. In consequence of the absence of brother Wright, from bodily indisposition, the Circular Letter, on "The Pecuniary Obligations inseparable from the Voluntary Principle," written by him, was read by brother Isaac, and was approved and adopted.

Statistics.

Baptized	108	
Received by letter	17	
Restored	7	
		132
Removed by death	45	
Dismissed	16	
Separated	22	
		83
Clear increase		49
Number of members		2294
Village Stations		52
Sabbath school children		1309

The next annual meeting is to be held a Charsfield, on the second Tuesday and Wednesday in June, 1854.

WORCESTERSHIRE ASSOCIATION.

This Association comprises thirteen churches:—

Alcester	M. Philpin.
Astwood	J. Phillips.
Atch-Lench	
Evesham, Cowl Street	J. Hookin.
Evesham, Mill Street	H. Barnett.
Pershore	F. Overbury.
Stratford	T. Bumpus.
Studley and Cookhill	W. Maisey.
Upton	A. Pitt.
Warwick	T. Nash.
Westmancote	J. Francis.
Worcester	W. Crowe.

The annual meeting was held at Astwood, June 7th and 8th, 1853. Mr. Phillips was appointed chairman. The Circular Letter prepared by Mr. Phillips on the "Aspect of the Times and the Duties of the Church relating thereto," was read and adopted.

Statistics.

Baptized	29	
Received by letter	13	
Restored	2	
		44
Removed by death	23	
Dismissed	14	
Withdrawn	5	
Excluded	15	
		56
Clear decrease		12
Number of members		1906
Sunday scholars		1990
Sunday School Teachers		203
Village stations		23

The next annual meeting of the Association is to be held at Evesham, on the Tuesday and Wednesday after the first sabbath in June, 1854.

RISHWORTH, YORKSHIRE.

On Wednesday, August 24th, Mr. Eli Dyson was publicly ordained pastor over the baptist church at Rishworth, near Halifax. Service commenced at one o'clock in the afternoon, when the Rev. E. Franklin of Golcar, began by reading the scriptures and prayed; the Rev. T. Vasey of Wainsgate gave out the hymns; the Rev. P. Scott of Brearley delivered a discourse on the nature and constitution of a Christian church. The Rev. H. W. Holmes of Pole Moor asked the usual questions, and received Mr. Dyson's confession of faith, and also offered the ordination prayer; the Rev. Amos Dyson of Rotherham gave a faithful and impressive charge to his brother, from 1 Timothy iv. 16. At six o'clock in the evening the Rev. W. E. Goodman of Steeplane read the scriptures and offered prayer; the Rev. J. Barker of Lockwood, Mr. Dyson's former pastor, preached to the church and congregation from Ephesians iv. 32. The services were well attended. and it is hoped that the divine blessing may richly descend upon the union auspiciously commenced.

CORSHAM, WILTS.

On the 18th of October last, Mr. John Jones of Usk, was publicly recognized as pastor of the baptist church at Corsham, Wilts. Messrs. Thomas of Pontypool, Probert of Bristol, Daniell of Melksham, and Breeze of Swindon, officiated on the interesting occasion. The baptist interest at Corsham has several village stations connected with it, and presents an important and promising sphere of labour.

BAPTIST CHAPEL, HIGH ROAD, LEE, KENT.

The foundation stone of this chapel was laid on the 23rd November, 1853, by J. R. Bousfield, Esq., who made some suitable observations on the course of events which had progressively led to the proceedings of that day, after which the Rev. John Aldis, delivered an appropriate and very interesting address. The devotional parts of the service were conducted by the Revs. Joshua Russell, J. Lucy, Thomas Timpson, J. S. Davis, and John Crawford, the minister presiding over the church now assembling at the temporary chapel.

Notwithstanding the lateness of the season, and the unfavourable state of the weather, a large and respectable company assembled in the marquee to join in the service and witness the cermony.

A considerable number of friends partook of a cold collation, provided in the temporary chapel, at which Mr. Alderman Challis, M.P., presided. During the evening several ministers and other gentlemen addressed the meeting, and some valuable additions were made to the list of contributions.

The cost of the building, including the ground, will be about £2500, and the committee have in hand or in reliable promises about one-third of that amount, and they trust that, through the liberal aid of Christian friends, the greater part if not the whole of the remaining sum may be contributed either before or at the opening of the Chapel.

TENTERDEN, KENT.

On Wednesday, November 9th, Mr. J. Richards, a member of the church at Shouldham Street, Paddington, was recognized as pastor of the baptist church meeting in Zion chapel, Tenterden. The Rev. W. Syckelmore, of Smarden, introduced the afternoon service by reading the scriptures and prayer, the Rev. J. H. Blake of Sandhurst stated the nature of a gospel church, the Rev. W. A. Blake of Shouldham Street proposed the usual questions, and the Rev. T. Rolfe of Smarden offered the ordination prayer; in the evening the Rev. W. A. Blake delivered an address to the pastor, and the Rev. T. Wall of Rye addressed the church and congregation. There was a large attendance at both services and a good feeling appeared to be produced.

SPENCER PLACE, GOSWELL ROAD.

On Tuesday evening, Nov. 22nd. 1853, a public meeting was held in the above chapel, in connexion with the settlement of the Rev. D. Jennings, who has become associated with the venerable J. Peacock, in the pastorate of the church in that place. About 250 members of the church and congregation sat down to tea, which had been generously provided by John Powell, Esq., free of charge; and at the public meeting, which was large and attentive, practical and stirring addresses were delivered by the Rev. J. Webb of Ipswich on the duties of the pastor to the church and the world, and by the Rev. J. Cox of Woolwich on the duties and responsibilities of church members.

The Rev. O. Clarke, Vernon chapel, G. B. Thomas, Islington, J. Rothery, Buttesland Street, and J. F. Sparke, Waterloo Road, engaged in the devotional exercises, and the interesting services were concluded by the senior pastor.

EAGLE STREET, HOLBORN.

On Wednesday, November 30th, two services were held in this place of worship, when the Rev. Francis Wills, late of Cavendish chapel, Ramsgate, was publicly recognized as pastor of the church assembling here. The afternoon service was chiefly of a devotional character; the Revs. Owen Clarke, William Groser, and E. Probert leading the devotions of the congregation. The Rev. G. Wyard delivered an address on Christian union.

At five o'clock, above two hundred friends partook of tea in the schoolrooms in Fisher Street, after which a second service was held in the chapel. The Rev. Edward Steane, D.D., read the scriptures and offered prayer. The Hon. and Rev. B. W. Noel, M.A., addressed the newly elected pastor on the importance of the ministerial office. The Rev. C. A. M. Shepherd implored the divine blessing on the pastor and the church. The Rev. William Brock addressed the church upon the necessity of a cordial co-operation with the pastor. The Rev. I. M. Soule, H. J. Betts, J. Brook, W. G. Lewis, J. Bigwood, and C. Woollacott, took other parts of the services, the whole of which were of a peculiarly edifying character, and no doubt will long be remembered by the large assembly which was present, the chapel being crowded to overflowing with an apparently devout and attentive audience.

ROMNEY STREET, WESTMINSTER.

On Wednesday, the 30th November, services were held for the public recognition of the Rev. T. S. Baker, as pastor of the church worshipping in this place.

The services commenced with reading and prayer by Mr. Sparke of Waterloo Road, Mr Keen of Lambeth delivered an introductory address, Mr. Aldis of Maze Pond stated the nature of a gospel church and asked the usual questions, Mr. Baker gave an account of his Christian experience and a confession of his faith, Mr. Talbot of Mile End offered prayer, Mr. Stovel of Prescott Street gave a most impressive charge from 2 Tim. ii. 1, and (the time allotted for the meeting having expired, and Dr. Angus, who was to have addressed the church and congregation, having kindly postponed his address to the evening of Lord's day, the 8th January) Mr. Wyard of Soho chapel concluded the meeting with prayer. A tone of solemnity and deep interest appeared to pervade the numerous assembly.

TWERTON, NEAR BATH.

Rev. E. Clark, of Weston, near Towcester, having accepted the very earnest and united invitation of the baptist church at Twerton, commenced his stated labours there on Lord's day, 27th of November.

BOTESDALE, SUFFOLK.

The Rev. Richard Morris, Dunmow, Essex, having accepted the cordial and unanimous invitation of the baptist church in this town to become its pastor, entered on his stated labours here the first Lord's day in December, 1853.

WITHINGTON, HEREFORD.

We are informed that through sudden and severe indisposition, the Rev. John Ramsey has been compelled to resign the pastorate at Whitestone chapel, Withington.

REV. G. T. PIKE.

The Rev. G. T. Pike, of Manor House, Edmonton, who has been engaged for years in the ministry, we understand is open to an invitation from any baptist church destitute of a pastor.

HEMEL HEMPSTEAD.

On Monday, December the 12th, an interesting tea meeting was held in the Assembly Room, to celebrate the settlement of the Rev. N. Hawke, formerly of Guilsborough, as pastor of the church and congregation worshipping in the baptist chapel. About 230 persons sat down to tea, after which the Rev. C. Wildie supplicated the divine blessing upon the pastor and people. Very appropriate addresses were then delivered by the Revs. W. Payne of Chesham, B. P. Pratten of Box Moor, S. Stanion of Berkhampstead, C. Wildie of Box Lane, and N. Hawke. The pastorate is one which presents a wide sphere of usefulness, and the blessing of God may be confidently anticipated in answer to the active efforts of his servant.

RICKMANSWORTH, HERTS.

Mr. Robert Tubbs, of Thrissell Street chapel, Bristol, has accepted a unanimous invitation to the pastorate of the baptist church, Rickmansworth, and intends commencing his stated labours the first sabbath of January.

RECENT DEATHS.

MRS. ELIZABETH SEWELL.

Mrs. Sewell, late of Stepney, was born in April, 1789. Of her parents she knew but little, being bereaved of both at the age of two and a half years; from that time, until she attained the age of five, she was under the guardianship of her grandmother. She was very early the subject of religious impressions.

When five years of age, the death of her grandmother cast her upon the world an orphan, without a relative to whom she could look for protection; but the amiability of her disposition soon won for her many friends. By them she was supported and protected whilst in tender years, and afterwards a way was provided by which she could maintain herself.

At the age of twenty-five she was married to him who now bewails her loss. After residing a few years in the country, the providence of God removed them, with their two children, to London. She attended regularly on the means of grace, and sat under the ministry of the Rev. Charles Hyatt. A special providence brought her, on one occasion, to hear the Rev. Dr. Fletcher, of Stepney Meeting, who had recently been appointed to that charge. His text was, "I came not to call the righteous, but sinners to repentance." That sermon brought deep conviction to her heart. She had previously felt her sinfulness, but never until now had she felt herself to be the chief of sinners; full peace, however, she did not at once find: doubts as to her acceptance with God still remained, but at length those doubts were dispelled, and she was led to rejoice in all the way the Lord had brought her.

At the age of forty she first attended the ministry at Stepney College Chapel, and the first sermon she heard here she oftentimes said was truly applicable to her case. The words of the text were—"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." She felt that she could find a home amongst the people, and as her own views were in accordance with theirs, she received the word gladly and was baptized.

At the time of her union with the church her family consisted of five daughters and an infant son; she earnestly wrestled for their salvation, and it is a happiness to know that each member of her family can trace their first religious impressions to her. It is in the hallowed remembrance of her son that she would take him in the dusk of the evening to her chamber, and there, like Hannah of old, dedicate him to the Lord. Her prayers at these times seemed to breathe a kind of holy fervour, which impressed itself deeply upon his memory, and will never be forgotten.

As her family grew up her hopes were realized, and for some few years previous to her death she had the happiness to see each one embrace that faith which had been her support in life and was to prove her comfort in death. Her third daughter is the beloved wife of the Rev. B. Millard, of St. Ann's Bay, in the island of Jamaica; the fourth the wife of Mr. N. Millard, agent in Prussia to the British and Foreign Bible Society.

The most prominent feature in her religious character was, "love to Christ." Whatever happiness she felt in her own bosom, or whatever consolation she was able to impart to others, was all traced to that Saviour who has promised to pour out abundantly upon his followers the blessings of his Holy Spirit. In administering to the necessities of others, expressions of gratitude would be poured upon her by the recipients of her bounty: here she would grasp the opportunity of manifesting her Saviour's love:—"Do not return me thanks," she would say, "it is the love of Christ which constraineth me; I have only been an instrument in his gracious hand."

Early in the spring of this year her son was walking with her in the garden, when she drew his attention to an ivy plant:—"Observe," said she, "how that plant clings

to the wall, just so should the Christian cling to Christ."

Towards the close of the present year (1852) the symptoms of disease gathered around her. For the first few weeks her family did not apprehend that it would be attended with fatal results. The whole winter was she confined within doors; at length the remedy was so far effectual as to restore her for a short time to her usual health, and her family rejoiced in the hope that she would yet be spared amongst them.

The whole of the spring of this year she appeared to be enjoying favourable health, but towards the middle of June her disease returned in a far more fearful form. Her physical suffering was most excruciating, yet her medical attendant did not pronounce her to be in imminent danger. This suffering lasted some days, and when it was subdued left her prostrate under weakness. Having obtained partial relief, a change of air was thought desirable to the regaining of her strength, and her beloved partner accordingly removed her, in company with her youngest daughter, to Woodford, in Essex.

As she appeared after some weeks, to be labouring under extreme physical weakness, her husband, by the advice of the doctor, arranged for her to be removed to her native air, (Amwell, Herts,) thinking that her strength might be regained. She reached her journey's end in safety, and the change seemed greatly to revive her. Here she was entrusted to the care of an only sister, and the whole of the following week appeared in a cheerful and happy frame.

On the Saturday she appeared much stronger, and in the evening she said to her husband, "Peace—such a peace—a perfect peace." The whole of that night she slept soundly—the sabbath dawned—the last sabbath that she would spend on earth.

At about half-past ten o'clock in the morning, God sent his messenger to call her away. To her sister, with great calmness, she said, "I am going now;" and seemed anxious to say more, but could not articulate. At length she closed her eyes, and raised her hands in the attitude of prayer, in which position she remained for about two hours, and then placing her right hand upon her heart, with a heavenly smile, she fell asleep in Jesus.

As there was neither sigh, groan, nor struggle, the exact time of her departure was not known; it was between five and six o'clock in the evening.

MRS. WILD.

Mrs. Wild, sen., of Sipson, was removed from the present world, Oct. 27th, having attained seventy-two years of age, fifty-four of which were passed in connection with the baptist church, at Harlington, Middlesex. At a very early age she was impressed with the importance of divine things. In her nineteenth year she publicly avowed her faith in Jesus, and did it in a manner which excited no small degree of interest, as immersion in the name of Christ had never taken place before in this village. A baptist church existed, but this ordinance had never been administered, those who were joined to the church having professed in a neighbouring place, and for this reason it would appear they were destitute of a regular minister, for immediately after Mr. Torlin's settlement in 1799, the deceased with four others were baptized, all of whom have now left the circle below, and are united we trust to the purer and happier circle above.

In the lengthened career of our departed friend, many events transpired of moment to herself and interest to those by whom she was surrounded; but few perhaps of sufficient general importance to authorize a record, and to the closing scenes only it will be proper to refer.

About two years ago, or rather more, the disease which terminated her earthly course first made its appearance. After the first sabbath in this year, she no more appeared in the temple, though by herself the hope was cherished she should again unite in the service below. At length however with the impression of others, her own was allied that in death the affliction would end. From the time hope of recovery was relinquished, a new era in her closing spiritual career commenced. Patience, submission, desire to be with Christ particularly shone, and with an emphasis words cannot convey, testified to the existence of heavenly principle, the salutary influence of heavenly sanctified affliction.

But if of advancing spiritual life and power gratifying evidence was afforded, not so of physical or bodily energy. Her declining strength and growing weakness were daily visible; and to these increasing suffering painfully allied. Indeed the progress of suffering as of disease was gradual. Like a river it deepened as it advanced, and on reaching the Jordan by greatest intensity marks. Her closing hours were indeed painful, characterized by an amount of sufferring few are called to experience.

And yet with this scene of anguish elements of rejoicing mingled. Patience and resignation most strikingly displayed. She died no less a monument of sanctified affliction than of sovereign redeeming grace.

By the removal of our departed friend the cause has lost an old, tried and liberal supporter; churches in the neighbourhood and institutions of the denomination, a generous benefactor. It is matter for thankfulness that her only surviving son has long been united to the church, and fills the office of deacon sustained before him by his father and grandfather.

REV. MICAH THOMAS.

Died, November 28, at his residence, Enon House, aged seventy-five, the Rev. Micah Thomas, for more than forty-six years the pastor of the baptist church, Frogmore Street, Abergavenny, and for many years president of the baptist academy, Abergavenny, founded in 1807.

REV. W. SAVORY.

On Tuesday, November 29th, Mr. William Savory, the pastor of the church at Bond Street, Brighton, entered into rest. He had suffered great pain for a month previously, but was favoured with much patience and submission to the divine will, resting as he did on the rock of his salvation. He was removed in the midst of usefulness, and the church mourns its loss. On the 7th of December, Mr. Savory's mortal remains were deposited in the new cemetery. Mr. Oliver commenced the services by reading and prayer. Mr. Cox of Woolwich, gave a most solemn address, and Mr. Trego concluded the services at the grave. The funeral sermon was preached by Mr. Cox, on the Lord's day in the evening, December 11th, at Mr Goutly's chapel, kindly lent for the occasion, which was crowded in every part.

MRS. BILLINGSLEY.

Mrs. Martha Billingsley, of Bradford, Yorkshire, breathed her last on the 2nd December, 1853. It was her privilege to sustain a consistent and honourable connection with the baptist cause in Bradford for forty years within a few days, during the whole of which time she was enabled by the grace of God to "adorn the doctrine of God her Saviour in all things." She was one of the litttle band who first met under the pastoral care of the Rev. Dr. Godwin, to form the second baptist church in her native town, a band of which only two individuals are now left to the church, now numbering somewhat more than three hundred members, and presided over by the Rev. J. P. Chown. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," were the words in which she ever delighted and found special comfort, her departure seeming at last only the peaceful compliance with the invitation she had so long pondered over, and thus "her end was peace."

EDITORIAL POSTSCRIPT.

The series of biographical papers relating to Mr. Thomas being now completed, the editor cannot withhold an expression of the gratification he has felt in presenting them to the British public. Five-and-twenty years ago, at the request of his excellent friend who then filled the office of secretary to the Baptist Missionary Society, he read all the private letters and documents relating to the East Indies which were in its possession. They had come, some from Kettering, some from Bristol, some from Olney; they were in boxes which had not been opened for many years, as thrown in without arrangement of any sort, and they had never been seen by any of the living conductors of the mission. They have never been read consecutively by any other person since; and so voluminous are they, that it is not probable that any other person will ever find sufficient inducement to go through them, a descriptive catalogue of above a thousand of the principal being now in existence. At that time, among the indelible impressions made on the individual who perused them this was one, that justice had not been done to the memory of Mr. Thomas. With this conviction, he was strongly inclined to attempt a memoir of the zealous pioneer, whose services had been of incalculable importance though little known; but two considerations interfered: a deficiency of information on some points was one, and the other, the extreme delicacy of some topics which must be introduced, in regard to near connexions of Mr. Thomas, who were then living in this country. Now, therefore, it is a source of great satisfaction to him that it has been in his power to lay before the baptists of Great Britain a narrative compiled on the spot with much care, and written with great propriety of feeling respecting one whose labours were faithful and self-denying, and whom we may expect to meet with a glad heart in that day when both he that soweth and he that reapeth will rejoice together.

For the verses by the late Dr. Cox, on the seventeenth page of the present number, we are indebted to the Rev. William Upton of St. Albans, and the Rev. John Spooner of Attleborough. The former piece was written at Mr. Upton's house, where they had been engaged together in 1841, in an effort to diffuse the gospel by means of tent preaching, in connexion with the Herts Union; the latter was composed at Nottingham, at a missionary meeting which the doctor attended as a deputation from the Baptist Missionary Society.

Dr. Wayland's volumes on the Life and Labours of the late Dr. Judson, reviewed in our present number, will furnish materials for a memoir of that eminent missionary, which we hope to have the pleasure to lay before our readers shortly, and which doubtless will be acceptable to thousands who have not access to the larger work.

A church requiring the services of an active, intelligent, and efficient minister, may probably find one in the Rev. Edward Home, who has laboured acceptably in connexion with the free church of Scotland, to which

till recently he has belonged. Having adopted our views of church government and Christian ordinances, he was baptized at Camberwell by Dr. Steane in the beginning of last month, and is now residing at 27, Bolwell Terrace, Lambeth Walk.

The respected secretary of the Particular Baptist Fund, Mr. W. Bailey, having been compelled to resign his office by severe indisposition, the Fundees have elected as his successor Mr. Robert Grace, whose address is, "Lyndhurst Grove, Peckham."

The second annual report of the Birmingham Scholastic Institution for the sons of ministers was presented at a meeting held in Shireland Hall, on the fourteenth of last month, the mayor of Birmingham in the chair. The institution appears to be in a prosperous state. The number of pupils is now twenty-five, for whose education payment is made at the rate of twenty-three guineas each; part paid by the parents or friends of the children, and part from the funds of the society. The examinations which were conducted by gentlemen of eminence proved highly satisfactory. Applications for admission should be addressed to the head master, the Rev. T. H. Morgan, Shireland Hall, Birmingham. Every annual contributor of ten guineas, and every minister making an annual collection to that amount, has the right of sending one boy who is a minister's son, the parents or friends of each pupil paying ten guineas per annum for his board and education.

The ladies connected with the institution for Daughters of Missionaries are making a special appeal, with a copy of which they have favoured us. It urges that the institution does not simply provide education for the children committed to it but also a home; that the charges devolved upon it are not relieved by vacations; that it includes medical and other unavoidable expenses incident to illness, provision and arrangement for clothing; relaxation and change of air; and that to meet these and similar demands, it is highly desirable to realize a capital of from three to five hundred pounds.

The Committee of the Milton Club has issued an invitation to a *soirée*, to be held at Radley's Hotel in January, at which information respecting the institution will be given, and its purposes will be thoroughly explained. We have pleasure in calling attention to this meeting, especially as we understand that the appeal for funds which will then be made is likely to be final, the required sum having been very nearly obtained.

The Rev. John Edwards, late of Liverpool, requests us to say that he has left that town, and that his present address is Oxton Hill, Birkenhead, Cheshire.

A new series of Clark's Foreign Theological Library is announced. The terms will be the same as hitherto: one pound per annum for four large volumes demy 8vo., when remitted before the 31st of March in each year; after that date twenty-one shillings. This series will commence, by an arrangement with Dr. Hengstenberg, with his great work, The Christology of the Old Testament, the sole right of publishing a translation of which in this country, Messrs. T. and T. Clark have secured. The sheets will be transmitted from Germany as printed, and it is hoped that the first volume may be ready early in 1854.

LIST OF BAPTIST MINISTERS.

The following Additions and Corrections have been forwarded to us since our last.

Names.	Residences.
Ayres, J.	Deceased.
Barker, J.	Lockwood, Yorkshire.
Blakeman, G.	Relinquished the ministry.
Brown, J.	Northam.
Burns, Dawson	London.
Burton, Joseph	Cambridge.
Butterworth, J. C.	Serbiton, Kingston, Surrey.
Case, H.	Turley, Wilts.
Cathcart, W.	Gone to America.
Clark	Twerton, near Bath.
Clarke, James R.	Leamington.
Clowes, F.	Cotton, near Norwich.
Domoney, Josiah	Slack Lane, Yorkshire.
Dore, John	Ashburton, Devon. [try.
Earle, J. F.	Has left Malton, and the minis-
Hanson, J.	Milnesbridge, Yorkshire.
Hardick	Out of the ministry now.
Harrison, T.	Should be Harrison, J. Bedale.
Hart, Charles	Framsden, Suffolk.
Hawkes, W.	Hemel Hempstead.
Hillyard, J.	Pudsey, Yorkshire.
Ibberson, W. C.	Removed from Emsworth.
Jennings, D.	London.
Johnston, Kerr	Gone to Australia.
Jones, J. (late of Uak)	Corsham, Wilts.
Lawrence, J.	Gone to America.
Morgan, W. J., M.D.	Plymouth.
Parkinson, J. W.	Deceased.
Pilkington	Deceased.
Preece, B.	Great Grimsby.
Robson, G.	Shipton-on-Stour.
Rudman, J.	Plymouth.
Sargent, J. E.	Wyken, Warwickshire.
Scarr, A.	Brandon, Suffolk.
Sillifant, J. P.	Went to West Indies and died.
Stokes, William	Birmingham.
Symonds, Williams	Downham Market.
Trickett, E.	Gone to Australia.
Voller, J.	Gone to Australia.
Watts, J.	Wooton-under-Edge.
Whittaker, J.	Bradford, Yorkshire.
Wood, J. H.	Haworth, Yorkshire.
Wright, D.	Deceased.

IRISH CHRONICLE.

JANUARY, 1854.

SHALL WE ENLARGE OUR OPERATIONS OR NOT?

THIS is the question which the Committee desires now to submit to its constituents and friends. It is with them, individually and collectively, that the decision lies. There is no longer any obstacles arising from the past: our incumbrances are removed, and we are free to act. There is no need for further inquiry or hesitation. Several esteemed ministers whose judgment cannot fail to command respect,—Messrs. Birrell and Brown of Liverpool, Dowson of Bradford, Stalker of Leeds, and Bigwood of Brompton, kindly visited Ireland at the request of the Committee last summer, and have since favoured it with their opinion of the course which ought to be pursued. Their recommendations approve themselves generally to the judgment of the Committee, but they will involve much additional expenditure. The Committee has already ventured to adopt one or two; but it cannot with propriety go farther, though anxious to do so, till it knows that it will be sustained by increased contributions. It has therefore resolved to defer its decision for a few weeks, and afford opportunity to earnest friends of Ireland to express their wishes and intentions, or forward immediate aid.

Subjoined is a brief summary of the recommendations referred to, as set forth in letters which have been published in the Irish Chronicle, or in interviews with the Committee:—

ATHLONE.

All the brethren who visited it urged the employment of an additional reader at Athlone. Providentially the Committee had been brought into communication with Mr. P. Murray, a native of Connaught, familiar with the Irish language, who was baptized some years ago by Mr. Berry, and was afterwards for a time in the service of the society, but who since the famine has been conducting schools in this country under the superintendence of clergymen of the church of England, by whom he is spoken of in high terms. He has been already engaged, and has entered upon the appointed field of labour.

WATERFORD.

Miss Crosbie, an intelligent lady who had been employed in the work of education in an eligible position before she became a baptist, but who in consequence of her compliance with the dictates of her conscience has been under the necessity of accepting the superintendence of a ragged school in Waterford, appearing to the deputation which visited that city to be eminently adapted to labour as a female city missionary, the Committee has corresponded with her, and it finds that she is willing to devote herself to this work.

NEWTOWNARDS.

Two of our friends who visited this populous town having represented it as desirable that a large room in which they preached should be hired, this has been done. Mr. W. J. Wilson, a young man recently baptized by Mr. Eccles, who had just finished his studies for the ministry in the presbyterian college in Belfast, and who is strongly recommended by Dr. Cooke, the principal of

that college, as well as by Mr. Eccles, has been *temporarily* engaged to assist Mr. Brown of Conlig, in efforts there, and the congregations collected have been numerous and attentive.

NEW ROSS.

This town which is about fifteen miles to the north-east of Waterford, and contains ten thousand inhabitants, is thought to present a very favourable opening for exertion. "Here," says Mr. Stalker, "there is a neat and commodious place of worship, capable of holding three hundred, and originally erected for divine service, conducted for several years by the Rev. J. Brown. He is himself a baptist, and pastor of a church in Waterford, sympathizing with the views of the venerable Mr. Kelly of Dublin." . . . . "By a few friends (some of Mr. Brown's former hearers, and who meet once on the Lord's day to break bread) I was kindly received." . . . . "There is a general wish to have a settled preacher, and all with whom I conversed spoke most encouragingly of the opening presented." . . . . "Mr. Brown very generously assured me that did your society resolve to occupy the station, he would (for he has this in his power) make over the chapel at New Ross to the baptist denomination, and do all that in him lies to aid the efforts of your agent."

DUNGANNON.

At this and surrounding towns in Ulster there are some small baptist churches. In these are persons who desire the presence of an evangelist who may itinerate and preach in the district without taking a pastoral charge, and who promise to assist in supporting such a one. Mr. Dowson, who visited them, strongly advocates their views.

ROSCOMMON.

The chief town of a county bearing that name, in the province of Connaught, has been mentioned as an eligible place for exertion by Mr. Birrell and Mr. Brown.

Mr. Dowson urges that assistance should be sent to Mr. Eccles at

BELFAST;

and that one agent at least should be stationed at

PARSONSTOWN OR BIRR;

but all the deputations advise strenuously the resumption of operations in

DUBLIN.

The pastor of the church at Abbey Street, Mr. Milligan, it is said, should be "sustained in his difficult position by a staff of scripture readers. The larger the better, but they should be men eminently adapted for their work —men who are thoroughly competent to the discharge of the duties of city missionaries. A letter written by Mr. Milligan, has been forwarded to us, mentioning some persons who he thinks might be employed advantageously in the work. Additional schools, especially of the class described technically as "Ragged Schools," are also recommended. Mr. Birrell adds, "We should, if possible, have another congregation in Dublin, with a minister of the first abilities well maintained." In this opinion others concur. All agree that "Dublin has the first claim." The comparative freedom enjoyed there, the vastness of its population, and the influence it exercises as metropolis of the country, all combine, in the judgment of our friends, to render Dublin peculiarly eligible as a field for prompt and vigorous exertion.

The whole case is now before our readers. To carry out these recommendations fully, in a manner corresponding with the design of the proposers, will require an addition to the Society's annual income of sixteen or eighteen hundred pounds. The Committee anticipate no other difficulties than those which relate to funds.

They know where to find agents, if they are enabled to secure for them the requisite sustenance. They ask then, respectfully, Shall the proposals of our esteemed brethren be negatived, or shall the means be furnished without which they cannot be adopted? It would be superfluous in addressing the readers of the Chronicle to expatiate on the urgency of Ireland's wants and claims; it is only necessary, in a single sentence, to remind them that the Committee does not employ any travelling agents to plead for the Society or solicit pecuniary aid: it throws itself upon the spontaneous zeal and efficiency of its friends.

BANBRIDGE, IRELAND.

The following extract is from the Belfast Chronicle of December 12th, 1853 :—

"*Opening of a new baptist chapel in Banbridge.*—The opening service connected with the above place of worship took place on sabbath, the 4th instant, when the Rev. William O'Hanlon, of Belfast, preached two eloquent and highly instructive sermons. The forenoon discourse was on 'the perpetuity of Christ's kingdom' (from Ps. lxxii. 17); and in the evening 'on evangelical righteousness' (from Rom. iii. 21—24). The chapel was well filled on both occasions. The following gentlemen acted as collectors :—John M'Master, Henry Herron, Gilford; George Lindsay, Moorefield; Thomas Crawford, J.P.; John Robinson, Ballydown; H. Moore, Thomas Ervin, Robert M'Clelland, Thomas M'Clelland, Frazer Morton, and John Scott, Banbridge; and John M'Clelland, of Greenan, Esqs. The following gentlemen who were unable to attend sent contributions :—David Lindsay, Esq., J.P., Ashfield, £1; John Welsh, Esq., J.P., Chinauley, £1; Robert Chain, Esq., M.D., £1; a Friend, £1; J. Bain, Esq., Belfast, £1; J. T. Reilly, Esq., J.P., Scarva, 10s. The Marquis of Downshire kindly remitted a receipt for a year's rent. The proceeds of the opening services amounted to the handsome sum of £36 16s. 7d. The above place of worship is in connexion with the truly excellent Baptist Irish Society of London, established in the year 1814, having for its object the diffusion of the gospel of Jesus Christ, principally by the employment of missionaries, scripture readers, the establishment of schools, and the distribution of bibles and tracts. It was gratifying in the extreme to find members of every denomination coming forward most cheerfully on the occasion of the opening of the above neat little chapel, to aid the good work by their presence and pecuniary assistance; thereby publicly acknowledging, as it were, the very great benefits which the society, with the blessing of God, has been the instrument in his hands of conferring on this populous district and its neighbourhood. Working without ostentation, yet ever zealous in its exertions, the Baptist society, through the fearless and persevering efforts of its well chosen ministers and agents in this country, is successfully carrying out the glorious object for which it was established—namely, to make known the gospel of Christ among the ignorant; to promote the formation of churches where there are none; and to watch over and aid such churches during their infancy. The opening of the chapel in Banbridge on the 4th instant, and the warm and general support which it has received, satisfactorily prove how well the business of the society has been done here; and how urgent was the necessity for the increased accommodation afforded by the new building is clearly shown by the steady additions made to its congregation from time to time. In their worthy pastor the society possesses a gentleman well qualified, by his Christian disposition and unassuming deportment, to carry out their all-important views in this locality. In his report to the society for the past year, we observe that he thus refers to the progress which he has been permitted to make in his district. 'The church,' he says, 'under my care still continues to hold on its way, and although the members are widely scattered over the country, yet they seem to delight to meet together at least once a week.' He adds, 'God has given me favour in the eyes of the people, and from all denominations I receive true Christian sympathy,' and at the conclusion of his report it is cheering to read that the 'sabbath-school continues to flourish in the midst of many difficulties, and the attendance continues punctual.' Although not a member of the baptist congregation, we are happy thus publicly to bear our humble testimony to the great, and let us hope, lasting good which the society has effected in this country, and when all the difficulties and trials which they have unceasingly to encounter, the bitter prejudices with which they are met by the ignorant and the vicious, backed as they unhappily too often are by counter-active and interested influences of the most formidable character, when all these are taken into consideration, let us hope that their exertions may never relax or their efforts be restricted for want of the necessary pecuniary aid which is indispensable; above all, may those efforts be unalloyed by temporal considerations, that they may ever deserve the blessing and favour of the Most high, without which no human aid can avail."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Ampthill, Bedfordshire—						
Claridge, Mr.	0	10	0			
Goodman, Mrs.	2	0	0			
Goodman, Miss	0	10	0			
				3	0	0
Blunham, Beds, by Rev. W. Abbott				0	12	1
Highgate, Collection				4	5	0
Lewes, Sussex				5	0	0
London—						
Bailey, Mr. W.	1	1	0			
Burgess, Mr.	0	10	6			
Collins, Mr. W.	2	2	0			
Lush, Mr. R.	1	1	0			
Merrett, Mr.	1	1	0			
Moore, Mr. G.	0	10	6			
Parnell, W., Esq.	1	1	0			
Poole, Mr. M.	1	1	0			
Stock, Mrs.	1	1	0			
Whitehorne, Mr. J.	2	2	0			
Woollacott, Rev. C.	0	10	6			
Vernon Chapel, Collection	1	18	1½			
				13	19	7½
Royston, Mr. T. Goodman				1	0	0
Westbury Leigh, by the Rev. Zenas Clift—						
Clift, Rev. Z.	0	5	0			
White, Mrs. S.	0	10	0			
				0	15	0
Wycombe, by the Rev. E. Davis—						
Davis, Rev. E.	0	10	0			
Thompson, Mrs.	0	10	0			
				1	0	0

SCOTLAND.

Viewfield, Bridge of Allan—						
Blair, Rev. James, and Mrs.				10	0	0

IRELAND.

Waterford, by the Rev. T. Wilshire—						
Combe, J., Esq.	0	10	6			
Davey, Miss	1	0	0			
Scroder, Mr. C.	0	10	0			
Thank-offering	0	5	0			
Wilshire, Rev. T.	0	10	6			
Wilson, T., Esq.	1	0	0			
				3	16	0

Ten volumes of the Baptist Magazine have been received from Mrs. Abrahams, for which we thank her.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

KING AQUA'S TOWN.

KING AQUA'S TOWN.

BY THE REV. JOHN WHEELER.

About fifty miles N.E. of Clarence, Fernando Po, West Africa, is the opening of the river Cameroons. Proceeding up the river for about the same distance, nothing is to be seen but mangrove swamps on either side, pierced by various tortuous creeks. These are the chief miasma beds of the country. The roots of the trees arch up from two to four feet above the surface of the swamps, the thick groves covering a most pestilential stagnation. Advancing, however, up the main channel, the eastern shore is observed to change its character, and from a sandy beach begin to rise low cliffs of rich red-brown earth, generally covered to the base with various shrubs and trees, interspersed at the top with the cocoa and oil nut palms. Where the surface of the cliff appears, the contrast with the richly verdant foliage is most beautiful. You are now approaching the first native settlements, those of the Duallah tribe. The first landing beach, where you see canoes fastened and low bamboo sheds on the sand, is the entrance to King Bell's Town where Samuel Johnson, the negro teacher, has a school. The wooden building is soon seen peeping through the surrounding trees.

Leaving Bell Town, the next, King Aqua's, comes into view. Canoes and sheds again mark the entrance, and the first houses in sight amidst the trees are Mr. Saker's and Thomas H. Johnson's. A little further on up the river is similarly situated Dido Town, more lately founded by a branch of the Aqua family. The view we have given this month represents the principal street of Aqua Town, engraved from a sketch taken by the writer last year. The larger building was the palace of the late king, or chief, who lies buried within, with much handsome furniture obtained by barter for palm oil from English and other captains. According to their heathen custom, all is left to rot together; the house is considered "*fetish*" or tabooed, as it is elsewhere expressed. The smaller houses are those of his wives, each consisting of a private apartment and open cooking place. In fact the entire street consists of the whole of the domestic establishment of the sable chief. It forms a long and beautiful walk, with orange, lime, and other wide spreading trees left standing at intervals, between the rows of dwellings, while at the back are seen plantations of cocoa nut palms, and young and full-grown plantains, as represented on the right of the view. The inhabitants of these towns act as brokers for the palm oil, between the natives in the interior and the trading captains. It is in Aqua town that Mr. Saker and T. H. Johnson, his negro assistant, have so long and patiently laboured, and there, through God's blessing, they are increasingly reaping the fruits of their devotedness and prayers. The enterprising genius of Mr. Saker, has created for the native converts new employment as carpenters, brick-makers, and builders. A permanent footing is now apparently secured, in most influential settlements, and native agency being trained under most favourable circumstances.

But is there no devoted follower of his Lord prepared to offer himself to the West African Mission to secure the continuance of needful European superintendence here and in the adjoining island of Fernando Po?

EVANGELICAL LABOURS IN LOWER BRITTANY.

BRITTANY is an ancient province in the west of France, one half of which is inhabited by the bas-Bretons, who form a population of about a million, and speak a language having a close affinity to the Cornish and Welsh. The primitive relations connecting the people with the Bretons of Wales, have been instrumental in the hand of Providence to the adoption of measures to draw them from the darkness of sin and popery, to the knowledge and grace of the gospel. Wales bestirred herself in favour of benighted Brittany. Up to that time the Bretons were all catholics, though it appears that previous to the revocation of the edict of Nantes the gospel had penetrated into Armorica.

The whole bible was translated from the Vulgate into Breton by the late Mr. Le Gonidec, a native of Brittany, and a distinguished Breton scholar. In 1827, an edition of a thousand copies was printed of the New Testament of this version. The Rev. J. Jenkins went to Brittany from Wales in 1834, to labour as a missionary, and despite the many difficulties he has not laboured without some encouraging success. About twelve years ago, the Calvinistic methodists sent a missionary to Brittany, the Rev. J. Williams, who is stationed at Quimper, the chief town of the department of Finisterre. He is assisted by a Swiss missionary, stationed at L'Orient.

It was found necessary to revise the translation of Le Gonidec, as its style was not sufficiently intelligible to the people. This was effected by Mr. Jenkins, and with great labour, as it was most important to bring the version into conformity with the original Greek. In 1847, the first edition of the revised translation of the New Testament, consisting of 3000 copies, was published at the expense of the British and Foreign Bible Society, and has been found eminently useful in diffusing a knowledge of the grace of God.

Several years prior to this, Mr. Jenkins had established public worship in the town of Morlaix, after encountering many obstructions for a long time from the civil authorities. In 1850-1, another edition of the Breton Testament became necessary, and 4000 copies issued from the press. About 120,000 religious tracts have also been published in the Breton language, and for the most part distributed; also a small Sunday school book; and Dr. Barth's Old Testament Bible Stories, is just ready for circulation, chiefly at the cost of the Religious Tract Society.

At the close of 1847 Mr. Jenkins was able to itinerate in the country districts, and availed himself eagerly of the liberty enjoyed during the revolutionary movements of 1848 to preach often in the open air. The opening thus made has proved most valuable, and the preaching of the word has not been in vain. Several Bretons have been converted, and have obeyed the commands of the Redeemer.

At the close of 1851, a very interesting work commenced. An itinerary school was set on foot, the teacher proceeding from house to house, and hamlet to hamlet, to communicate with the rudiments of education the knowledge of Christ. The Scripture Reading Book and the New Testament constituted his school books, and his scholars were found in the huts and farm-houses of the people. This has proved to be a most valuable means of evangelizing a population remarkable for its ignorance, superstition, and blind attachment to the church of Rome. A few gentlemen and priests at the outset opposed it, but with very little success.

During the present year three coun-

try-women have been baptized into Christ. The conversion of two of them is very remarkable. One is a woman 63 years of age. She has had a bible, received from Mr. Jenkins, in her possession the last eighteen years, and the perusal of it has been made the means of bringing her to Christ. Mr. Jenkins occasionally visited her during this time, giving explanations of the word of God. Two other women have through her instrumentality been brought to the knowledge of the gospel.

The other remarkable conversion is that of a young woman, thirty years of age, of a wealthy peasant family, and sister to the sub-mayor (*adjoint*) of Plougasnon. About two years ago she became convinced of sin. Under its pressure she sought peace, but in vain, in the rites and practices of the church of Rome. Absolution was given freely enough by her confessor; but it was powerless to allay the anxieties of her soul. Many prayers were offered, relics and churches visited, penances performed; all were in vain. She remained a poor penitent sinner, without peace or consolation. The notoriety of her case caused it to become known to the woman with the bible referred to above. She said to a friend, that she believed she could tell the anxious one things from the gospel, that would yield her consolation. The young woman lost no time in seeking it. The gospel was read and explained to the broken heart, the heavy burden fell away, and joy filled the soul. A New Testament was quickly bought. The meetings of the believers were attended, and ere long she openly confessed her attachment to the Saviour.

A great clamour was raised. Medical advisers were consulted and attempts made to prove her insane. She was said to be bewitched with a book the old woman had, by the food too of which she had partaken in the missionary's house. The priest was applied to, to use the exorcising power the priests of Rome profess to have. He gave six months as the time in which his exorcisms, should take effect. Masses were said for her return to the church of Rome. Three women were sent in turn, on three successive Mondays, to light wax candles in a chapel dedicated to the virgin at Lanmeur, six or eight miles off; but the candles would not take fire, the virgin thus wonderfully showing her displeasure. Friends have privately sought to turn her aside. A Jesuit priest filled the church with his denunciations and arguments, and throughout the month of Mary she was the object of unceasing reference, in the sermons and services of the Romish church. In spite of all the convert remained steadfast; and on sabbath morning the 15th of May, she and two others confessed in baptism the name of Christ. She has, however, been obliged to quit her plentiful home, which she has cheerfully done, without murmur or complaint. Reproaches and calumnies she has had to bear; but with wonderful firmness, self-denial, and devotedness, she has been able to forsake all for her Saviour.

These conversions have produced a powerful impression throughout Brittany, and have led to many inquiries respecting the faith. It would seem that in many quarters that impression is very favourable. Throughout Mr. Jenkins has received the kindest protection from the maire of Morlaix. Recently this gentleman voluntarily purchased some twenty testaments for distribution as prizes in the national school.

Two of these converts are now actively engaged in the itinerary school. One is supported by some kind English friends. The younger of the two, whose story is related above, enters on the work at her own charges. She could not, she said, take what others contributed for this work, while she could support her-

self. By these self-denying labours, saving knowledge is imparted, in daily lessons, to ninety-two individuals of all ages, and numbers more are desirous of receiving the teacher's visits.

But the work has attracted the attention of the Romish clergy, and of late a most furious and lying attack has been made on Mr. Jenkins in "L'Univers" newspaper, the organ of ultramontane popery in France. Unexpected defenders of his character and labours have risen up even in the ranks of Rome; and in Mr. F. Monod, Mr. Jenkins has found a powerful advocate. The worst part of the matter is that evil disposed persons have been excited to make attacks on the chapel, and on two occasions no slight injury has been done. Still the local authorities are prepared to protect the missionary. His prudent and conciliatory course has commended him to the sympathies of the Bretons who know him, and he does not doubt that all these events, whether prosperous or adverse, are alike calculated to the furtherance of the gospel. Happy will the day be for France when the gospel shall have free course through all her borders. Anarchy and tyranny will both flee before it, and the basis be laid for a "free, full, and impartial liberty."

THE SOCIAL CONDITION OF NATIVE CONVERTS IN INDIA.

BY THE REV. GEORGE PEARCE.

We offer in this paper, as far as space will allow, some account of the social circumstances of the converts connected with our native churches in India; having no doubt that it will prove acceptable to many, as we have reason to know that this is a subject but imperfectly understood. It is one, also, that is calculated to throw light on others that have been much canvassed of late, namely the pastorship of native churches, and the independent action of their members in carrying on the work of God among their countrymen.

The converts, then, connected with our native churches in North India number about twelve hundred persons, and there are associated with them, as members of their families, &c., and others that have renounced idolatry and caste, about three thousand attendants on public worship, forming together a nominal Christian community of between four and five thousand souls.

We wish we could say that this goodly number of disciples were to be found in one district; such, however, is not the case. The churches to which they belong lie scattered far and wide over the face of the country; so much so, that nearly a thousand miles intervene between the two most distant from each other. Even in Bengal, where much the largest number reside, the different communities are for the most part so wide asunder, that intercourse is very unfrequent, and they know little more of each other than the name. This state of things militates in various ways against their general progress. It keeps them in ignorance of their real strength in the country, represses the courage which the sense of numbers inspires, and has hitherto much interfered with the carrying out of plans designed for their benefit.

About one half of our people reside in the districts south of Calcutta, and of Jessore and Burrisal. These, with the exception of some in Jessore that were Mahommedans, are, with only slight differences, of the same class of Hindoo society. They are all employed in agriculture. A few of them add to the

labours of the field in the leisure seasons, those of fishing, weaving, boat-building, and one or two others. With respect to those who live in towns, or at the stations where our missionary brethren reside, a much greater variety in respect to origin prevails, as persons from most of the Hindoo castes, as well as from Mahommedanism, are to be found among them. Many of them, also, have been gathered from distant places. In regard to occupation, these brethren have to contend much with heathen and other prejudices, and their efforts for obtaining a livelihood, are in consequence much restricted. The most intelligent and faithful among them are employed by the mission as preachers and teachers; a few, as at Serampore and Calcutta, find occupation in the printing offices and in mercantile establishments. Some again, as at Chitoura and Chittagong, get their living by weaving; and for the rest, they may be set down as engaged in household and other menial service. Few have been enabled to pursue their original occupations, and shopkeeping and traffic are scarcely known among them.

From these remarks our readers will be prepared to learn that the native converts in India possess but little of this world's goods. Hitherto few of its inhabitants that might be called rich, have joined themselves to the Saviour's people, and none, indeed, to those of our own body. Our enemies still taunt us with the question, "Have any of the rulers believed in Him?" The setting up of the kingdom of Christ in this vast continent, has commenced with the poor and the mean in worldly estimation, as in ancient days; and it has pleased the Lord hitherto to keep his people in a low and dependent condition. The profession of the gospel by the natives of Hindostan, is invariably attended with loss of earthly goods, and in many cases with the loss of all besides. Particularly is it so with those that come out of heathenism singly, or without their families. Such persons, till within the last year could literally bring nothing with them; whatever they might possess, or were entitled to, was taken from them by their kindred, enraged at their defection, and the law of caste rendered the spoliation legal. Hence all such converts, in respect to property, have had to begin the world afresh. At first, for a time, they have in general had no one to look to for subsistence, except the missionary to whom they may have avowed their faith in the Lord Jesus; and not only has he been necessitated to supply their immediate wants, but eventually to procure for them some employment by which they might support themselves. This, it is duty to add, has hitherto been the state of things not only at our own stations, but at all others, of every denomination; and it forms a serious element among the difficulties, trials, and anxieties with which missionaries in India are exercised.

But the Indian convert has not only to submit to poverty on his entrance into the Christian church, it is his lot through life. Disposed, as he may be, to better his condition, almost insuperable difficulties meet him at every turn. Had he been accustomed to business, the missionary has no capital to set him up; or if that could be supplied, his countrymen will not purchase his commodities. If he the son of a respectable man, the probability is, that he knows no trade, and is incapable of employment; for three-fourths of the youth of the middle and upper classes rise to manhood uninstructed in business, squandering their time in idleness; and even when a convert has been provided with employment, his native associates or fellow servants will conspire to make his situation as uncomfortable as possible, or incline his

master to discharge him. But space would fail us to state the whole of the case; suffice it to say, that hitherto so untoward have been the circumstances in which our native brethren have been placed, that at the end of fifty years not a family is to be found, that we are aware of, that possesses property to the value of a thousand rupees, or one hundred pounds sterling; yet that we may not darken this picture too much we would add, that for the last four or five years, a few of our Christian families in Bengal have risen to easier circumstances, in consequence of the heads of them having received an English education, which has enabled them to obtain situations that yield them a comfortable and even respectable maintenance; and as the knowledge of our language spreads among our people, it is to be hoped, that the number of such will soon increase.

With respect, however, to the converts who are agriculturists, the circumstances attending their profession of Christianity differ materially from those just described. The brethren have frequently come out of idolatry in companies of four or five families together and even more; or when they have come singly, they have generally brought with them their wives and children. Hence they have been enabled to retain their little farms, and continue their original occupations in their native villages. This has been, of course, an important advantage, and has placed them in a more independent position than their town brethren. Still these also have had every where to endure for a time a great fight of afflictions and to suffer loss. The profession of Christianity by their (ryots) tenants and disciples was too great an innovation on the established order of things, and threatened their interests to much, to allow the zemindars, and Brahmans, to suffer it to pass with impunity, and therefore they have always done their best to eradicate it from their localities: and consequently our Christian peasantry have had to suffer personal violence, confiscation, imprisonment, and even the very razing of their dwellings, in very plentiful measure.

These things, however, subside in time, and European brethren on the spot have often made up by their kind assistance to a considerable degree the losses thus sustained. Hence persecution forms but a small item among the causes which contribute to the depressed condition in which this class of the brethren are also found. The poverty of the Indian ryot is proverbial at the present time. The oppression of the zemindars, the exhorbitant interest on seed corn and money, which universally prevail, and the high rents paid by those who have not lands of their own, contribute effectually to entail indigence and wretchedness among them. To some extent the Christian peasantry are defended from oppression by the shield which the influence of their ministers throws over them. Still the difficulties are very great, and in general they are making but little way in improving their circumstances.

The foregoing remarks, will do much to show how it is that the converts of our mission in India have done so little in contributing towards the support or furtherance of the gospel, or in the way of any independent action whatever. The truth is, that they have had little to give, while their persecuted and dependent condition, together with the paucity of their numbers, has wrought to the repression of vigour and enterprise among them. The vastly superior circumstances of missionaries to those of their converts, as well as the practice which has been universal from the beginning, of doing every thing for them as it regards expense in their instruction and the

general promulgation of the gospel, have also much tended to the same result: the knowledge too, that what the members of the church could give would amount to a mere pittance, and be of no practical value, has, doubtless deterred some missionaries from seeking contributions from them.

In respect, therefore, to the support of native pastors by the native churches in India, the patience of friends in this country must be exercised a while longer. The time for this most desirable arrangement is assuredly not yet come. The salaries of native preachers in our mission range from seven up to thirty rupees,—at the village stations from seven to sixteen; now, we do not know a single church meeting in sufficient numbers in one locality, whose members could raise five rupees a month, even if each family contributed on the average three annas,* which in proportion to their incomes, is $\frac{1}{30}$ part or more;—and would exceed what members of churches in this country usually contribute for the support of the gospel ministry.

Our impression is, that while our missionary brethren have done much for the spiritual improvement of the people of their charge, they have not as a body paid sufficient attention to their social elevation. Individual brethren have done what they could in relieving immediate necessity, but the raising of converts in the social scale has never till very recently engaged their attention, and that only in a very partial manner. We think this subject worthy of serious consideration both on the field and at home. The mission is the poor convert's only earthly friend. Help they imperatively need, but if they obtain it, it can come only from those who have been the instruments under God in bringing them into fellowship with the gospel.

If this be done, we may hope to see in due time, and perhaps with no long delay, native churches sustaining their own ministry. There is much to inspire the hope that the long night of depression is drawing to a close. The number of converts is yearly increasing. The law lately passed establishing the rights of conscience; the spirit recently exercised by native brethren in Calcutta towards a native pastorship, as well as the previous formation of a missionary society; their gradual increase in intelligence; and their more rapid progress when plans under consideration for their improvement shall be carried into effect; and last, but not least, the prospect of each station having two missionaries instead of one, all combine to cherish the hope that better days are coming. Let us then hasten them on by making the social improvement of our poor brethren an object of due solicitude in our efforts for their welfare.

* Or about four pence-halfpenny.

NEWS FROM CHINA.

A very interesting publication, not perhaps very generally known to our readers, entitled "The Chinese Missionary Gleaner," often contains information respecting the progress of the truth among that great branch of the human family which cannot elsewhere be found. And as the attention of the Christian public is now intensely fixed on China, the following facts, taken from a letter of the Rev. J. J. Roberts, an American baptist missionary, dated Shanghae, September 18th, will be read with feelings of surprise and pleasure.

From this communication we learn that Hung Sow Tsuen, the present Tae

ping Wang, the head of the new dynasty, and Fung Wun Sun, the present *southern* king, and second in power and office, were formerly neighbours, embraced the Christian religion about the same time, were united in baptism together, *immersing themselves*, for want of a better alternative, in concert imparted instruction to their kindred and friends, and commenced the present insurrection. As they rise in power, the office of this southern king is like that which Joseph held in Egypt; the second power in the kingdom. The relation which these remarkable men sustain to each other is alike singular and important; for they are at the head of the strange movement now going on in China. It began in religious knowledge and acts. But how they became possessed of this knowledge, or when led to embrace the Christian religion, or to be convinced that immersion was one of its institutions, we only learn from the incidental remark by Mr. Roberts, that he was Tae ping Wang's religious teacher some years ago. But there is the fact, and a very striking one it is.

Mr. Roberts goes on to state that the nephew of this southern king, a young man named Asow, about twenty-one years of age, was early taught by him and Hung Sow Tsuen, the first principles of religion some six or eight years ago. He then adds:—

He was with them a few months in Kwangsi, after the rebellion commenced, and then returned home near Canton, where he anxiously waited an opportunity to return to his uncle in the army, but found none. His cousin Amow, the southern king's own son, a lad of about fifteen, and himself, were reduced to great straits for the necessaries of life, and were also liable on account of their connections and circumstances to persecution by the imperial officers, and perhaps to death! While in this predicament, just before I started up for Nanking last June, Asow was introduced to me at Canton, and his case was fully made known to me; and as it was a difficult matter, he asked how himself with the king's son should be able to get to Nanking! I suggested to him going to Shanghae in some foreign ship, as the safest means of conveyance, and the nearest point to Nanking to which he could at present safely go, and there await his opportunity. He said he had no means to pay his passage, or to supply himself with food on the way. Then, as I had a passage already given me and was about to leave in a few days for Shanghae, I invited him to go with me *incog.*, as a servant, and to bring his cousin with him, and if passage money was demanded it should be paid. They came according to appointment on the 5th of July last, and joined me in a free passage on the Ariel to Shanghae, where we arrived on the 30th of the same month. This opportunity for doing good appeared to me very providential. The young man came just at the right time to afford me the privilege of conducting him and his cousin on their way: and it was very evident that no letter of introduction could recommend me so efficiently to the confidence and sincere regard of the kings and high officers of the new dynasty, as to deliver these two youths from want, persecution, and death, and present them safely at the court in Nanking.

On our way up, Asow of his own accord requested a New Testament in Chinese, which I saw him often reading; and upon examination I found that he had long been in the habit of praying, had abandoned idols for several years, and had been seeking and serving the true God. The knowledge of this fact formed an additional pleasure in the performance of the difficult commission of delivering him to his friends. On our arrival at Shanghae I made known the true state of their case to one of the baptist brethren, Rev. T. P. Crawford. He had already written a kind letter to me inviting me to come up as soon as possible, manifesting the important estimation he placed on the present movement, and the desirableness that I should improve the vantage ground already attained in having been the religious teacher of Tae ping Wang himself some years ago. After having prudently consulted with his wife, they agreed to take both the youths under their care, into their house, while I should

make my first hazardous trip up the Yang Tse Kiang with Dr. Taylor. I feared to take them with us, lest they should fall into the hands of the imperialists and perish. And we both thought their preservation and safe deliverance to their friends of great probable importance to us, and the good cause in which we are engaged; and we yet think so.

While I was gone, Asow and his cousin went with brother C. to where the communion was administered. After they returned Asow began to inquire into the prerequisites necessary for himself to become a participant; and though he spoke quite a different dialect from brother C., yet through the means of writing and referring him to the scriptures, he was enabled to instruct Asow. It has now been more than a month since my return, during which time the brethren of the mission have individually called and particularly inquired respecting the religious state of his mind, until they severally became satisfied that his case was ripe to come before the church for full examination, in order to baptism if approved.

Subsequently we have an account of the examination of this young man before the church. In his youth he was an idolater, and his religious career commenced soon after Hung Sow Tsuen and Fung avowed their religious opinions. But his mind was not sufficiently impressed to be turned from his idols, until about five years ago. At first his religious views exposed him to persecution. But he has continued to believe, repent, and pray, and brother C. and myself have proof that he prays in secret. His present religious belief may be summed up in the following particulars:—

He considers idols, and all idol worship of every description, as the very opposite of the true God, and the sincere worship of him; and professes to enjoy more happiness now in his mind than when he worshipped idols. He believes that the law of God is exceedingly broad, extending to the thoughts and intents of the heart, and hence that all men are sinners: that there is no remedy or forgiveness for sins but through the meritorious atonement of Jesus Christ. He professed faith in Christ as the Son of God, the Saviour of sinners, the repentance of his sins, and his desire for baptism, in obedience to the command of Christ. He manifests more sincerity, earnest inquiry after the truth, and honest simplicity of profession than any Chinaman I have seen hitherto. He disavows all desire of worldly interest whatever in the connection, and promises to take the word of God as his rule of life. We think both his speaking and intellectual talents are above mediocrity, and earnestly hope that, with proper training, he may become abundantly useful to his own countrymen, especially those of his own dialect, including most of the chief officers of state, to whom, being a relation, he will have free access, which will give him great influence above ordinary disciples.

This youth is baptised, and more than a hundred persons were collected on the occasion. Mr. Yates explained the ordinance in the dialect of the place, Mr. Roberts prayed in the dialect of the candidate, and Mr. Pearcy baptized Fung Asow.

The next day after his baptism, he commenced the work by voluntarily distributing the ten commandments, to persons reading the first religious proclamation of Tae ping Wang, put up in Shanghae for general inspection. He let them know that his books taught the same things that the proclamation inculcated, and consequently they sought them the more earnestly. What a harvest is ripe here for gathering. This young man, if converted at all, was perhaps converted long before we met with him, and only needed from us what was done by the disciples for Apollos—"They took him unto them and expounded unto him the way of God more perfectly." (Acts xviii. 26.) And how many others may be in the like predicament, from the same teachings of Hung Sow Tsuen which he has received, we know not; but suppose thousands—he says several thousands—believe in Kwangsi. Many thousands also profess in the army and elsewhere, and seem to be doing their re-

ligious duty according to the best of their knowledge, abilities, and circumstances. "The harvest truly is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." (Matt. ix. 37, 38.) Never perhaps was this declaration more true, or the prayer more needed, than at the present moment in China!

From this striking narrative there are a few inferences to be drawn. It is quite clear that the present movement in China is much more religious than some people suppose. The charge of blasphemy, brought against these rebels (as they are now called; they will be called by another name if successful) seems scarcely to be warranted in fact. They are very imperfect Christians, and perhaps Christians of more advanced knowledge would not do the work these men are doing, but still the vital elements of Christian truth are among them. We were much gratified with the explanation which Sir E. N. Buxton gave, at the recent meeting in Exeter Hall of the London Mission, of the real meaning of the religious terms used by the leaders of the insurrection, as set forth in a letter which he had received from the captain of one of H.M. ships on that station. That communication certainly took away the *blasphemous* character of the general charge.

In truth these Chinese are more advanced than is commonly thought. Let us look at the facts now before us. Mr. Roberts instructs the Tae ping Wang. He is the leader. This man instructs Fung Wun Sun. The latter instructs his nephew Asow, and Amow his own son. The leaders go forth, and the great mass of the people go with them. That is not disputed. But how comes it to pass that the *people* go with them? They must have been instructed too. For who ever heard of a *people* taking a course opposed to all their previous religious ideas, breaking all the images, throwing down all the temples, unless the general mind had been enlightened? Here, then, we have a whole people moved, and they number hundreds of millions; and to this hour we are comparatively in the dark as to the cause.

But while the facts are patent before us, we wait for the results. We shall have them by and by; when they come, we shall have some lessons to study. They will throw light on the best modes of carrying on mission work in heathen lands. They will afford some fine examples of the wisdom of courses of conduct not as yet fully acknowledged. We look, therefore, to the Chinese movement with interest; not simply because of its affecting nearly one half of the population of the world, but as tending to solve some problems in missionary labour, on which the attention of directors, committees, and missionaries must, sooner or later, be fixed.

FOREIGN INTELLIGENCE.

INDIA, MONGHIR.—Towards the end of July, Mr. Lawrence, with the native preachers Sudin and Bandhu, started on a missionary tour up the Gunduk river. At Jaffrah a large congregation of shop-keepers listened with great attention to an earnest and serious address, which gave rise to considerable discussion. A visit to several houses on the next day discovered that the people had little to say for their idolatry; but while they heard with attention of Christ and him crucified, the doctrine of the cross was evidently a great stumbling block to them. Amid storms and high winds Ragghiah was reached. The gospel has been often preached here. But though opposition has ceased and civility and respect are shown to the servants of God, as yet no evidence has appeared of a work of grace. The only person who had shown any signs of joy at hearing the gospel was found to have recently died of cholera. At a neighbouring village

a large company, with a brahmin at their head, came together to hear the word. The old brahmin took upon himself to reply to many questions which the hearers asked, repeatedly telling them that Jesus Christ is the only Saviour. In another village, a shop-keeper invited the missionaries to take their stand opposite to his shop, and with others evinced the greatest interest in their message. He presented some of the articles of his shop to the native brethren as a token of his pleasure, and provided himself with the scriptures. Passing through various villages, the word of peace was proclaimed in them all. In one the following conversation took place :—

"You want us," said one man, "to give up all our idols and our debtas and gurus, and to accept of Jesus Christ. This can never be. The idols, it is true, are nothing; but Ram we never can give up for Jesus Christ. We all know Ram, and he was served by our fathers before us; our sacred books, and our pundits all tell us about Ram and his wonderful doings at Lanka (Ceylon); but who, amongst us know any thing of Jesus Christ? It is only the other day that you foreigners brought us some information about him. What you say may be all very true, but we know nothing about it, and we do not want to know. We all know Ram, and that is enough for us, whether we go to heaven or to hell, we will never renounce Ram." This, and much more in the same strain, was delivered in a very earnest and impassioned manner, and produced a strong sensation. We endeavoured to meet this, by pointing out the true character of Ram as portrayed in their own books; by showing them that they really derived no benefit, either temporal, moral, or spiritual, by their devotedness to Ram; and by making known the character of the Lord Jesus Christ, and the varied and substantial blessings which he bestows on his followers. Our opponent though silenced, was not convinced; but several of the hearers exclaimed; "It is very true that neither Ram, nor any of our debtas will ever save us from sin, for they themselves were as bad as we are."

One man was very indignant on hearing the sin and folly of idol-worship exposed; the native brother who was speaking, coolly replied, "I suppose, you are a maker of images?" "Yes!" exclaimed a voice in the crowd, "he makes and sells them for four and eight annas apiece." "I thought so," said the native brother, "he is afraid lest any should be persuaded not to buy his images, that is the reason he is so angry with us." This remark excited such a general laugh at the idol-maker, that for shame he retired from the crowd and gave us no more trouble.

The journey was brought to a close on the 3rd of September. If no immediate tokens were apparent yet the seed was widely scattered. "Some," says Mr. Lawrence, "listened with indifference, others from mere curiosity, a few only to mock and oppose us; but a goodly number seemed interested, expressed their warm approbation, and their earnest desire to become better acquainted with the truths we proclaimed to them."

BENARES.—Notwithstanding his age, Mr. Smith is still able to go out every day into the city and preach among the heathen the glad tidings. On the 7th of August two persons were added to the church, one of them our aged brother's grand-daughter, the other a native. They were immersed in the new baptistery in the mission compound. Two others, once heathens, have given in their names as candidates.

BARISAL.—Mr. Page, under date of August 16th, writes:—"I baptized at Chobekarpar eight persons: five women, of whom three can read the bible, and three men, of whom one can read. All had been candidates for many months. The Lord hold them up unto the end. At Ashkar I baptized two men, one of whom I hope will be useful by and by. He has learned to read and write since he became a Christian, and seems anxious to do good. There are more candidates." Mr. Page baptized another woman at Pakhar on the 31st of August.

CEYLON, COLOMBO.—The arrival of Mr. and Mrs. Carter has permitted Mr. Allen to visit some of the jungle churches, Mr. Carter meanwhile taking the services at the Pettah chapel. The method of catechising after the sermon has been found most useful, both for eliciting and imparting a clear knowledge of the gospel. Mr. Allen also hopes thereby to ascertain the qualifications of the members, and at a future time to put them to some definite use. He will aim to bring the churches into a more self-reliant position, and eventually to support their own ministry, and the ordinances of Christ.

KANDY.—The native schools are in an improving condition, much of which is owing to the books and maps prepared by Mr. Mur-

dock, the agent of the Tract Society. At the two girls' schools of Kandy and Matelle there are fifty children in regular attendance. The Kandy boys' school is also doing well. In this school Mr. Davis is assisted by a young European who has bought his discharge from the army and devoted himself to the work. The native church is somewhat unsettled since the departure of Mr. Silva; but the congregation continues good.

ST. DOMINGO.—The Rev. W. Rycroft has had his labours interrupted by severe illness. The worship of the sanctuary has, however, been maintained by the kind assistance of two merchants of the place, one acting as the clerk and the other reading a sermon. Mr. Rycroft is in fear that he should be obliged to leave the house he at present occupies as a residence and chapel, on account of its being required for other purposes.

JAMAICA, REFUGE.—The work of grace continues to prosper in the hands of our coloured brother, the Rev. Ellis Fray, and the church continues in peace. The schools are, however, low, although hundreds of children may be seen weeding the cane-fields and needing instruction. The schoolmaster is dependent on the payments of the children. A recent donation of H. Kelsall, Esq., towards the master's support, has proved of great service.

BROWN'S TOWN.—The Rev. J. Clark informs us that at his stations the congregations continue large, and the word of God is not preached in vain. The increase of the church does not, however, more than make up the losses by death and exclusions. The foundation of a new chapel has been laid in the back mountains of Trelawney. This has arisen from the successful labours of Mr. Milliner, formerly of Melksham, among the European immigrants and coloured people resident in that region. As they were poor, the people have given their labour. They went into the woods on Mr. Milliner's property, cut down trees, sawed up timber and boards, made a lime-kiln, and prepared stone for the chapel which they are now busily engaged in erecting. They will, however, need a little help to procure glass, ironmongery, &c., for which, probably, £20 would suffice. Will our friends at Melksham help in this?

The day following, Mr. Harry, a black brother, and for a long time an assistant of Mr. Clark, was recognized as pastor of the church at the Alps—a station of the late Rev. B. Dexter. The attendance was large, and an interesting mixture of white and coloured ministers took part in the solemn services of the day.

SAVANNA-LA-MAR.—Under the ministry of the Rev. John Clarke, the work of God makes pleasant progress at this station; the people contributing to their best ability to maintain the worship of God, and to complete the erection of a chapel they have in hand. Africans from a distance of eight miles are flocking for instruction, and a most gratifying effort is made by the church to supply them with clothing and other necessaries. The inquirers' class is large, and it is hoped that many will early in the year be baptized into Christ.

ANNOTTA BAY.—The Rev. S. Jones, both in person and family, has lately had to endure much affliction. Repeated attacks of fever have greatly hindered him in his work, and laid aside his partner and children. His youngest child, rather more than two years old, at last fell a prey to its ravages. The same trials have also befallen his people, while the want of bridge communication has much lessened the attendance on the means of grace. Every bridge on the twenty-three streams in the vicinity, was destroyed in the great flood of January last. A donation of £5, from H. Kelsall, Esq., to the schools has proved of most providential service to the family of the schoolmaster.

HOME PROCEEDINGS.

The meetings held during the past month have not been very numerous. Mr. Trestrail was at Shacklewell, Mr. Russell at Lymington, Mr. Smith at Shouldham Street. We have received a most encouraging account of the services which were held at Somerleyton and Lowestoft. Mr. Peto presided at the meetings, at which the brethren Brock, Bir-

rell, Leechman, and others advocated the Society's claims, as well as preaching at both places on its behalf on the Lord's day. The contributions were more than double those of any preceding year.

We have to announce that since our last, two brethren have been added to the list of missionaries to India. The Committee some weeks ago invited the Rev. J. Gregson, of Beverley to give himself to the work, and after due consideration and prayer, he has felt it to be his duty to accede to the request. The church over which he has presided for four years, while lamenting his removal and expressing their cordial approval of his services as their pastor, and their esteem for him as a Christian brother, felt that they could not take the responsibility of opposing his going on such a work. The separation was painful to both parties, but it was effected in an eminently Christian manner and with unabated regard for each other. Mr. Anderson, one of the senior students of Stepney College, having offered himself for mission service in India, has been cordially accepted. There are now *three* brethren ready to join the mission band in India, and these, with Mr. Carter in Ceylon, and Mr. Robinson, who is to go to Dacca, will make *five* of the twenty proposed to be sent forth in accordance with the plan adopted by the Committee for strengthening and enlarging the Indian mission. So far, then, we have grounds for encouragement and hope.

As these brethren could not leave until January, and would arrive in India at the beginning of the hot season, the Committee have determined to delay their departure until June or July, 1854. In the meanwhile they will form a class for instruction in the Hindustani and Bengali languages, under the direction of the Rev. G. Pearce. They will begin their services under very advantageous circumstances, and will be ready for their work at least six months sooner than if they were to leave at once. We trust their number will soon be augmented.

The Committee of the Young Men's Missionary Association have requested us to state that Mr. Cusner, one of the Secretaries, has recently visited and delivered lectures to the young people and scholars connected with the following places of worship:—Boston; Myrtle Street and Byrom Street, Liverpool; Salford, Grosvenor Street, and Oxford Road, Manchester; South Parade and York Road, Leeds. The attendance at these lectures has been large.

It will be a great convenience if the treasurers of local auxiliaries will do their best to forward, as speedily as possible, all moneys in hand, and to get in such subscriptions as are due. We hope, too, the accounts will be forwarded before the 31st of March, on which day the financial year closes. By so doing they will greatly facilitate the getting out of the Report, which would be finished much sooner if there were no delay in these matters.

NOTICE.

At the beginning of a new year we call the attention of parents, superintendents, and teachers of schools, to the desirableness of endeavouring to increase the circulation of the Juvenile Missionary Herald. We hope this request will be heartily responded to, as the circulation is not yet what it ought to be.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to December 20, 1853.

Donations.	£	s.	d.
"A Printer's donation"	1	1	0
Daniell, R. P., Esq., for *India*	21	0	0
Pete, S. M., Esq., M.P., for *Bahamas*	5	0	0
X. Y. Z.	0	5	0

Legacies.	£	s.	d.
Brown, Miss Isabella, late of Skipton, by Miss Grace Brown	19	19	0
Thompson, Mr. William, late of Austin Street, Shoreditch	100	0	0

	£	s.	d.
LONDON AND MIDDLESEX.			
Alperton—			
Collection	0	14	0
Blandford Street—			
Ladies' Association, for *Barisal School*	5	0	0

	£	s.	d.
Bloomsbury Chapel—			
Sunday School, for *Haiti School Rooms*	5	0	0
Do., for *School Materials, Haiti*	5	0	0
Hammersmith—			
Contributions, quarterly	8	7	6
Milton Street—			
Sunday School, by Y. M. M. A., for *Schools*	0	13	0
Walworth, Horsley Street—			
Sunday School, by Y. M. M. A., for *Kaluwalgoda School, Ceylon*	3	2	0
Walworth, Lion Street—			
Sunday School, for *Gahalaya School, Ceylon*	6	0	0

Berkshire.

Wallingford—			
Collections	9	5	2
Do., Dorchester	0	5	0
Do., Roke	0	4	6
Do., Warboro'	0	13	2
Contributions	16	16	0
Do., for *India*	7	1	0
Do., Juvenile Association	4	5	7
	38	10	5
Less expenses	0	15	0
	37	15	5

Buckinghamshire.

Crendon—			
Contributions, by Mrs. Rose	1	0	0

Cambridgeshire.

Cambridgeshire, on account, by G. R. Foster, Esq.	71	18	6
Cambridge—			
Contributions, for *Haiti School Rooms*	3	10	0
Do., for *Kettering Chapel, Jamaica*	4	0	0

Cornwall.

Calstock—			
Collections	3	10	3
Contributions	1	15	6
Do., Sunday School	0	7	9
	5	13	6
Less expenses	0	7	6
	5	6	0

Durham.

Sunderland, on account, by Mr. John Hills	20	0	0

Essex.

Braintree—			
Collections	12	9	11
Contributions	5	0	8
Do., for *India*	0	10	6
Do., Sunday School	0	12	2
	18	13	3
Less expenses	1	9	6
	17	3	9

Waltham Abbey	9	16	10

Gloucestershire.

Coleford—			
Collections	7	8	6
Contributions	7	9	6
	14	18	0
Less expenses	1	4	0
	13	14	0
East Gloucestershire, on account, by Mr. R. Comely	25	0	0
Gloucester—			
Sunday School, for *Native Preachers*	1	4	0

Hampshire.

Guernsey—			
Collections, Catel and St. Saviour's, for *Breton Itinerary School*	1	6	4
Contributions, for *do.*	1	8	4
Longparish—			
Contributions	2	2	6
Romsey—			
Collection	5	13	10
Contributions	6	17	0
	12	10	10
Less expenses	1	4	0
	11	6	10

Hertfordshire.

Markyate Street—			
Collection	1	14	0
Contributions	2	8	8
Do., Sunday School, for *Native Preachers*	2	7	8
	6	10	4
St. Alban's—			
Dudding, Rev. H. N., Vicar of St. Peter's	0	10	0
Watford, on account, by Rev. J. P. Hewlett	3	3	0

Huntingdonshire.

Bluntisham—			
Collections (moiety)	3	11	10
Fenstanton—			
Collection (moiety)	0	10	7
Contribution (do.)	2	10	0
Houghton—			
Collection (moiety)	1	16	4
Huntingdon—			
Collections (moiety)	7	19	6
Contributions, for *Native Teacher, India*	10	0	0
Ramsey—			
Collections (moiety)	7	0	1
Do., Public Meeting and Contributions	27	13	9
St. Ives—			
Collections (moiety)	6	19	1
Proceeds of Bazaar (moiety)	10	10	0
Do., of Tea Meeting (moiety)	2	13	3

St. Neots—			
Collections (moiety)	3	13	9
Spaldwick—			
Collections (moiety)	3	8	4
	88	6	6
Less expenses	2	18	2
	85	8	4

Lancashire.

Haslingden, Ebenezer—			
Collection, &c.	7	19	6

Shropshire.

Dawley Bank	2	0	0
Pontesbury	3	0	0
Shrewsbury—			
Collections	13	17	5
Contributions	1	8	2
Do., Sunday School	5	14	5
Wellington—			
Contributions	3	1	11
	29	1	11
Less expenses	1	15	8
	27	6	3

Somersetshire.

Boroughbridge—			
Contributions, Juvenile	1	12	4
Burnham—			
Contributions	1	4	2
Do., for *Mrs. Fowler, Bahamas*	1	0	0
Chard—			
Contributions (1852-3)	14	0	2
Winscombe—			
Hooppell, Mr. R.	4	0	0
Yarcombe—			
Contributions (1852-3)	1	7	7

Staffordshire.

Tamworth	4	13	0

Suffolk.

Bardwell	0	10	0
Beccles	5	11	10
Bilderstone	3	1	1
Bradfield	1	1	4
Bury St. Edmund's—			
Collection	12	16	0
Contributions	11	18	8
Do., Juvenile (moiety)	3	3	0
Do., Sunday School	5	19	0
Charsfield—			
Contribution	1	1	0
Chelmondiston	2	0	0
Clare—			
Collection	4	1	6
Contributions	3	1	6
Crowfield	0	15	9
Grundisburgh—			
Collection	1	16	5
Contribution	1	0	0
Horham	0	4	3
Ipswich, Stoke Chapel—			
Collections	24	17	10
Contributions	17	15	1
Do., Juvenile	9	2	6
Laxfield	7	10	0
Lowestoft—			
Collection	22	0	0
Contributions	16	0	8

	£	s.	d.
Oxsold	1	0	0
Otley—			
Collection	2	9	6
Contributions	1	0	0
Rattlesden	2	15	3
Rishangles	1	12	6
Somerleyton—			
Collection	20	17	2
Contributions	9	8	2
Somersham	0	11	4
Stoke Ash	2	10	0
Sutton—			
Collection	0	10	11
Sunday School	0	12	7
Walton	3	1	0
	207	17	10
Acknowledged before and expenses	91	3	4
	116	14	6

SUSSEX.

	£	s.	d.
Forest Row—			
Collections, &c.	3	5	8
Hastings—			
Collections	12	9	11
Contributions	15	6	2
Do., Sunday School	2	3	7
Lewes—			
Collections, &c, (two-thirds)	10	5	0
Contributions	5	15	0
	49	5	4
Acknowledged before and expenses	31	12	6
	17	12	10

WILTSHIRE.

	£	s.	d.
Salisbury—			
Contributions, for *Breton Itinerary School*	1	5	0

YORKSHIRE.

	£	s.	d.
Earby—			
Contribution	1	0	0
Gildersome—			
Collection	2	10	0
	3	10	0
Less expenses	0	1	0
	3	9	0

	£	s.	d.
Lockwood—			
Collections	8	11	0
Contributions, Juvenile	1	16	6

NORTH WALES.

MONTGOMERYSHIRE—

	£	s.	d.
Newtown—			
Contributions, by Mrs. Davies, for *Kotigahawata School, Ceylon*	5	0	0

SOUTH WALES.

BRECKNOCKSHIRE—

	£	s.	d.
Pantycelyn—			
Contribution, for *Breton Itinerary School*	0	5	0

CARMARTHENSHIRE—

	£	s.	d.
Cwmfelin—			
Collection	1	0	4
Llangynog, Ebenezer—			
Collection	1	14	5
Llanstephan—			
Collection	0	12	7
Newcastle Emlyn—			
Collection	1	0	0
Contributions	2	6	6
Do., Sunday School	9	13	6
Rhydargaran—			
Collection	1	10	0
St. Clear's—			
Collection	1	4	4
Contributions	2	7	6
Sittim—			
Collection	1	11	0
	23	0	2
Less expenses	0	4	4
	22	15	10

GLAMORGANSHIRE—

	£	s.	d.
Ararat—			
Collection	1	0	0
Briton Ferry, Rehoboth	0	16	6
Caerphilly—			
Contributions, for *Breton Itinerary School*	0	5	0
Cardiff, Bethany—			
Contribution, for *Breton Itinerary School*	0	5	0
Cardiff, Tabernacle—			
Collection	4	0	1
Contributions	6	15	0
Do., Sunday School	2	5	10
Hengoed—			
Collection, for *Breton Itinerary School*	2	13	0
Contributions, for *do.*	0	16	6
Neath, Tabernacle	1	6	0

PEMBROKESHIRE—

	£	s.	d.
Beulah—			
Collection, for *Breton Itinerary School*	3	0	0

SCOTLAND.

	£	s.	d.
Glasgow—			
Lothian, Mr. Robert	0	10	0

IRELAND.

	£	s.	d.
Coleraine—			
A Friend	0	10	0
Dublin—			
Collection	7	4	10
Contributions	42	3	5
	49	8	3
Less expenses	2	19	0
	46	9	3
Waterford—			
Contributions	1	11	0

FOREIGN.

AUSTRALIA—

	£	s.	d.
Murrindindi, Victoria—			
Miller, Mr. Alexander	50	0	0

JAMAICA—

	£	s.	d.
Annotto and Buff Bay, for *Africa*	5	0	0
Coultart Grove, for *do.*	2	0	0
Ocho Rios, for *do.*	4	0	0
St. Ann's Bay, for *do.*	4	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1854.

MISSIONARY TOUR OF MESSRS. WEBB OF DUNCHURCH AND MAIZEY OF STUDLEY.

Studley, Warwickshire.
December 16, 1853.

I feel sorry I did not send you the report of the missionary tour immediately on the conclusion of our labours, when the incidents coming under our notice were fresh upon the memory, and deeply impressed upon the heart.

Not that it is possible easily to forget the scenes of iniquity and sin which present themselves to the eye of the home missionary, nor lose the deep feeling of commiseration impressed on his heart by the religious destitution of our hamlets and villages on the one hand, and by the apathy and lukewarmness of the churches on the other.

Brother Webb of Dunchurch, according to appointment arrived at Studley on Wednesday, September 21st, when we made arrangements for our missionary work, and set about it accordingly. On this occasion we departed a little from the general plan adopted, viz. that of confining our labours entirely to the destitute villages and hamlets, for whose immediate benefit our mission was intended; in order, under the divine blessing, more essentially to serve, and more permanently to advance, the objects of your home mission. Hence we laboured diligently during the week days among the villagers, going from house to house, distributing tracts, and conversing with the people individually about their souls and salvation, urging them in Christ's stead to be reconciled to God; and then, in the evening of each day, when the labours of the field were ended, we collected them together; either in the open air, or in the barn, or in the lovely little village chapel, as the case might be, and preached to them Christ and the way of salvation. But we made a point of spending the Lord's day in some town central to the villages we visited during the week; securing some commodious place of worship in order to hold revival meetings; and circulating handbills announcing the order of services, we engaged the attention of the public. The meetings were well attended. We embraced the opportunity of laying before them the destitute condition of the villages around, and urged them, by the mercies of God, and the claims of their fellow dying sinners, to follow up with their prayers and weekly visitations the efforts we had made to quicken and arouse the villages adjacent, that the seed sown might not perish in the soil, or be carried away by birds of prey; but under their fostering care might spring up and bear fruit to the advantage of the churches thus employed, and, above all, to the praise and glory of God.

For, after all, what are annual visitations to sustain and feed the fainting, starving multitudes? Spirit of the living God, descend, and baptize thy people with another pentecostal shower. Lay the burden of souls upon their hearts. Enkindle throughout our churches the missionary flame. Then the heavens from above shall drop fatness, and the church below shall become like the garden of the Lord. Then our villages shall assume another aspect; for, "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Thursday, September 22nd. We commenced our missionary work, and, although I cannot give you now an account of all the places we visited, and all the incidents that occurred, yet I will endeavour to recall such incidents and places as may be worthy of notice.

We left Studley, and passing through *Little Wood Green* we distributed our tracts, and freely conversed with the people, who gladly received them, and heard our message, until we came to the village of *Middle Town*. Here for some time we have held a prayer-meeting during the winter season, and God has blessed the means to the souls of many, some of whom are gone home to glory, and others still remain consistent members of our church at Studley. But this is not a rose without a thorn. Satan has his seat here. And almost the first house we entered, on presenting our tract, the storm began. Unknowingly, we found ourselves within the precincts of Roman jurisdiction. The good woman of the house began to storm most vehemently. She said she did not know brother Webb, but she knew me well, and that I hated all Roman Catholics. I begged her to be calm, and wished her not to be hasty in her conclusions. I said, it is too evident from all history that Roman Catholics hate protestants. But it

does not necessarily follow that all protestants hate Roman Catholics. All true protestantism, I said, comes from God, and resembles God. God hates sin, while at the same time he loves the sinner; and just so all true protestants, while they hate popery as a system, feel deeply interested in the personal welfare and everlasting salvation of every human being. But she still denounced us as heretics, and our tracts as lies. Such is popery. Her husband coming in, seemed of another spirit. He said, "Well, take the tract, and let us read for ourselves." We handed him that beautiful little tract, "Christ the only Way of Salvation." The tract was approved of, and although the poor woman has not renounced popery yet, she is more friendly with the heretics, as she terms them, and is glad to receive any tracts they can give her, and has expressed herself sorry for having treated us so unkindly. Such is Christianity. It breathes love. Its entrance giveth light. May the light shine more and more, until the once angry and benighted papist becomes the loving and enlightened protestant believer. I mention this to encourage any desponding tract distributor to sow beside all waters, and put his trust in God. From thence we went to *Sambourn*, about two miles farther, and in both the villages we distributed about 200 tracts. Many of the people received the word in the love of it. May the fruit be seen after many days.

Friday, September 23rd. We visited *Cookhill*, which is a home missionary station connected with Studley. We have a good little chapel here, built by the venerable father Brooks, member of the baptist church at Alcester, and lent to the mission free of cost. We have a church here of about thirty members, and a noble sabbath school; all the result of home missionary toil. God has blessed his words in this place, and we trust our visitation proved a time of refreshing from the presence of the Lord.

Saturday, September 24th. We prepared to pay a visit to *Henly in Arden*, a town about seven miles from Studley, containing about 2,000 inhabitants. On our way thither we passed through several villages, in all of which we distributed tracts, not exempting the public houses, which were gratefully received; and our appeals to the consciences of the people seriously listened to. In the evening we arrived at Henly in Arden, weary and fatigued; and, having procured ourselves lodgings, we commended each other to God, and soon retired to rest. On the morrow:

Sunday, September 25th. We commenced the day by preaching out of doors. In the morning at nine o'clock a few people collected together, and brother Webb delivered a most practical and impressive sermon. From half past ten till two o'clock p.m. we went from house to house, and literally sowed the town from one end to the other with tracts, brother Webb taking one side, and myself the other; and pressed upon the people the importance of attending the house of God. I think it one of the worst places I ever visited for non-attendance on the means of grace. There are only two places of worship in the town, viz.: the episcopal church, and the baptist chapel. The church is half empty, and the baptist chapel almost deserted. I think a holy, zealous home missionary would be very useful here. At five o'clock p.m. we preached again in the market place to a few people, and from thence we repaired to the baptist chapel, kindly offered to us by the Rev. J. Bottomley, where we held an evening service. About seventy persons were present, a large congregation for Henly. Brother Webb, rising above discouragements, preached to us a most encouraging sermon, from Psalm cxxvi. 6, "He that goeth forth and weepeth," &c. After that we held a prayer-meeting, at which all the people remained; many were deeply impressed; and God was truly in our midst. I have heard since that the visit greatly revived the people. Thus ends our first week and first sabbath. May the Holy Ghost succeed the effort, and he shall have the glory.

Monday, September 26th. The first scene of our labour this morning was Wooten, about two miles from Henly, a lovely little village; nature and art seemed to combine to make it pleasant; but it is stained with abomination. It is the hot bed of popery.

The friends of the established church received our tracts and exhortations gladly, but the Roman catholics manifested the worst feelings of an unrenewed heart, refusing to accept our tracts, although we beseechingly requested them to read and judge for themselves, on the grounds that our tracts as well as our motives to do good were purely unsectarian in principle and catholic in their application, but they, true to the old adage, "Ignorance is the mother of devotion," once more shut their eyes against the light, and closed their hearts against the truth, pouring the utmost contempt on our persons and message. Truly we had a fearful development of the unchangeable character of popery, which only lacks the opportunity to light up again the fires of Smithfield, and persecute unto the death. From thence we came to Bearly, a village about four miles from Henly, and four from Stratford-on-Avon. Here we found a more noble people, they received us as the messengers of Christ, they listened to our exhortations with the greatest attention and earnestness, and gave us a most pressing invitation to stay with them that evening and preach in their chapel (Wesleyan) which we readily accepted. We went from house to house, distributing tracts, and inviting them to attend the evening service. Wives went into the fields to inform their

husbands and sons, that they might come home as early as possible to attend with them the house of prayer. We had a good chapel full. I preached to them from Isaiah lv. 1: "Ho! every one that thirsteth, come ye to the waters," &c., and truly the river that maketh glad the city of God flowed among the people, and the "thirsty land became springs of water." Many resolved that night to give themselves to God, and especially one poor backslider, while hearing about the fulness and freeness of redeeming mercy, was induced to come again to the fountain and wash away his sins calling upon the name of the Lord. He with some others went with us on our way nearly into Stratford, conversing about the "things belonging to their peace," when he told brother Webb the cause of his fall from God—how miserable he had been; but now his sorrow was turned into joy, and by the help of the Saviour he would devote himself afresh to God. On the borders of Stratford we wished them farewell commending them to God, rejoicing that the "Great Shepherd" should count us worthy to go among the dispersed of Judah, and bring back one lost sheep of the house of Israel.

Tuesday, September 27th. We went, accompanied with our dear brother the Rev. Thomas Bumpus, baptist minister of Stratford, to Snitterfield, a large and interesting village about four miles from Stratford, containing about a thousand inhabitants. On finding that they had a very neat and substantial chapel, Wesleyan, we thought we should do well to make inquiry and secure it for an evening service, as the weather would not allow us to hold service in the open air. After some trouble, and proving to a demonstration that we were not "Wesleyan reformers," the friends connected with the chapel very kindly favoured us with the loan of it for the evening. We then divided the village between us, each one taking a different circuit, delivering tracts at almost every house, and speaking to them about Christ and his salvation, invited them all, even the parish clerk, to attend the public service in the evening. The people received us gladly, they promised to meet us at the house of God, and did not disappoint us. We had a lovely congregation, many not in the habit of attending any place of worship found their way to the sanctuary that night; we commenced by singing, "Jesus, the name high over all," and after reading and prayer brother Bumpus delivered a most powerful and impressive discourse from, "How shall we escape, if we neglect so great salvation?" Heb. ii. 30. Many felt the force of truth, and we have reason to hope and believe that good was done.

Wednesday, September 28. This morning in company with brother Bumpus we visited the ancient village of Shottery, celebrated for being the favourite resort of Shakspeare, the immortal bard of Stratford, but we discovered but little of his genius among the people. They are dark and lifeless with regard to things spiritual. They have a neat little chapel supplied by baptist and independent ministers, but is sadly attended. They know not the things belonging to their peace. We went to every house leaving our tracts, and conversed with them earnestly about the importance of improving the day of their visitation, promising to meet them again (D.V.) in the house of God, or in the open air, on the following sabbath. Our tracts being nearly exhausted (having distributed upwards of 700 tracts this tour) we were under the necessity of returning to Studley to replenish, which we did that night, walking fourteen long miles, weary and jaded with our toil.

Thursday came, but we could do nothing. Brother Webb was very poorly, and I was obliged to keep in bed.

Friday, September 30. Still so ill as not to be able to do any thing. Brother Webb however went through part of Studley and Green Lane, doing the work of an evangelist. Had a most delightful and profitable interview with a family there, which under God was made a blessing to the master of the house. Since then he has cast in his lot with the people of God: may he be presented faultless in the day of Christ. Green Lane abounds with Roman Catholics; but not of the sterner sort. It is a kind of mongrel popery. Studley is too deeply impregnated with protestantism to be able to swallow the awful monstrosities of that soul-deceiving and soul-destroying system.

Saturday, October 1. Set out on foot from Studley for Stratford-on-Avon, fourteen miles, distributing tracts at all the villages we passed through and to all we met upon the road, which were not a few, as it was at the close of a large cattle fair.

Toward the evening we arrived at Shottery, and were both entertained in the family of James Cox, Esq., whose praise is in all the churches, and whose peculiar interest in the home mission, in connexion with his good lady, Mrs. Cox, I was delighted to witness.

Our object at Stratford this time was to spend a sabbath in that town, in good, earnest, home missionary style, and more especially to stir up the zeal and energy of the churches in that place, for the wider diffusion of the gospel of Christ in the villages around; and, after having spent a comfortable night at Shottery, we arose, on

Sabbath morning, October 2nd., and repaired to Stratford, where we met our dear brother Bumpus, surrounded by a kind-hearted and generous people, who received us gladly. Handbills having been printed and posted about the town announcing the order of services for the day, drawn up by Mr. Bumpus, and printed at the expense of the

baptist church, gave ample publicity to all our movements. Accordingly we commenced the labours of the day with an open air service. It was a lovely morning—the sun shone beautifully; and at nine o'clock, in about the centre of Stratford, we commenced the blessed service by singing that melting hymn: "Arise, my tenderest thoughts, arise," &c. We read a portion of scripture, brother Bumpus prayed, and then brother Webb delivered an excellent sermon to about 200 people and five ministers of the gospel connected with or near the town. While singing the last hymn I gave tracts to all the people, exhorting them to attend to the things they had heard, they received them readily, except two or three poor Irishmen, who stoutly refused to take them, on the ground that it would be a "mortal sin!"

From half past ten p.m. to half past one p.m. we went throughout the town distributing tracts from house to house, and in some of the courts we collected them together in one or other of the houses twelve or fourteen at a time, and gave them short addresses, which the people received gladly. We distributed about 250 tracts. Brother Bumpus preached in the chapel, and announced the services for afternoon and evening.

At half past two I went over to the village of Shottery according to promise, and was most happy to see the little chapel well filled with attentive hearers, and best of all God was with us. Brother Webb addressed the children and parents of the sabbath school—they have a delightful school: and at six o'clock we had a public meeting in the baptist chapel which was filled in every part, at which most appropriate and spirit-stirring addresses were delivered, in which brother Webb and I took part. The impressions made were deep, and I trust lasting; the dormant energies of the church were aroused. It was a good day, not soon to be forgotten by the people of God. Many were attracted by the sight, and we trust and believe that the "bread then cast upon the waters will be seen after many days."

Thus ended one of the most delightful sabbaths I ever enjoyed, and the second week of our home missionary tour.

To be continued.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
Dividends, by Mr. Gale	26	8	1
Bequest of the late Miss Seymour	5	0	0
Do., Miss Brown, Skipton	19	19	0
Dodwell, E., Esq.	1	0	0
Hepburn, J., Esq.	1	1	0
Hepburn, A. P., Esq.	0	10	6
Barnes, R. Y., Esq.	1	0	0
By Miss Walters	0	16	6
Parnell, W., Esq.	0	10	6
Camberwell	29	16	7
Devonshire Square	12	12	0
BUCKINGHAMSHIRE.			
Amersham	10	0	0
Chesham and Berkhampstead	2	17	1
Chesham and Wycombe, by Mr. Salter	5	10	0
Haddendam	1	18	6
CORNWALL.			
St. Austle	1	0	0
Marazion	0	8	3
Redruth	2	12	10
Truro	2	14	0
CUMBERLAND.			
Maryport	1	7	0
DORSETSHIRE.			
Bridport	1	9	0
Dorchester	3	0	0
ESSEX.			
Saffron Walden	5	19	3
GLOUCESTERSHIRE.			
Shortwood	6	7	6
HEREFORDSHIRE.			
Ross	3	18	6
NORTH OF ENGLAND.			
South Shields	10	15	9
SOMERSETSHIRE.			
Bristol, balance	5	16	6
Do., on account	35	0	0
Borobridge	1	4	6
Bridgwater	3	10	0
Chard	5	0	5
Highbridge	0	13	6
Minehead	1	13	4
Montacute	2	4	2
Wellington	10	19	0
Wells	2	14	0
Williton	1	0	0
SUSSEX.			
Battle	7	8	0
Hastings	6	15	0
Lewes	3	17	0
Rye	2	0	4
WARWICKSHIRE.			
Coventry	27	7	4
SCOTLAND.			
Edinburgh, Elder Street	14	10	0
Do.	0	10	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Houndsditch; or by the Secretary,*
THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above: or, at any rate, advise him of the name they have communicated to the Post Office authorities.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1854.

MEMOIR OF THE LATE REV. CHARLES DARKIN,

OF CIRENCESTER.

SUPPLIED BY MRS. DARKIN.

As every instance of the power of divine grace is confirmatory of its truth, it is a duty we owe to the church and the world to record the experience of those who have by its influence maintained a consistent course during their short sojourn in this state of trial, and who have humbly endeavoured to glorify God and serve their generation.

The subject of the following narrative was early favoured with religious instruction, and was in no small degree indebted to the watchful care of a pious mother. As his mind, cast in no ordinary mould, began to develop itself, he displayed surprising quickness in the acquisition of knowledge, and a strong native genius.

The following account written by himself, and read at his ordination, furnishes a more correct view of his Christian experience than could be supplied in any other way.

To the question proposed to him, "Are you the subject of divine grace?" his reply is, "I hope I am; I know how desirable certainty is on such a subject, but whatever confidence I might express when speaking of others, I must speak with diffidence concerning myself. I repeat it, I hope I am, and shall endeavour in a few words to 'give a reason of the hope that is in me.'

"I find pleasure in engagements, in subjects, and in society, that are spiritual; a greater pleasure than, in anything else. This was not always the case with me. Till about seventeen years of age, I deemed such subjects and such society most dull and insipid, and I would gladly have escaped from them for any of the pastimes of worldly people. I had, however, even then a most powerful conviction of the importance and absolute necessity of these things, but I could not then hear of them because they involved a renunciation of the things of the world.

"It was my privilege to have a pious mother who took care in my earliest

days to instil into my mind thoughts of God and heaven. I learned on her knee before I could read a letter, and as early as I could lisp, Dr. Watt's first catechism and many of his divine songs, and I have a clear recollection of repeating these, and, what is the more remarkable, I have not forgotten many of the thoughts I formed from the words I then learned. These time has necessarily corrected, but I still recognize them as entering into some of my motives and conduct.

"I have never been without so much of the fear of God's anger as to keep me from gross violations of his commandments, and this feeling I can distinctly trace to these instructions.

"I mention this now as a just tribute of praise to a good mother, and earnestly hope it may impress all present with the importance of early instruction, and especially the female part of this audience knowing that so much may be done by a pious mother.

"As I grew up, I was not suffered to mix with the rude and noisy children around me, but I discovered an impatience of restraint in this and in many other respects that made my friends fear for me in prospect of my removal from them.

"Till the age of fourteen I was at a respectable grammar school, where I learned readily all that was bad from the example of greater boys. At that age I was removed many miles from home, and added one more to a great many pupils under the care of a baptist minister. After the first half year's residence in this family, however, I filled a situation differing somewhat from a pupil, and became junior assistant in the room of one whom I knew but little of then, but in whose friendship I have since had great pleasure for many years. When I entered the academy at Stepney I found he had been there already two years, and he has the honourable reward of persevering application, in being at this day classical tutor at that academy.

"My taking this situation was the turning point in my destiny, if I may be allowed the expression. The moral restraints of the school, and most wholesome and regular conducting of morning and evening prayer, with attention to religious instruction, were valuable privileges to me at that time. But though my outward behaviour grew moral, I well know that this is not necessarily connected with a change of heart.

"It is true I sometimes now thought of the subject of religion, and I read the experience of converted men, but I could see nothing in them unless it was their joy at knowing Jesus Christ was a Saviour; this commonly excited my surprise, because I had known this from my infancy. I saw not then the difference between the knowledge of the head and the knowledge of the heart.

"But about the age of seventeen it pleased God that I should suffer much in my mind though the cause of it was shown afterward to arise principally through mistake; but, blessed be the Lord, it was the most happy mistake I ever made in my life. Through the withdrawment of the friendship of a fellow teacher, I was led to seek the friendship of God. My dejection might be considered an illustration of the text—'*The wicked fleeth when no man pursueth.*' My guilty conscience alone made me fear. I was led to believe that my want of decided piety made me unacceptable to my friend, as he had made a public profession of religion, and also seriously thought of preaching the gospel, and I was urged, blessed be God, to dwell more upon this conscious deficiency than anything else. My thoughts became a burden to me—indeed this subject haunted me until I

was driven by it to my closet to try if I could find *that* in the bible which had, according to their profession, given consolation to so many good people. I opened the part most frequently quoted by such persons, the Psalms of David, and as I read my mind was insensibly drawn from my trouble to think of God, who in the eighth psalm especially is set forth in creation and providence. The subject, much as I had before read and heard of it, seemed new to me; and I *utterly disbelieved* the constant attention of the great God towards the creatures he had formed. But a little reflection convinced me it must be so; that the smallest insect could not live without his unremitting care, at least in supplying it with the means of life.

"From this thought, the consequence I was so disposed to reject returned with the greater force;—that this awful Being had been thus unremitting in his regard of *me*. And I fell upon my knees and addressed Him who, unasked, unthanked, had sustained me so many years in the world. It was the first time my *heart* had ever addressed God, and it was an overpowering exercise.

"I had no hope of escaping future punishment, but this did not distress me. It seemed as though my mind would admit nothing but this one subject. God had shown me a glimpse of his goodness, and by the splendour of this light my own vileness was revealed, and my mind was filled with wonder and admiration, in a state of the deepest self-abasement. And literally was it true in my case,—'The goodness of God leadeth to repentance.'

"For weeks thoughts of God's goodness and my unworthiness melted me, and it was with surprise only equalled by the joy that attended it, that my mind was raised from its voluntary prostration, for here did I desire to keep it, to hear again of Jesus Christ. That passage was quoted by the minister in prayer, 'For the love of Christ constraineth us,' &c, and the vicarious sacrifice of the Redeemer in all its importance and unspeakable grace was instantly before me; and now, for the first time, I began to see what Christ had to do with the joy of a converted man. You will pardon me if I say I do not remember anything of the sermon that followed that prayer, and that I thought the service long before I could find retirement. I need scarcely say my tears did not now cease to flow. The channel was full, but the fountain was a new one. Love and joy soon took the place of mere admiration and awful reverence.

"From that time to the present, though I have had many doubts to contend with, and many difficulties to sou[illegible], many fears to repress, and many sorrows to bear, not for my religion, but for the want of more of it; but that God who by his Spirit, I doubt not, made me see this goodness in saving and redeeming me by his dear Son, has never given me up, and I am here this day to confess that as to any good I possess myself, or desire for the souls of others, all the glory is his,—'by the grace of God I am what I am.'

"It was about a year after the period I have mentioned that I seriously thought of the ministry. I had often considered its importance during that year, but never felt myself urged to think of it as my future engagement till I had entered upon a new situation much less favourable to piety than the one I had left. My attachment to spiritual things did not, however, decrease; indeed, I now, if ever in my life, enjoyed religion; and the view of many around me running in the ways of death, and hastening to destruction, made me anxious to do something for their conversion, and I secretly devoted myself to the Lord for this purpose.

"About two or three years after I became, by dismission from another church, a member of the church at Hackney, under the pastoral care of Dr. Cox. Here I made my first attempts to speak from the word of God. I was kindly encouraged by the church, and in the course of a short time went, by the church's recommendation, to Stepney Academy."

Prior to his settling at Woodstock he preached in several places with acceptance. His own account is as follows:—"I was sent to supply this place by my revered tutor, the late Mr. Young, in June, 1825, but not till I had, by his direction, read the account of the treatment of the late venerated pastor of the church at Oxford in his unsuccessful attempt to proclaim the gospel here thirty years before. As I considered my courage adequate to the undertaking I was sent as I have stated for the summer vacation. I left the people, I believe, with regret, to resume my studies at Stepney, but pressed by them to return the next year; and having several other stations mentioned from which to choose, I sought the serious advice of some brother students, when it was decided that as I had been in some measure useful at Woodstock, and the good people were so urgent for my return, it was perhaps obeying a call in Providence to do so. Believing this I returned to Woodstock in June, 1826; and the ensuing April a church was formed, which was scarcely done before I had a unanimous call to become its pastor. After some deliberation I accepted the invitation, and we have unitedly called upon our brethren to-day to testify the union thus formed."

As the following account of the person who was the principal persecutor of Mr. Hinton (before referred to), is not generally known, and as it affords a striking illustration of the grace of God in renewing the human heart, it may not be unseemly to introduce it in this narrative.

About ten miles from Woodstock a zealous and faithful minister of the establishment discharged the duties of his calling, and several of the townsfolk were in the habit of walking over to the village to hear the "word of life." This poor man, who thought those persons would never go such a distance unless some worldly advantage was to be gained thereby, was induced to follow them, and being ashamed of his errand, staid in the church porch that he might not be recognized. He there heard truths which came home to his conscience, and he said to himself, "If this is true and right, I must be wrong." How was he to know? for he could not read; but he resolved to find out. So he shut himself up in his room, learned his letters, and was soon able to spell out the meaning of some passages of scripture. He repeated his visits to the village, heard words by which he could be saved, made a public profession of religion, and died in the faith and hope of the gospel.

From the period of Mr. Darkin's devoting himself to the work of the ministry, till his removal to a better world, he endeavoured in various ways to diffuse the knowledge of his Redeemer. Though not called, as some are, to a very public and distinguished part of the vineyard, he diligently performed his work, commending himself to Him who appoints to each of his servants their station, nor did he labour without repeated proofs of the approbation of his divine Master. He for several years occasionally supplied the pulpit at New Road, Oxford, where he was much respected and beloved.

His ministry, though not of a popular character, was marked by a depth of experience, and a peculiarly gentle persuasiveness, which greatly endeared

him to those who regularly attended it.

By his efforts a British school has been established in the town where he resided which promises much good to the juvenile population.

The peculiar lot of Christ's servants he shared in common with them, and hence he not unfrequently in his ministrations dwelt on the afflictions of the righteous, and urged the necessity of dependence on God by humble and persevering prayer.

Love to Christ, producing the fruits of obedience, he never failed to insist upon, and while decided and firm in maintaining principles of nonconformity, he was a lover of all good men, and often deplored that more attention was not given to the promotion of piety and good will, instead of magnifying little differences and trifling distinctions.

He was made very useful in visiting the sick, and possessed a peculiar tact in discovering the state of an individual's mind, and adapting instruction or encouragement as required. And many instances of usefulness resulted from such efforts.

His bible was his daily study and companion; and on one occasion, some months prior to his last illness, when very unwell, he said to one very dear to him, "I am a firm believer in the truths of revelation."

For several years prior to his death there was reason to fear that disease was insidiously making sad inroads on his delicate frame. Medical skill in vain attempted to arrest its progress; and He whose ways are far above human comprehension, saw fit to remove him to a higher and nobler state of being. He loved his Saviour, and has often been heard to express his feelings in poetic language.

> "No, 'tis in vain to seek for bliss,
> For bliss can ne'er be found,
> Till we arrive where Jesus is,
> And tread on heavenly ground."

Much more might be added to this account of one highly respected and greatly beloved by those who knew him; but the influence of character is of far greater weight than mere verbal description. His end was emphatically "peace;" and the light shed by the gospel over the darkness of the tomb is the only solace to those who are left to mourn his loss.

REASONS FOR NOT BEING ASHAMED OF THE GOSPEL OF CHRIST.

BY THE REV. JAMES RICHARDSON.

When the apostle Paul was at Corinth he heard of the triumphs of the gospel at Rome, and he understood the exalted genius and the benevolent spirit of his religion too well to be dissatisfied that these triumphs had not been effected by himself. He rejoiced most heartily in all that had been done, and called God to witness, "that without ceasing he made mention of the believers there in his prayers,"—yea, he longed to visit Rome himself that he might impart unto them some spiritual gift "to the end that they might be established. He was ready to preach the gospel in the capital of the Roman empire with the same confidence and certainty of success as he had done in all the places whither the Spirit of God had led him. He had an unlimited faith in the grand system of divine truth which he had been commissioned to teach; he had the greatest certainty that men must perish ever-

lastingly unless they heard and believed it; he had felt its power to save on his own heart, and he had witnessed its transforming, and saving, and blessed effects on vast multitudes of Jews and gentiles. Therefore, he could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Now, it is well known, that very determined efforts are being made in many districts of our country, to bring "the glorious gospel of the blessed God" into contempt, and the writer of this paper is therefore anxious to demonstrate the adaptation of this divine system to meet the moral necessities of man everywhere by providing all that he needs for his present and eternal welfare. If it can be shown that there is not a moral want which the gospel is not adapted to supply—that there is not a fear which it is not calculated to destroy—that there is not a blessing which man needs for his happiness which it does not impart—if, in a word, it can be proved that the gospel is exactly suited to his nature, circumstances, and destiny, then we think we shall go very far towards silencing the "ignorance of foolish men," who are prating against Christianity and seeking to destroy confidence in it, and shall be able to exclaim with the greatest satisfaction and delight, "I am not ashamed of the gospel of Christ."

I. *I am not ashamed of the gospel of Christ, because it provides for the removal of human guilt, with all its attendant miseries, by the grand sacrifice which it presents in the obedience and sufferings of the Lord Jesus.*

Every unprejudiced mind will readily acknowledge that there is something fearfully wrong in the present state and condition of the human family. When we direct our contemplations to the inferior parts of the creation we see every thing to admire and to approve. Birds that wing their way through the wide expanse above us, the different classes of animals that crop the living grass, and all the other inferior creatures are evidently fulfilling the end of their existence.

All things considered, we see nothing in connection with the irrational part of God's creation, which at all clashes with our ideas of benevolence and happiness. But how widely different it is when we fix our attention upon man, who is far exalted above all other beings on the earth by his rational faculties and powers! He is capable of unlimited attainments in knowledge, but we frequently see him grovelling in the deepest ignorance. He is capable of rising continually in all moral excellences, but, alas! we behold him occupied with mean pursuits, wallowing in sensual pleasures, and, in many cases, reducing himself below the level of the brute creation. He is capable of happiness the most dignified, and of joys the most refined, but he is wretched and miserable, harassed by a thousand fears, and the victim of innumerable sorrows.

Now, when we examine man's mental and moral endowments, and contrast them with the ignorance, pollution, and misery, which mark his character and course, we at once see that *he is not fulfilling the end of his existence like the other portions of creation to which we have made allusion.* How is this to be accounted for? Here are palpable facts, and we confidently submit that it is altogether impossible to account for them, unless we receive with all meekness the statements of the scriptures of truth. These statements explain the whole matter; and, when fairly examined, agree most accurately and fully with the actual state of the human species.

Let us now inquire, *What is the great feeling which lacerates the heart of universal humanity? It is a feeling of guilt and condemnation.* The facts in the history of the world will bear me out in this statement. We go back to the first ages of the world, and what do we find? Why, we find men addicting themselves to idolatry. For what reason? Doubtless, because they were burdened with a sense of guilt and fear, and were anxious to have it removed. What a fearful history is that of idolatry! Small in its commencement, it gradually increased in its influence and power, until darkness covered the earth and gross darkness the minds of the people. All the objects in creation from sun, moon, and stars, down to beasts, birds, insects, and vegetables, have been worshipped and adored. Even the ancient Greeks and Romans, with all their intellectual attainments, were involved in all the degradation and miseries of idolatry. And, at the present day, all those nations and tribes that are destitute of the knowledge of the one true God are offering sacrifices to gods of wood and stone, to departed heroes, or to hideous idols which represent the vilest principles and passions. It is a fact confirmed by universal observation, that man will worship something. We take our stand on the vast continent of India, and there we find idolatry established on the grandest scale, with its shastra, its pilgrimages, its ablutions, its self-inflicted tortures, its suicide in connection with the car of Juggernaut, and, until lately, its infanticide, and its burning of widows. We go to China, to Burmah, to the Asiatic islands, to Turkey, to Tartary, to Arabia, to South America, and to Africa, from the shores of Barbary to the Cape of Good Hope, and from the Red Sea to the Atlantic; and every where we see the children of men benighted, polluted, and ruined by idolatry, in one or other of its thousand forms. We might say much, too, about idolatry, as practised by semi-Christian and infidel nations. We see that huge mass of corruption and fraud seated on the seven hills of Rome, and holding in bondage many of the European nations, and we also behold a sceptical philosophy, in various forms, deluding vast multitudes by setting up a goddess, falsely named reason, and commanding all to fall down and worship. Now, what is the inference to be drawn from all these undoubted facts? Why, that there is a crushing burden of guilt on the heart of man, in every part of the globe. We everywhere behold men groaning and travailing beneath the weight of this burden. All are labouring to find rest. They want peace of conscience; they want to have a well-grounded conviction that all will be well with them into whatsoever worlds they may be introduced after death. Well, do they obtain it? Alas! no. They look for help, but there is none; for salvation, but it is far from them.

But we turn to the gospel of Christ, and there we learn that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We consult the oracles of God, and we find that this Son was given from before the foundation of the world. We also find that the grand system of the Jewish economy was instituted for the express purpose of preparing the world for the advent of its great Deliverer. We find, too, that he was the burden of prophecy, for to him gave all the prophets witness. All the ancient sacrifices pointed to him, and, at length, he appeared to put away sin by the sacrifice of himself. We enter not at large into the nature of the great work of Redemption. Suffice it to say, that the infinitely perfect God is a God of justice, as well as a

God of mercy; his justice had been insulted and outraged by human transgression, and, as the moral Governor of the world, he could not, in the very nature of the case, exercise his mercy, only in harmony with the claims of righteousness. Here, then, we see at once the necessity of a mediator; hence the apostle exclaims, "Whom God hath set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." This, therefore, explains to us the nature of the work of the Redeemer. The everlasting principle of the government of Almighty God is righteousness. "A sceptre of righteousness is the sceptre of thy kingdom." This, I apprehend, is the great fact which the deniers of the necessity of an atonement overlook. They forget that God cannot depart from the principle of righteousness. It is the same with all *righteous* governments established among men. The principle of righteousness must be adhered to, and mercy can only be granted in accordance with its claims. Let us look, then, at the sufferings of the Lord Jesus Christ in the light of this immutable principle, and we shall mark their great design,—"He bore our sin," according to the apostle, "in his own body on the accursed tree." He became obedient unto death, even the death of the cross. His humanity was offered in sacrifice, and his divinity impressed the sacrifice with infinite merit and efficacy. Now, this is the glorious truth which the gospel proclaims: "Herein is love," in the highest and most illustrious sense, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This love is the grand theme of the gospel ministry. It is to be proclaimed to every nation, tribe, family, and individual; and this, and this only, is that which removes the burden of guilt and misery, and produces a delightful sense of reconciliation with God. Look at the man whose conscience is troubled with remorse. He feels that he is a sinner; he cannot get away from a sense of guilt and condemnation; he tries to banish the thoughts of God and eternity from his mind, and to find ease in a state of carnal security, but he cannot do it. The past presses hard upon him with all its sins of ingratitude, presumption, and direct violation of the Divine law; and he feels the perfect truth of that Scripture which saith, "The spirit of a man sustaineth his infirmity, but a wounded spirit who can bear?" Well, he lends an ear to the glad news of the gospel of Christ; he listens to its tender and weeping invitations: he hears the compassionate Redeemer saying, "Come unto me, and I will give thee rest. Repent, and believe my gospel. Forsake thy sins; look unto me; take my yoke upon thee, and learn of me, and I will give thee true peace." This is what the gospel says to the weary and heavy-laden, and the man who believes it obtains the blessedness which belongs to him "whose transgression is forgiven and whose sin is covered." He joys in God through the Lord Jesus Christ, by whom he has received the reconciliation. And, blessed be God, this is not mere theory, but real, living, experimental truth. Wherever the gospel is heartily received it produces this happy effect. It meets the guilty condition of man by the all-sufficient sacrifice and atonement which it presents. It offers salvation to the most helpless and unworthy, and it conveys unmistakable evidence to the mind of pardon and peace, so that the heart swells with unutterable satisfaction and delight. And is this a system to be ashamed of?

Nay, verily, it is worthy of the greatest admiration and affection, and I freely confess that I account it my highest honour to proclaim it. All hail! thou glorious gospel; thou art the only effectual panacea for the moral diseases and woes of the world.

II. *I am not ashamed of the gospel of Christ, because it not only provides for our reconciliation with God, but also for the renovation of our nature, by subduing all our evil principles and passions, and implanting those which operate harmoniously with the native dignity of the soul and the immortality for which it was created.*

Man is not only guilty, but depraved, His depravity manifests itself in almost innumerable ways and forms. "The heart is deceitful above all things, and desperately wicked; who can know it?" Out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, and blasphemies." Various plans have been formed and many agencies have been brought into operation with a view to subdue these evil principles. Education has lent her aid, philosophy has exerted her power, and civil government has visited with pains and penalties; but while these may have checked, in some measure, the principles in question, in their disasterous tendencies and effects, they have utterly failed in reaching the fountain whence the streams of evil proceed. But the gospel has power to *change* the heart. It is the mighty instrument which the Spirit of God employs to illuminate, to quicken, and to regenerate. It scatters the darkness of man's understanding, by imparting right views of his fallen and helpless condition—the purity and spirituality of the Divine law,—the insufficiency of his own supposed goodness, the vanity and emptiness of the present world,—the matchless worth of his deathless spirit, and the unutterable importance of invisible realities. It purifies and elevates his conscience and enables him to decide accurately between right and wrong, and good and evil. It destroys his natural enmity to God and leads him to delight himself in admiring his perfections, in worshipping at his footstool, in contemplating his works, and in meditating on his word. It destroys the feelings of hatred which the unrenewed heart cherishes against the human race, and imparts a principle of ardent and universal benevolence which weeps over human misery, and delights in alleviating it. It bends the will to the Divine authority. It produces a holy principle of fear which shrinks from sinning against God, even in thought; and "last and not least," it inspires the heart with a simple and spiritual principle of faith, which pierces the veil which hides the heavenly world from this, and is "the substance of things hoped for and the evidence of things not seen." All this, and more than this, the gospel effects in the hearts of those who receive it. All their powers and faculties are brought beneath its renovating and saving power. They become new creatures. The love of sin is destroyed, and they delight in the service of God from the heart. But what am I saying? Am I amusing the reader with fictions? Or have I any facts to produce in support of these statements? Oh yes, and time would fail to state them. Without referring to what the gospel has done for millions in the past, and without directing attention to what it is doing for multitudes at a distance, at the present time, I would appeal to many who will read these lines, and ask, Has not the gospel done what I have stated for you? Yes, it has been the power of God unto your salvation, and you know by evidence which it is impossible to doubt, that I am writing the words of truth and soberness. Ye are, therefore, my witnesses, and, glory to God in the

highest, I rejoice in the assurance that some of you will be my crown of rejoicing in the day of Jesus Christ.

III. *I am not ashamed of the gospel of Christ, because it not only provides for the removal of human guilt, and the renovation of human nature, but also adorns the life with the beauties of holiness, and leads to the practice of every thing virtuous, praiseworthy, and of good report.*

We have already referred to the extensive prevalence of idolatry, and it is an unquestionable fact that men every where become assimilated to the object they worship. Hence the worship of the goddess Venus led to the practice of the greatest licentiousness on the part of the worshippers. The worship of the god Bacchus was associated with the greatest intemperance. The worship of the god Moloch was, of course, connected with the greatest cruelties and murders. Some of the ancient gods from which the names of our days are derived, such as Odin and Thor, were the representatives of war, and the Northmen who worshipped them became a terror to the human race. And go where we may, and we shall find that there is a perfect correspondency between the supposed character of idol gods and the dispositions and habits of their votaries. We need scarcely remark that those gods are monsters of lust, revenge, injustice, and every thing that is vile, contemptible, and wicked. Hence their worshippers are "like unto them." "Their throat is an open sepulchre, with their tongues they use deceit, the poison of asps is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. The way of peace they know not, and there is no fear of God before their eyes." Now, let us apply the above connection to the gospel of Christ. It presents as the object of worship a Being of spotless purity, of inflexible justice, of immutable truth, of infinite mercy, and of everlasting love. The Lord Jesus Christ, the brightness of the Father's glory and the express image of his person—appeared on earth and exhibited all these perfections in all their beauty and fulness. He was God manifest in the flesh, and we see in his person and life the most splendid and unique exhibition of Divine and moral virtues which the world ever saw. We cannot fix our attention upon any evil which Christ did not condemn, nor upon any virtue which he did not practice. He was perfectly holy, and all the doctrines he taught, all the laws he enacted, all the ordinances he instituted, and all the promises he uttered go to eradicate the very principle of evil in the heart, and to teach all men to deny themselves of ungodliness and worldly lusts, and to live righteously, soberly, and godly in the present world. Christ also taught, and exhibited in his own life, the grand principles of disinterested benevolence. He struck at the root of selfishness in all its forms. He taught his disciples that they ought to love one another as he had loved them; and as he had loved them even unto death, so they are to be willing to lay down their lives, if necessary, for each other. The spirit of the gospel is, from first to last, the spirit of love. It enjoins the forgiveness even of enemies, and teaches its disciples to pray for them who persecute them and despitefully use them. It commands them to do good unto all men, to make sacrifices to promote their happiness, and it assures them that a cup of water given from right motives shall not pass unrewarded. Suppose, then, that all men were to receive the gospel of Christ. Suppose that they all repent of their sin and place an implicit reliance upon the sacrifice of Christ for pardon and acceptance with God—that all are re-

novated and born again by the incorruptible word which liveth and abideth for ever—and that all obey the laws of the gospel, imbibe its spirit, and seek to imitate its great Author in all things, and what would be the result? Why, the prevalence of goodness, only goodness, and goodness of the greatest kind. This is what the gospel is destined to effect. It has already done this for a multitude which no man can number, and it will never stop in its God-like career, until its righteousness and its blessings have filled the whole earth.

IV. *I am not ashamed of the gospel of Christ, because the belief of its doctrines and a saving participation in its blessings minister an all-sufficient support and consolation under all the ills and afflictions of life, and in the hour and article of death.*

It may be safely stated that the malice and wrath of the enemies of the gospel have been carried to the utmost limits of ingenuity in devising methods of torture for its disciples in different ages, and in various countries. The darkness of dungeons, the agonies of the rack, the horrors of perpetual banishment, the ferocity of wild beasts, and the fierceness of the flames have all been brought to bear on the fortitude and fidelity of Christian men and women. Every one acquainted with the history of the church will acknowledge that the rage of the wicked against the followers of Jesus has known no bounds, and that had it been possible to banish every Christian and every shred of the gospel from the earth, it would have been done long ere this. And what does all this demonstrate? Why that the gospel is a great fact—that it is linked with the throne of God, and that it is just as impossible to destroy it as it is to extinguish the great luminary of day. What a long list of martyrs, confessors and heroes belong to the ranks of the servants of the Most High! Men and women in whose inmost soul the principles of gospel truth had taken the deepest root, and who accounted it their greatest renown to seal their attachment to Christ with the blood of their hearts. In the many and violent persecutions which have come upon the church of Christ, we have the most illustrious proofs of the all-sufficiency of the gospel to support, sustain, and bless. The lights of God's world have never been put out by the darkness of hell; and although the earth has been made drunk with the blood of the saints, yet the gospel which had made them free also made them strong, and imparted a joy unspeakable and full of glory. Hence their names are engraven on monuments more durable than brass, their deeds are emblazoned in letters of gold, and the record of their sufferings, their unwavering decision, and their glorious triumphs shall be held in everlasting remembrance, and shall lead their successors to glory in that blessed gospel which gave them all their courage, patience, support, and consolation.

But, apart from direct opposition and persecution, the followers of the Saviour have to pass through the common sorrows and afflictions of humanity, and it is a fact, attested by every day's observation, that they receive from the gospel all that is necessary to make them resigned and happy. If they are poor the gospel speaks to them of spiritual riches: if they are laid on the bed of sickness it tells them their afflictions will work out for them the peaceable fruits of righteousness; if they are deprived of their earthly friends it assures them that they have still a Father and a Friend in heaven who will never leave them; and when they are called to die it unfolds to the eye of their faith a life that shall never end in

the heaven of heavens where they shall reach the highest perfection, take their place among the brightest of God's intelligences, be engaged in the most noble employments, uplift their voices in the most rapturous praises, and receive from the infinite plenitude of the divine munificence the purest, the richest, and the most satisfying enjoyments. And does the gospel really do all this? Does it bring life and immortality to light? Does it connect this world with another; time with eternity, and teach us that we are placed on this earth to be disciplined for heaven, and that if we avail ourselves of the provisions of its infinite love we shall be raised after death to the throne of the Eternal? Yes, beyond all controversy, and therefore it ministers the support and consolation of which we speak. And is this a system of which to be ashamed? Would that man be accounted a rational man who was ashamed of the light of the sun, who should say that the sun itself was a poor, beggarly thing, and that the world could do very well without it? Certainly not. And I take that man to be equally irrational who says that the gospel is a little and contemptible system, for, depend upon it, the physical world would not be in a more deplorable condition without the light of the sun than the moral world without the light of the Sun of Righteousness. But it may be said that the physical world could not exist without the light of the sun. Granted. And we also maintain that if the *direct and indirect* influence of the gospel were to be withdrawn from the moral world altogether, the vast human population would soon be engulphed in the deepest ignorance,—the vile passions of human nature would introduce the greatest disorder,—the conflicting moral elements would rush into murderous conflict, love and peace would leave the world, and the earth would become a pandemonium.

The limits of this paper will not allow, or we should have great satisfaction in directing attention to the influence which the gospel brings to bear upon man, not only in his religious interests and his immortal destiny, but also on everything which belongs to him as a citizen of the present world. It is, in the highest degree, friendly to philosophy, philanthropy, and patriotism. It is friendly to peace, and science, and freedom. And it is undeniable that those nations which possess the gospel in its purest form are the most distinguished for commerce, and the possession of those advantages which are calculated to promote the best temporal interests of mankind. In whatever point of view, then, we contemplate the gospel, it is worthy of our highest admiration. It bears the impress of heaven in every part. It strikes at the root of all evil. It bestows the richest blessings, and it unfolds the most glorious prospects. Whilst the external evidences in support of its truth and heavenly origin are of the strongest possible kind,—its *internal* and experimental proofs shine with irresistible strength. These appeal to *facts* within the reach of all, *so that the man who rejects them is utterly without excuse.* In conclusion. 1. Let the Christian bind the gospel to his heart with the strongest attachment. It is infinitely worthy of it. Let him make himself acquainted with it in all its majesty, loveliness, and worth, and the more he knows of it the more he will resolve never to be ashamed of it. 2. Let all who profess to love the gospel bear witness to it before the world, and spare no sacrifice of labour, time, or money to make it known to the very ends of the earth.

JUDSON'S PREPARATION FOR MISSIONARY LABOUR.

Every devout reader of the copious biography of this eminent man, which was reviewed in our last number, will observe that the Supreme Disposer of all events, having destined him to an extraordinary work, employed extraordinary means to prepare him for it. From his childhood he was subjected to influences which at once aided him in the acquisition of knowledge and cherished that spirit of patient determination by which he was afterwards distinguished. The providential dispensations through which he passed in youth were also subservient to his usefulness as a missionary of the cross and translator of God's holy oracles. Some illustrations may be advantageously given here for the sake of those to whom Dr. Wayland's volumes are not accessible.

Adoniram Judson entered college at sixteen, intensely ambitious to excel, and able to compete successfully with his seniors. "It was at this period that French infidelity was sweeping over the land like a flood; and free inquiry in matters of religion was supposed to constitute part of the education of every man of spirit. Young Judson did not escape the contamination. In the class above him was a young man by the name of E——, who was amiable, talented, witty, exceedingly agreeable in person and manners, but a confirmed Deist. A very strong friendship sprang up between the two young men, founded on similar tastes and sympathies; and Judson soon became, at least professedly, as great an unbeliever as his friend. The subject of a profession was often discussed between them. At one time they proposed entering the law, because it afforded so wide a scope for political ambition; and at another they discussed their own dramatic powers, with a view to writing plays."

At the close of the session, Judson set out on a tour through the Northern States. Leaving the horse with which his father had furnished him with an uncle in Sheffield, Connecticut, he proceeded to Albany to see the wonder of the world, the newly-invented Robert Fulton steamer; in which he took a passage to New York. "He had not been long in New York before he contrived to attach himself to a theatrical company, not with the design of entering upon the stage, but partly for the purpose of familiarizing himself with its regulations, in case he should enter upon his literary projects, and partly from curiosity and love of adventure.

"Before setting out upon his tour he had unfolded his infidel sentiments to his father, and had been treated with the severity natural to a masculine mind that has never doubted, and to a parent who, after having made innumerable sacrifices for the son of his pride and his love, sees him rush recklessly on his own destruction. His mother was none the less distressed, and she wept, and prayed, and expostulated. He knew his superiority to his father in argument; but he had nothing to oppose to his mother's tears and warnings, and they followed him now wherever he went. He knew that he was on the verge of such a life as he despised. For the world he would not see a young brother in his perilous position; but 'I,' he thought, 'am in no danger. I am only seeing the world —the dark side of it, as well as the bright; and I have too much self-respect to do anything mean or vicious.' After seeing what he wished of New York, he returned to Sheffield for his horse, intending to pursue his journey westward. His uncle, Rev. Ephraim Judson, was absent, and a very pious young man occupied his place. His

conversation was characterized by a godly sincerity, a solemn but gentle earnestness, which addressed itself to the heart, and Judson went away deeply impressed.

"The next night he stopped at a country inn. The landlord mentioned, as he lighted him to his room, that he had been obliged to place him next door to a young man who was exceedingly ill, probably in a dying state; but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever, and that now, having heard of the circumstance, his pity would not of course be increased by the nearness of the object. But it was, nevertheless, a very restless night. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer; but it was not these which disturbed him. He thought of what the landlord had said—the stranger was probably in a dying state; and was he prepared? Alone, and in the dead of night, he felt a blush of shame steal over him at the question, for it proved the shallowness of his philosophy. What would his late companions say to his weakness? The clear-minded, intellectual, witty E——, what would he say to such consummate boyishness? But still his thoughts *would* revert to the sick man. Was he a Christian, calm and strong in the hope of a glorious immortality? or was he shuddering upon the brink of a dark, unknown future? Perhaps he was a 'freethinker,' educated by Christian parents, and prayed over by a Christian mother. The landlord had described him as a *young* man; and in imagination he was forced to place himself upon the dying bed, though he strove with all his might against it. At last morning came, and the bright flood of light which it poured into his chamber dispelled all his 'superstitious illusions.' As soon as he had risen he went in search of the landlord, and inquired for his fellow lodger. 'He is dead,' was the reply. 'Dead!' 'Yes, he is gone, poor fellow! The doctor said he would probably not survive the night.' 'Do you know who he was?' 'Oh, yes; it was a young man from Providence College—a very fine fellow; his name was E——.' Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words, Dead! lost! lost! were continually ringing in his ears. He knew the religion of the bible to be true; he felt its truth; and he was in despair. In this state of mind he resolved to abandon his scheme of travelling, and at once turned his horse's head towards Plymouth."

He was admitted at Andover in 1808 as "a special student; that is," says Dr. Wayland, "he was permitted to attend the various courses of instruction in the seminary; but, having made no profession of religion, he could not be received as a member in full standing. As he entered at once upon the studies of the second year, he must already have made considerable proficiency in the languages of the Old and New Testaments.

"At this period he had no hope of pardon through Christ. He had become thoroughly dissatisfied with the views of life which he had formerly cherished. Aware of his personal sinfulness, and conscious that he needed some great moral transformation, he yet doubted the authenticity of revealed religion, and clung to the deistical sentiments which he had lately imbibed. His mind did not readily yield to the force of evidence. This is by no means an uncommon case; nor is it at all

difficult of explanation. A deeply-seated dislike to the humbling doctrines of the cross frequently assumes the form of inability to apply the common principles of evidence to the case of revealed religion. Men of unusual strength of will, and a somewhat too confident reliance on the decisions of their individual intellect, are peculiarly liable to fall into this error.

"Mr. Judson's moral nature was, however, thoroughly aroused, and he was deeply in earnest on the subject of religion. The professors of the theological seminary encouraged his residence at the institution, wisely judging that so diligent an inquirer must soon arrive at the truth. The result justified their anticipations. In the calm retirement of Andover, guided in his studies by men the praise of whose learning and piety is in all the churches, with nothing to distract his attention from the great concerns of eternity, light gradually dawned upon his mind, and he was enabled to surrender his whole soul to Christ as his atoning Saviour. This event occurred in November, about six weeks after his removal to Andover. On the 2nd of December, 1808, as he has recorded, he made a solemn dedica- of himself to God. On the 28th of May, 1809, he made a public profession of religion, and joined the third congregational Church in Plymouth, of which his father was then pastor.

"The change in Mr. Judson's religious character was not attended by those external indications of moral excitement which are frequently observed. The reformation wrought in him was, however, deep and radical. With unusual simplicity of purpose, he yielded himself up once and for ever to the will of God, and, without a shadow of misgiving, relied upon Christ as his all-sufficient Saviour. From the moment of his conversion, he seems never, through life, to have been harassed by a doubt of his acceptance with God. The new creation was so manifest to his consciousness, that, in the most decided form, he had the witness in himself. His plans of life were, of course, entirely reversed. He banished for ever those dreams of literary and political ambition in which he had formerly indulged, and simply asked himself, How shall I so order my future being as best to please God? The portions of his correspondence which belong to this period indicate an earnest striving after personal holiness, and an enthusiastic consecration of every endowment to the service of Christ.

"In September of the same year he read, for the first time, Buchanan's 'Star in the East.' It was this that led him to reflect upon the personal duty of devoting his life to the cause of missions. The subject occupied his prayerful attention until February, 1810, when he finally resolved, in obedience to what he believed to be the command of God, to become a missionary to the heathen."

When he first brought this subject before the friends of missions of his own denomination in America it was thought desirable that he should proceed to England to confer with the conductors of the London Missionary Society on the practicability and desirableness of uniting their efforts. He embarked in a vessel in which two Spanish merchants were his only fellow passengers, and which was speedily taken by a French privateer. "When they were captured by L'Invincible Napoleon, these two gentlemen, being able to speak French, and most likely to furnish a bribe, were treated very civilly. Mr. Judson, however, was very young, with nothing distinctive in his outward appearance, and was, moreover, speechless, friendless, and comparatively moneyless. He was, without question or remonstrance, immediately

placed in the hold with the common sailors. This was the first hardship he had ever known, and it affected him accordingly. He shrank from the associations of the place, and the confined air seemed unendurable. Soon the weather roughened, and he, together with several of his more hardy companions, became excessively sea-sick. The doctor visited him every day, but he could not communicate with him, and the visit was nearly useless. Sick, sorrowful, and discouraged, his thoughts went back to his dear old Plymouth home, then to Bradford, and finally the Boston church—'the biggest church in Boston;' and he became alarmed at the strange feeling that crept over him. It was the first moment of misgiving he had known. As soon as he became aware of the feeling, he commenced praying against it, as a temptation of the adversary. It seemed to him that God had permitted this capture, and all his trouble, as a trial of his faith; and he resolved, in the strength of God, to bear it, as he might be called upon to bear similar trials hereafter. As soon as he had come to this resolution, he fumbled about in the grey twilight of his prison till he succeeded in finding his Hebrew bible. The light was very faint, but still he managed to see for a few moments at a time, and amused himself with translating mentally from the Hebrew to the Latin,—a work which employed his thoughts, and saved his eyes. One day the doctor, observing the bible on the pillow, took it up, stepped towards the gangway, and examined it; then returned, and addressed his patient in Latin. Through the medium of this language Mr. Judson managed to explain who he was; and he was consequently admitted to a berth in the upper cabin, and a seat with his fellow passengers, the Spaniards, at the captain's table.

"His second day on deck was a somewhat exciting one. A sail was reported from the mast-head; and while the stranger was yet a mere speck to the naked eye, many glasses were levelled curiously at her, and a general feeling of anxiety seemed to prevail among the officers. Of course, Mr. Judson was all excitement; for, although he was now in comfortable circumstances, he dreaded the effect of this detention on his mission to England. Finally, the stranger loomed up against the sky, a beautiful brig under a full press of canvass. As they watched her, some anxiously and some admiringly, suddenly her fine proportions became blended in a dark mass; and it was evident to the most inexperienced landsman that she had changed her course. The two Spaniards interchanged significant glances. Mr. Judson felt very much like shouting for joy, but he suppressed the inclination; and the next moment the order came for the decks to be cleared, and he, with his companions, was sent below. The Spaniards informed him that they were pursued by a vessel much larger than their own; that the privateer had little to hope in an engagement, but she was the swifter sailer of the two, and the approaching darkness was in her favour. Mr. Judson passed a sleepless night, listening each moment for unusual sounds; but the next morning, when he carefully swept the horizon with the captain's glass, not a mote was visible.

"The privateer touched at Le Passage, in Spain, and there permitted the two Spaniards to go on shore. From thence the prisoners were conveyed to Bayonne, in France; and Mr. Judson again, to his surprise and indignation, found himself marched through the streets in company with the crew of the Packet. He had as yet acquired only a few words of French, and of these he made as much use as possible,

to the infinite amusement of the passers by. Finally, it occurred to him that he was much more likely to meet some person, either a native or a foreigner, who understood English, than to make his broken French intelligible. Accordingly he commenced declaiming in the most violent manner possible against oppression in general, and this one act in particular. The guards threatened him by gestures, but did not proceed to violence; and of the passers by, some regarded him a moment carelessly, others showed a little interest or curiosity, while many laughed outright at his seemingly senseless clamours. Finally, a stranger accosted him in English, advising him to lower his voice. 'With the greatest pleasure possible,' he answered, 'if I have at last succeeded in making myself heard. I was only clamouring for a listener.' 'You might have got one you would have been glad to dismiss, if you had continued much longer,' was the reply. In a few hurried words Judson explained his situation, and, in words as few, learned that the gentleman was an American from Philadelphia, and received his promise of assistance. 'But you had better go on your way quietly now,' added his new friend. 'Oh, I will be a perfect lamb, since I have gained my object.'

"The prison was a gloomy looking, massive structure, and the apartment into which they were conveyed was under ground, dark and dismal. In the centre was a sort of column, on which burned a solitary lamp, though without it was still broad day. Around the walls a quantity of straw had been spread, on which his companions soon made themselves at home; but Mr. Judson could not divest himself of the idea that the straw was probably not fresh, and busied his imagination with images of those who had last occupied it. The weather had seemed almost oppressively hot above ground; but now he shivered with the chilling dampness of the place, while the confined air and mouldy smell rendered him sick and giddy. He paced up and down the cell, he could not tell how long, but it seemed many hours, wondering if his new friend would really come; and again, if he did not, whether he could keep upon his feet all night; and in case of failure, which part of the straw he should select as the least loathsome. And then his thoughts would wander off again to Plymouth, and to Bradford, and to the 'biggest church in Boston,' but not with the feeling that he had before. On the contrary, he wondered that he ever could have been discouraged. He knew that at most his imprisonment could not last long. If he only had a chair, or the meanest stool, that was all he would ask. But he could not hope to walk or stand long.

"While leaning against the column for a moment's rest, the door of the cell opened, and he instantly recognized the American he had seen in the street. He suppressed a cry of joy, and seeing that the stranger did not look at him, though he stood close by the lamp, tried himself to affect indifference. The American, making some remark in French, took up the lamp, and then adding (or perhaps translating), in English, 'Let me see if I know any of these poor fellows,' passed around the room, examining them carelessly. 'No; no friend of mine,' said he, replacing the lamp, and swinging his great military cloak around Mr. Judson, whose slight figure was almost lost in its ample folds. Comprehending the plan, Mr. Judson drew himself into as small a compass as possible, thinking that he would make the best of the affair, though having little confidence in the clumsy artifice. His protector, too, seemed to have his doubts, for, as he

passed out, he slid some money into the gaoler's hand, and again, at the gate, made another disbursement, and as soon as they were outside, released his protégé, with the expressive words, 'Now run!' Mr. Judson quite forgot his fatigue from walking in the cell, as he fleetly followed his tall conductor through the streets to the wharf, where he was placed on board an American merchantman for the night. The next evening his friend returned, informing him that his place of refuge had been only temporarily chosen, and as the papers necessary to his release could not be procured immediately, he would be much safer in the attic of a shipbuilder, who had kindly offered this place of concealment. Accordingly he removed to the attic, from which, after a few days, he was released on parole.

"Mr. Judson passed about six weeks in Bayonne, boarding with an American lady who had spent most of her life in France. He told his landlady that he was a clergyman, and frequently held long religious conversations with her; but he did not permit his character to be known generally in the house, as he thought it would interfere with a plan he had of learning as much as possible of the real state of French society. He attended various places of amusement with his fellow boarders, pleading his ignorance of the language and customs of the country as an excuse for acting the spectator merely; and in general giving such evasive replies as enabled him to act his part without attracting undue attention. It was not long, however, before his companions became pretty well aware that indifference formed no part of his real character. His shrewdness was at variance with his implied ignorance of the world, and his simplicity sometimes wore a solemn impressiveness, from the influence of which it was impossible to escape. The last place of amusement he visited was a masked ball; and here his strong feelings quite overcame his caution, and he burst forth in his real character. He declared to his somewhat startled companions that he did not believe the infernal regions could furnish more complete specimens of depravity than he there beheld. He spoke in English, and at first addressed himself to the two or three standing near him, who understood the language; but his earnestness of manner and warmth of expression soon drew around him a large circle, who listened curiously and with apparent respect. He spoke scornfully of the proud professions of the (so-called) philosophy of the age, and pointed to the fearful exhibitions of that moment as illustrative of its effectiveness. He rapidly enumerated many of the evils which infidelity had brought upon France and upon the world, and then showed the only way of escape from those evils—the despised, but truly ennobling religion of Jesus Christ. Finally, he sketched the character of man as it might have been in its original purity and nobleness, and then the wreck of soul and body to be ascribed to sin, and wound up all by a personal appeal to such as had not become too debased to think and feel. He had warmed as he proceeded with his subject, noting with pain and surprise the great number of those who seemed to understand the English language, and drawing from it an inference by no means favourable to his travelled countrymen. Most of the maskers evidently regarded the exhibition as part of the evening's entertainment; but those who understood his remarks seemed confounded by the boldness, and perhaps unexpectedness, of the attack, and when he had finished, stood aside, and allowed him to pass from the place without a word. This incident, I have been told, was reported by some

person present on the occasion, and published in a Boston newspaper.

"Mr. Judson, I do not recollect by what means, was introduced to some of the officers of Napoleon's suite, and travelled through the country in one of the emperor's carriages. At Paris, he spent most of his time in the society of these officers, and persons whom they introduced, and in general pursued the same course as at Bayonne. In view of the opportunity thus afforded for observation, and the store of practical knowledge really gathered, he always regarded his detention in France as a very important and, indeed, necessary part of his preparation for the duties which afterwards devolved upon him.

"In England he was received in a manner peculiarly flattering, and I think his appearance there must have created a very favourable impression. He was at this time small and exceedingly delicate in figure, with a round rosy face, which gave him the appearance of extreme youthfulness. His hair and eyes were of a dark shade of brown, in his French passport described as 'chestnut.' His voice, however, was far from what would be expected of such a person, and usually took the listeners by surprise. An instance of this occurred in London. He sat in the pulpit with a clergyman somewhat distinguished for his eccentricity, and at the close of the sermon was requested to read a hymn. When he had finished, the clergyman arose, and introduced his young brother to the congregation as a person who purposed devoting himself to the conversion of the heathen, adding, 'And if his faith is proportioned to his voice, he will drive the devil from all India.'"

On his return to America, the project for a union in the mission was abandoned; Judson with some others were accepted as agents of the "American Commissioners for Foreign Missions," and with his newly-married wife, afterwards well known as Mrs. Ann Haseltine Judson, he embarked for Calcutta in February, 1812.

REMINISCENCES OF JAMAICA.

BY THE REV. JOHN MAY.

Isle of the western wave, beloved soil,
Hallow'd by years of tears, and prayers, and toil!
With verdant mountains, and with vales of green,
And rifted rocks, and streams that rush between:
Land of the sunny sky and swarthy brow,
In mirror'd retrospect I see thee now.
Thy palm-trees bend with dreamy cadence still,
And graceful bamboos crown the distant hill.
O! I have loved thee; and still fondly stays
The pictured memory of bygone days:—
The cane-field stirred beneath the fresh'ning gale;
The busy mill-yard in the sheltered dale;
The balmy morn; the witching evening moon;
The forest ramble with the shrewd Maroon;
The rocky path lit up with torch-wood glare,
To guide the peasant at the hour of prayer;
The sabbath calm; the group beneath the tree;
The message glad; the vocal minstrelsy;
The rite baptismal; the devoted band
In meekest guise upon the wave washed strand:
Sweet reminiscences! a passing view
I fain would catch of all I loved of you.

Who that has trod thy mountains wild and free,
With Gilead's Balm for human misery;
Or by thy streams, or on thy burning plains
Heard new-born liberty's impassioned strains,
At cool of eve, or sultry noon, or morn,
By zephyr soft, or rising breeze upborne,
Could e'er forget what oft had wont to raise
Responsive echoes to the hymn of praise?

But other memories—a mournful train—
Wake the deep sigh, and tune the saddened strain.
Where are the fathers—where the brave of yore,
Who broke each fetter, and bound up each sore;
Who, when the white man scourged a bleeding land,
Rose up and wrenched it from the tyrant's hand?
And gentle spirits, sweet as heaven's own ray,
With woman's deep devotions—where are they?
Oh! I have seen the heart's warm life-springs chill;
The tongue of eloquence grow cold and still:
Year after year some mission member gone,
And mission graves increasing one by one:
These have I seen, and these, in passing by.

To silence stilled the heart's glad melody.
But Mercy's pillar ceased not to abide
A cloud by day, a light at eventide.

Jamaica! dark and wintry days have pass'd
Since I beheld thy hills and valleys last;
Since the sad hour I bade thy shores adieu
Deep are the waters I have waded through.
Oft by my couch hath sorrow breathed her prayer,
And pain hath kept long weary vigils there.
Yet billows may be pathways to repose,
And earthly gloom may heavenly light disclose!
O blessed spring of pure perennial joy!
O hope that nothing earthly can destroy!
As summer skies when thunder peals are o'er,
Or southern seas by tempests tossed no more,
So hush the storms of sublunary ill
If Jesus' voice but whisper "Peace, be still!"

Land of the free! I never more may view
Thy sylvan shades, and skies of glorious blue;
No; never more thy sable sons behold
Till time the mystic spirit-land unfold:
But memory's page a faithful scroll shall be,
And prayer shall rise in incense sweet for thee.

THE SYMPATHY OF JESUS.

"We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—HEBREWS iv. 15.

JESUS, Saviour! Thou dost know
All the depth of human woe!
Thou hast shed the bitter tear,
Thou hast felt the withering fear.

Not a throb but Thou canst feel,
Not a pain but Thou canst heal;
Not a pulse of mortal grief,
But thou know'st to bring relief.

Thou canst soothe the agony
Which no eye but Thine may see;
Thou canst quell the pangs that tear
Even the bosom of despair.

Thou canst calm the aching head,
Mourning o'er bright moments fled,
With a resting place divine
On that pitying breast of Thine.

Thou canst shed a ray of love,
Full of comfort from above,
On the soul when human might
Fails to kindle warmth or light.

Gently from the bleeding heart
Thou canst draw the poisoned dart;
And the wound's deep anguish calm,
Pouring in thy heavenly balm.

Saviour! well Thou know'st to trace
Every line on Sorrow's face,
For when Thou wast dwelling here
Her dark form was ever near.

And our griefs when laid on Thee,
Pressed Thy spirit heavily;
So thou well dost know how great
Is the burden of their weight.

And the iron of our sin
To Thy heart hath entered in;
All its festering anguish keen,
Holy Saviour, Thine hath been!

Not in vain Thou cam'st to dwell
From heaven far and near to hell;
Not in vain were cast away
Crown and sceptre, for our clay;

Thou our Brother art, and we
With our sorrows come to Thee;
Thou wilt not, for us who died,
From our misery turn aside.

Jesus, save! the floods are nigh!
To thine open arms we fly;
Sure the waters will not dare
Overwhelm our spirit there!

No! the raging waves subside,—
Thou hast checked the rising tide;
All our woes obey thy will,
While Thou whisperest, "Peace, be still!"

From "Thoughts and Sketches in Verse by Caroline Dent."

ONWARD.

PASS quickly by the blooming rose,
And passing by, inhale
The kindly fragrance which it throws
Upon the breathing gale.

But do not stoop to pluck the flower,
For thorns are hiding there;
Thy bleeding hand may rue the hour
It plucked the blossom fair.

Look on the green and shadowy dell,
Where trees embowering meet;
Deem if thou wilt that peace may dwell
Within the calm retreat.

But turn not from thy rugged way,
Let the shade but charm thine eye;
For 'mid the verdure serpents stray—
Who wanders there may die.

And dost thou murmur that the thorn
Beneath the rose-bud hides?
That where soft dreams of peace are born
The serpent's sting abides?

The fragrance of the rose was lent
Thine heavenward path to cheer;
The thorn, to make thee more intent
On the thornless amaranth there;
The greenness of the shade, to give
A type of heaven's repose;
The sting, to bid thee rise and live
Where bliss no venom knows.

Then bless the hand that 'mid earth's joys,
Earth's bitter griefs doth pour;
And press where pain no more alloys,
And sorrow dwells no more.

From "Thoughts and Sketches in Verse by Caroline Dent."

THE PILGRIM'S GUIDE.

We pilgrims each a desert roam,
While journeying onwards to our home,
And many a danger here we meet,
But Jesus guides our stumbling feet.
He trod this wilderness, and knows
Our trials, dangers—all our foes.
None are too young or weak to share
The gracious Saviour's tender care;
For Jesus loves to succour those
Who wholly on His power repose.
The roaring lion cannot harm
The man who leans on Jesus' arm:
His word's a lamp more bright than day,
To guide us on our heavenward way:
Help to the weak He'll gladly give,
If we will only ask—and live.

From "Louisa Von Plettenhaus."

NIGHT.

I'm weary, and I fain would rest
Upon my loving Saviour's breast,
And feel His watchful, tender care
While now for slumber I prepare.

Oh! pardon, gracious Lord, I pray,
The sins I've harboured all this day;
For Jesu's blood can make like snow
The heart that's deepest dyed, I know.
Oh! do thou not alone extend
Thy wing o'er each I call my friend,
But o'er each being, great and small,
Watcher of Israel, guard them all!

To those who're grieved in heart and weak,
Thy words of comfort softly speak;
And may the moon her silver light
Shed on a tearless world this night.

From "Louisa Von Plettenhaus."

SONNETS,

SUGGESTED BY THE MEMOIR OF THE REV. JOHN THOMAS, MISSIONARY, IN THE BAPTIST MAGAZINE.

Thou, foremost of the small, heroic band,
Who, counting all their earthly good for nought,
And fill'd with heaven-inspired ambition, sought
A field for conflict in that orient land;
Where hosts of darkness yet embattled stand;
Thou, Thomas, didst not shrink from toil or strife;
But patient, watchful, zealous, gavest thy life
To God and truth. Gifted with heart, and hand,
To will, and do high deeds; to smite the foe,
Or doubly heal the suffering. Yet thy name,
Haply by faults, dimming its lustrous fame,
Hath gathered its fair honours all too slow.
What heed?—no pen has writ thy partial blame,
But graves thy life in lines of radiant glow.

Margate, January, 1854.

Thine was the vigil of a long, dark night,
As hope sustained thy spirit; while no ray
To cheer, and bless, broke on the gloomy way.
But see;—the dawn comes, and its beamings bright
To pour their splendour on thy mortal sight,
That vision fails, entranced. Sublime display!
And type of that approaching, cloudless day,
When the swarth nations sitting in its light,
Shall view their ancient systems pale and fade
Like mists before its glory—temples shake—
Foul rites of cruelty no longer slake
Their fires in life-blood—superstition made
To tremble at its own strange, hideous shade—
And realms now desert, beauty's bloom partake.

P. L. F.

REVIEWS.

Theological Essays, by FREDERICK DENISON MAURICE, M.A., *Chaplain of Lincoln's Inn. Second Edition. With a new Preface and other Additions.* Cambridge: Macmillan and Co. 1853. Foolscap 8vo. Pp. xxxii., 487. Price 10s. 6d.

MR. MAURICE was already well known as an interesting preacher, an influential writer, and an admired university lecturer, when his expulsion from two professorships in King's College, London, on a complaint against his orthodoxy laid by Dr. Jelf, the principal, and by a solemn act of the council of that distinguished body, at once created a sensation in the public mind, and raised Mr. Maurice himself to a higher degree of celebrity than he had previously enjoyed. What has he said? is now a question in many mouths, and the book in which he has said it is of course in a second edition. We have thought it right accordingly, in order to satisfy a curiosity which may, to a certain extent, be diffused among our readers, to set our opinion of the case and of the book before them.

Of the case itself we shall not find it needful to say much. It turns, not upon the question of Mr. Maurice's general orthodoxy, but exclusively on his view of the eternity of future punishment, as developed in the concluding essay. Making what appears to us a futile endeavour to detach the idea of duration from the word eternal, he flings himself on the following generality: "I am obliged to believe—that there is an abyss of love which is deeper than the abyss of death. I dare not lose faith in that love. I must feel that this love is compassing the universe. More about it I cannot know. But God knows. I leave myself and all to him." p. 476. Such is the avowal, we cannot say of universalist belief, but of universalist leaning, to which the attention of Dr. Jelf, as principal of King's College, was drawn by one "in high authority" there, and on which, after a somewhat extended correspondence, the expulsion of Mr. Maurice from his professorships has been pronounced. We do not see how any question can be raised concerning the propriety of the part which the principal and the council have acted in the matter. The professors at King's College, as at any similar institution, are engaged to teach certain known sentiments, and if they deviate from the course prescribed, their dismissal seems to follow as a matter of course. The superior officers have but done their duty.

Much more interesting to us, however, is the book itself, than the particular case of college discipline to which it has given rise. In it we are led by a talented and accomplished divine, and a fascinating writer, through almost all the principal topics of theology, which are discussed with a freshness of thought and an earnestness of tone quite exhilarating. In the first instance our expectations are raised to a high pitch, and we cannot but think that from such an application of mental power and culture some valuable illustration of dark or difficult points will be derived; but this nascent expectation is doomed to speedy disappointment, and the ultimate impression produced by the volume is one of deep and painful regret.

It is, we think, in the first place, an infelicity, that the book is throughout an avowed appeal to a particular section of the religious world, and not an independent inquiry after truth. It is addressed expressly to Unitarians—in fulfilment, it appears, of the dying wish

of some lady who seems to have thought that Mr. Maurice had something especially persuasive to say to them; and thus every topic comes to be discussed, not so much on its actual grounds, as in relation to the objections which may be raised against it, and to those objections in particular raised against it by Unitarians. For those readers who are not Unitarians this is certainly unfortunate, as we can say from experience; and it can have been scarcely less so, we think, for the writer, who must in the nature of things have been thus forced into an attitude of too great attention to the objections he had to encounter, and too little attention to the truth he had to vindicate. His object, however carefully he may have guarded himself, must have been, not so much to present the gospel as it is, as to make the gospel acceptable to Unitarians.

Out of this infelicitous attitude of the author seems to us to have arisen what we deem a very objectionable manner of executing his task. In order to enable our readers to judge of this for themselves, we will set before them Mr. Maurice's recapitulation of his course at the commencement of his sixteenth essay, an extract which, if rather long, will justify us by its illustrative value.

"My first essay was on *charity;* this will also be on charity. I could not find that a charity which believed all things, hoped all things, endured all things, had its root on this earth, or in the heart of any man who dwells on this earth. Yet it seemed to me that such a charity was needed to make this earth what it ought to be, and that human hearts have a profound sense of its necessity for them, an infinite craving to possess it, and be filled with it. Something stood in the way of the good which the earth sighs for, and which man sighs for. A vision of sin rose up before us confronting the vision of charity. It was portentous, for it seemed part of the very creature who had the dream of a perfect good. But he disclaimed it, he tried to account for it by some accidents of his position, or by some essential error in his constitution; at last he said, I have yielded to an oppressor; an *evil spirit* has withdrawn me from my true Lord. Then arose the question, Who is this true Lord? where is He to be found? *Righteousness* was felt to be even more closely interwined with the being of the man than evil; for awhile he was disposed to claim it as his own; suffering, and the sense of an infinite contradiction, did not deliver him from that belief, But some one there was who led him to cry for a *Redeemer*, to be sure that He lived, to be sure that righteousness was in Him, and therefore was man's.

"Was this Redeemer, so near to man, so inseparable from man, of earthly race? The vision of a *Son of God* rose upon us; a thousand different traditions pointed to it; it took the most various forms; but the heart of man said, 'There must be one in whom all these meet; there must be one who did not rise from manhood into Godhead, but who can exhibit the perfection of manhood, because he has the perfection of Godhead.' Is the perfection of manhood then compatible with the infirmities and corruptions of which men have become heirs? The mythologies of the world said, 'It must be so, we need *incarnations;* our deliverers must share our flesh, our sorrows;' yes! they could not stop there—'our sins.' The philosophers said, 'It cannot be so; the divine nature must be free from the contact of that which debases us, of that from which we ourselves need emancipation.' They could show how men, forming the gods after their own images, had glorified and deified what was most immoral and base. The scripture spoke to us of the Son of God taking the flesh of man, entering into

all the infirmities of man, bearing the sins of man, so showing forth the purity, compassion, love, of His Father.

"But the sense in men of a separation from the God to whom they were meant to be united, had, we found, produced innumerable schemes for bringing about a reconciliation. The scriptures told us of an *atonement*, originating with God; made with men in His Son; who entirely trusted and entirely obeyed His Father; who willingly entered into the death of man; who made the perfect sacrifice which took away sin; whose death was the satisfaction to the divine love of the Father; the expression of that wrath against evil which is a part of love; the satisfaction of man's yearnings for reconciliation with God. Yet *death, the grave, the abyss beyond*, are the dark contradictions for human beings; He could not be a perfect deliverer who had not entered into them, or who remained under their power. The idea of a bodily *resurrection*, we found, had been accepted by men, not as a fact to be attested by a great amount of evidence, but as the inevitable issue of the previous revelation. If there is a Son of God, a Lord of man, He *must* rise. What did such a resurrection imply? The scripture speaks of it as implying a *justification* of gentile as well as of Jew; that is, of every man who might therefore believe in Christ and acquire His righteousness. We saw how Christians had evaded this declaration, and the evidence of it which their baptism offered, limiting the blessing by certain rules and measures of theirs, even using the witness of it as an excuse for doubt, and for new efforts of their own to make themselves righteous; then, at last, discovering that faith in God's justification is the only condition of doing any good acts. But this faith of each individual man, that God had justified him by the resurrection of Christ, and was inviting him to habitual trust, implied something more. We discovered in the belief of Christians the acknowledgment of a *regeneration*, effected not for individual men merely, but for human society in the true Lord and Head of it.

"This belief, however feebly and imperfectly held by the church, had nevertheless vindicated itself by the experience of history, and enabled us to reconcile the doctrines of eminent moralists respecting the constitution of man, with the fullest admission of actual departures from it. For, if the resurrection of Christ declared that men, in spite of all that seemed to put them at a distance from God, were recognised by him as his children on earth, the *ascension* of Christ in their nature proclaimed that they did not belong to earth; that they were spiritual beings, capable of holding converse with Him who is a spirit; able to do so, because that Son who had taken their flesh, and had offered it up to God, and had glorified it, had said that His body and blood should be their food and nourishment. This belief of the ascension as the great triumph for man, was greatly shaken by a prevalent notion that Christ, being absent now and not exercising the functions of royalty or judgment, will assume them at some distant day; and be subject again to earthly limitations. It was therefore needful to show, that the *judgment* spoken of in the bible and the creed, implied the continual presence of Christ, the daily exposure of men and nations to His cognisance and censure, the assurance that He will be manifested, not in some humbler condition, but as He is, to the consciences and eyes of men; for the putting down of all evil, and the establishment of righteousness. But though the minds of men had always felt that they must look upwards to some Ruler above them, they had equally confessed the presence of an inspirer within them. The Chris-

tian revelation, we found, corresponded as much to these anticipations, as to any which we had considered before. It explained to us whence all *inspirations* had proceeded, who was the author of them, how they are to be received, how they may be abused. The full revelation, with that which was the preparation for it, had been recorded to us in a book which had been the treasure of the church, the witness of the emancipation of mankind, the assurance of a *Comforter* who should come to the ages following Christ's ascension, in a way He had not come to those which preceded it. I inquired whether events have justified this assurance. I endeavoured to show that there had been such a sense of sin, of righteousness, and of judgment in the later periods of the world's history, as cannot be traced in the earlier, and as could only have proceeded from the teaching of a *Person*, such as our Lord describes to us. But finally, we were told this person would not only convince a world, but be the establisher of a *one holy catholic church*. The difficulty of accepting this statement was very great. A certain body had claimed to be the one catholic church, a number of bodies had claimed to be churches; they had denounced each other; there had been that in all which contradicted the idea the scripture sets forth of holiness, unity, universality. But this contradiction showed that the scripture had revealed the true law of human society; for that one body and these different bodies had not become partial, tyrannical, godless by maintaining too strongly that earth and heaven had been reconciled, and that the Spirit had come down from the Father and the Son to establish that reconciliation; but by acting as if heaven and earth were still separated, as if we had still to effect for ourselves that which the scripture declares that God has effected, as if there were no Spirit to unite us with the Father and the Son, and with each other. To this cause,—no other was adequate,—we could trace the want of holiness, catholicity, unity in the church. This unbelief being removed, all that man has dreamed of, all that God has promised, must be accomplished.

"I have not, then, to enter upon a new subject in this Essay. I am not speaking for the first time, of the trinity in unity. I have been speaking of it throughout. Each consciousness that we have discovered in man, each fact of revelation that has answered to it, has been a step in the discovery and demonstration of this truth." Pp. 410.

We can assure our readers that in this recapitulation Mr. Maurice has done himself no injustice. Such is really the course through which his readers have been led. And it is to us to the last degree unsatisfactory.

In the first place, we object to the very principle on which it proceeds. It is an attempt, to a great extent, to construct a theological system out of various phases of human feeling, or (to use a phrase of the author's) "out of the consciousnesses of men." Now we have no doubt at all that the gospel of the grace of God is adapted to the heart of man, in whatever form and to whatever extent its cravings may be developed, and that every consciousness of sin and misery, and more than every dim anticipation of mercy and help, if such there have been, will be met in it by apt and adequate responses; but we cannot understand how these cravings are to be taken as proofs that the grace exists. "I feel that I want a Redeemer, therefore there is one." This is Mr. Maurice's argument, and we confess again that we do not see the force of it. On the one hand the forms of human consciousness which he lays at the basis of it are neither universal nor uniform.

It is far from all men who feel as he describes; the larger part of mankind are without any feelings at all on the subject, and those who do feel feel very variously; so that even if a universal and united consciousness of mankind could be accepted as proof, that is not forthcoming, the religious consciousness of man as now developed has neither universal character nor common direction. We cannot admit, however, that even such a universal and uniform consciousness could originate anything of the nature of proof. Such an argument would assume that mankind have, untaught, a just conception of their own moral condition and wants, an assumption not only wholly gratuitous, but contrary to all probability and evidence. It would assume also that, having a just conception of their evil condition, mankind had likewise a discernment of, and a love for, its true remedy; an assumption quite as unsupported by evidence, and in all probability as wide of the truth, as the former. Mistakes, and those of the gravest kind in this case, are the more certain, because it is one, not of a primary, but a secondary want. It is not like saying, "God has made me to be hungry, surely he has provided something for me to eat;" on the contrary, we are in a state of evil in which God did not put us, and in which we have so culpably placed ourselves that the most utter uncertainty must be held to exist, without information, whether any remedy at all may be possible or designed.

And this leads us to observe further, that the consciousness of man with respect to his evil condition is set forth by Mr. Maurice in a manner palpably defective and incomplete. Man has a sense of sin, he tells us, and of sin so attached to him as to seem like himself, but really to indicate the presence and influence of an enemy, an evil spirit. We ask, however, whether man has not also a sense of guilt as well as of sin, or of ill desert as well as of evil doing, and this arising from a consciousness that he is a voluntary evil doer rather than a constrained one? Some men at least have such a consciousness, and this altogether alters the aspect of their case as to the probability of relief. If I be a virtuous moral agent struggling ineffectually with the devil, such a consciousness may perhaps encourage me to hope for a Redeemer as a counterpart from the kindness of an approving Father; but if I be wilfully evil, and love my iniquity, it may be at least doubtful whether I may not have incurred to some grave extent even a Father's displeasure. Of all this, however, Mr. Maurice says nothing.

We are aware that we make the assertion, that Mr. Maurice's theology is to a great extent built upon consciousness, in the face of a strenuous contradiction of it on the part of Mr Maurice himself. At the commencement of the seventh essay, on the atonement, he warmly denounces this practice as insufficient and unjust, and declares how careful he has been to avoid it; and yet he immediately gives the following account of his preceding steps.

"In former essays I have tried to indicate the feelings and demands of a man who has been awakened to know sin in himself. He asks for deliverance from a plague, which seems part of his own existence. He asks that some power, which is crushing him and vanquishing him, and making free thought and action impossible, may be put down. He is in despair, because he is sure that he is at war, not merely with a Sovereign Will, but with a perfectly good will. He is convinced that, in some way or other, he has a righteous cause, though he is so deeply and inwardly evil. He thinks a righteous Being must be on his side, though he has

grieved Him, and been unrighteous. He thinks he has an Advocate, and that the mind of this Advocate cannot be opposed to the mind of the Lord of all, the Creator of the universe, but must be the counterpart of it. He thinks that the true Son of God must be his Redeemer. He thinks He must stand at some day on the earth, to assert His Father's righteous dominion over it, and to redeem it from its enemies.

"Here are strange, conflicting, 'consciousnesses,' all of which are actually found in human beings, all of which must be heeded, which will make themselves manifest in strange ways if they are not." Pp. 127, 128.

Thus far, then, it is plain that Mr. Maurice has been building up a theology of consciousness, such consciousness affording, if not the only, the principal proofs which he has been pleased to adduce on the topics he has discussed. Now, indeed, it is his pleasure to stop. Now that he approaches the doctrine of the atonement, and meets with some aspects of human consciousness which tell of justice, perhaps excite fear of vengeance, he repudiates its evidence, because he says it contradicts the conscience. We do not understand this refined distinction. It seems to us that Mr. Maurice is happy enough to take consciousness as a guide so far as he likes, only reserving to himself a liberty to break away from it at his pleasure. If his theological system is not in great part built up on consciousness, we can see no foundation for it at all.

On this subject, however, we have said enough. Our object has been to point out the utterly worthless nature of human consciousness, as a basis for any set of theological opinions. What is necessary for man is that God should speak to him. No other voice can either expound to him the real nature of his wretchedness, or assure him of the reality or possibility of a remedy Accordingly, Mr. Maurice makes some use of the scriptures; but, alas! what wretched use! As a sample of his superficial and most unsatisfactory appeals to the sacred volume, we may mention that, in the Essay on Justification by faith, he apparently cites a passage of scripture to prove that Jesus himself was justified. The seeming text is this, "*He was put to death in the flesh, He was justified in the Spirit;*" and this language he ascribes to Paul. p. 200. Now there is no such passage in the bible at all. The former part of it is found in 1 Peter iii. 18, and the latter in 1 Timothy iii. 16, the two being arbitrarily put together, and the whole erroneously ascribed to a single writer. But what shall we say of Mr. Maurice's taking the sense in which our Lord was justified to be the same as that in which sinners are said to be justified? And yet this is but a sample of the textual references made by him throughout the volume. For him, in truth, the greater part of the bible might as well have never been written at all. We might, indeed, say the whole bible, instead of the greater part; for in his Essay on Inspiration everything that gives value to the bible is abandoned, According to him, inspiration is one and the same thing in the poems of Homer, in the prophecies of Isaiah, in the Epistles of Paul, in the reveries of Swedenborg, and in the fanaticism of Joe Smith.

We may now take some more particular notice of the view given by Mr. Maurice of the doctrine of the Atonement, as a central evangelical truth, and as the principal topic in debate with Unitarians. To this doctrine he admits the objections usually urged by Unitarians—its cruelty, injustice, &c.—as true, and he frankly abandons the expiatory character of the atonement as usually held by orthodox divines to

the force of them. In what sense, then, it will naturally be asked, does he hold atonement at all? In answer to this question we present to our readers another short extract.

"Supposing all these principles gathered together; supposing the Father's will to be a will to all good;—supposing the Son of God, being one with Him, and Lord of man, to obey and fulfil in our flesh that will by entering into the lowest condition into which men had fallen through their sin;—supposing this man to be, for this reason an object of continual complacency to His Father, and that complacency to be fully drawn out by the death of the cross;—supposing His death to be a sacrifice, the only complete sacrifice ever offered, the entire surrender of the whole spirit and body to God: is not this, in the highest sense, atonement? Is not the true, sinless root of humanity revealed; is not God in Him reconciled to man?" P. 147.

"Is not this in the highest sense atonement?" We answer, no, not in any sense. Professedly to consult the scriptures, and, after making several quotations from them, to bring out such a spurious doctrine of Atonement as this! This is indeed capitulation under the mask of conflict, the surrender of the fortress under the name of its defence. And after all, this representation does not obviate the objection it is designed to avoid. For let the reader remark the question with which our extract concludes: "Is not God in Him reconciled to man?" In speaking of God being "reconciled to man," Mr. Maurice adopts language which implies that, in consequence of sin, God is alienated from man, which is only another form of the obnoxious doctrine. Whether we say, after one method, that God is angry with men, and that an expiatory sacrifice is required to appease his wrath, or, after another (Mr. Maurice's) method, that God is alienated from man, and that an advocate is required to remove his estrangement, the case is contemplated from the same point of view, and the two representations differ only in severity; the second is but a mitigated form of the first.

And we would submit to Mr. Maurice, that the second of these representations is quite as incompatible with the paternal character as the first; since it is no more conceivable that a perfect father should be alienated from his child, than that he should be more severely angry with him. The oversight committed by our author seems to us to be this, that in God he recognizes the father only, totally ignoring the moral governor; and in God as a father he recognises benevolence only, totally ignoring his holiness. Hence he has no ground on which either expiation or mediation can find a satisfactory basis.

To our minds, both the representations we have been speaking of are as unscriptural as they are unsatisfactory; that is, we do not think the scriptures teach, either that Christ offered an expiatory sacrifice *to appease God's wrath* towards men, or that he became mediator *to reconcile him to them.* We maintain (with Mr. Maurice, only we hope more consistently), that the sentiment of God towards mankind has been always love, and that *out of love* have sprung the systems both of mediation and of atonement, as, indeed, is expressly declared in John iii. 16; and that any orthodox divines should ever have sanctioned a different representation is to us a matter of unfeigned regret. We cannot see our way, however, to Mr. Maurice's position that the divine *animus* towards man is "*absolute* love," that is, love experiencing no practical modification from the holiness of the father on the one hand, and the righteousness of the magistrate on the other. Grant us these influences—without which we

make no pretension whatever to affirm either mediation or expiatory sacrifice—and to us the way is clear for maintaining both, not only as in harmony with divine love, but as directly emanating from it.

We could find very much more in the volume before us on which to animadvert, but we must conclude by briefly noticing one additional feature of it, namely, the cloudy and obscure language in which it is written. Whether Mr. Maurice clearly understands himself it is not for us to say, but it is certainly a hard matter for any one else to understand him. His leaning to universalism, for example, is couched in the indistinct declaration, that he must believe in "an abyss of love which is deeper than the abyss of death." Or what do our readers think of the following phrase, occurring at the close of our last extract —"Is not the true, sinless root of humanity revealed?"—that is, in Mr. Maurice's doctrine of the atonement. In what sense can the words be taken that Christ is "the root of humanity?" Or, as we have it elsewhere, that mankind were "created in Christ?" These are but samples, however, of the general indistinctness of our author's phraseology, a pervading fault by which the value of his labours is very much reduced.

We have thus given our readers a view of this volume which we think those who may take the trouble to read it will find correct; we do not, however, think it worth their trouble. Mr. Maurice is evidently not qualified to be a guide, either in systematic theology or in scriptural interpretation; still less is he fitted to lay down with discrimination and justice the lines, often so delicate and almost evanescent, which divide the various systems of theology one from another. We trust that he will not so egregiously mistake his calling as to fancy this to be the great work he has to do; and that his fine gifts and expansive heart will not waste themselves in efforts, which, however well intended or earnestly conducted, can result only in bewildering his admirers in what has been too aptly called a nebular theology.

J. H. H.

Dr. Grant and the Mountain Nestorians. By Rev. THOMAS LAURIE, *surviving associate in that Mission. With Portrait, Map of the Country, Illustrations, &c.* London: Trubner and Co., Paternoster Row. 1853. Small 8vo. Pp. 419. Price 6s. 6d.

THIS volume will be welcomed by those who have read the small memoir of Dr. Grant, published in 1847. It is the history of a man of God, devoted to the dissemination of the gospel of Christ among a people whose past associations and present circumstances, whose country and habits of life, invest them with peculiar interest. Dr. Grant was a missionary physician, sent by the American Board of Missions to labour among the Nestorians. His heart was thoroughly interested in his work; his medical skill gave him access to all classes and thus prepared the way for the communication of knowledge respecting the "Great Physician;" and none can fail to be captivated by this account of his journeyings, at times quite alone, among the inhabitants of the mountains of Kurdistan. Mr. Laurie, by long association with Dr. Grant in his mission, and by the strong friendship subsisting between them, was eminently qualified to become his historian. Interesting sketches, both of character and scenery, are scattered through this volume; and its extensive circulation is calculated to be productive of much good.

Memoirs of the servants of Christ, and especially of devoted missionaries,

must interest and profit the Christian. To trace the hand of God in their preparation for their work, the guidance of a wise and kind providence in every step of their career, and the influence of a strong faith in their daily conduct, must deepen our own piety and devotedness to God. There are two or three points in the history of Dr. Grant that well deserve our attention. One is, the pleasing results of parental piety. "His parents were eminently given to prayer; and that not merely for themselves or neighbours, but for the world. The kingdom of Christ held a prominent place in their supplications. It is said that his father never failed to remember his children at the family altar, and his mother often took them with her to her closet, to plead with them and for them before God.

"It reveals something of the character of these prayers, and the lives of those who offered them, that before the father died, all, save one, of his children were hopefully converted, while the mother was permitted to live to rejoice in hope for them all. Such were the parents of Dr. Grant; and we should fail to detect the more important influences that gave direction to his character, if we do not look in on those seasons of family devotion in the household of that pious farmer, and hear the mother speaking to her children of Eliot and Brainerd, and the Saviour who commanded them to preach his gospel to them that sit in darkness.

"It deserves notice that the Rev. S. Kirkland who had been a missionary to the Indians for forty years, died in the very town where Dr. Grant was born, while he was yet an infant in his cradle. What effect the memory of that good man, as dwelt on by his mother in his boyish years, may have had in deciding his future course, can never be known till we see the connections that bind together the kingdom of Christ in all ages in the light of heaven. Be that as it may, no one can read his letters to his mother, revealing ardent affection and esteem, unchanged to the very last, and not feel that it was no common impression in childhood that continued through all his changing career so fresh and clear to the end. Just before his death, he stated that the early religious impressions made by his godly mother had followed him in all his wanderings through life. Courage, then, Christian mother! you deem your sphere of action humble and obscure, but you may be moulding a character that shall be felt around the globe and down through distant ages."

We have a pleasing illustration of the same point in the partner of Dr. Grant's missionary life. "When only three days old her mother died, and at the age of twelve months she was adopted by her mother's sister, Sabrina, wife of William Campbell, M.D., of Cherry Valley, in the same state. She early trained her to habits of self-denial for the cause of Christ. When Judith was but seven years of age, a box was prepared by the ladies of Cherry Valley for Mr. and Mrs. Stewart, then leaving an adjoining town for the Sandwich Islands. This was done mostly at the house of Mrs. Campbell, and, to interest her daughter in the cause, she desired her to contribute a favourite pair of mittens. It cost a struggle, but she gave them, and from that hour felt a deep interest in the work. Thenceforth each number of the Missionary Herald was perused with joy, and even then she looked forward with great delight to the time when she might engage personally in the work. Long after, in Persia, she traced all her attachment to the cause back to this little incident, and the hallowed influence of her mother. Such things show how missionaries are made. They do not grow up by chance,—they are the result of the prayers and Chris-

tian training of pious parents, and especially spiritually-minded mothers. On her death-bed Mrs. Grant testified to this parental faithfulness, when she said, "What might I have been but for a pious mother! Under God, I owe everything to my mother."

Another point noticeable in this history, is that in all the events of his life the hand of God preparing him for his work may be traced. When young he manifested a strong preference for the medical profession. His services on his father's farm were so valuable that he probably would never have been permitted to leave it, had not, in the providence of God, a severe wound unfitted him for agricultural pursuits, and opened the way for the gratification of his desire to study medicine. In guiding him to Braintrim where he first practised as a physician God appears to have had an ulterior object. "His duties often led him to ford the river when the current almost carried away his horse, and frequently he was compelled to walk long distances over the hills, as though He who called him to toil among the rugged defiles of Kurdistan took this method to prepare him for his work." "The missionary needed to be prepared for future scenes by suffering as well as hardship, and his beloved Electa was taken from him. . . . He suffered but he did not complain. . . . He devoted himself as never before to self-denying labour for Christ. He was led to look in on another world; but instead of impatient desire to enter into rest, he consecrated himself afresh to the work of bringing others through grace to that glorious inheritance." For years he had desired to visit the mountains, and at length "the loss of his health, so as at one time to excite serious apprehensions for his life, was one of the means employed by Providence to open for him this new sphere of usefulness. . . . He managed to live only as he left the city and rode to the purer air of the distant villages. . . . On hearing this Dr. Riach suggested that his labours for the Nestorians need not terminate, as the mountains ought to be explored, and all knew that he was just the man for that work."

But the entire devotedness to God and habitual realization of his presence and guidance, which characterized Dr. Grant, especially excite our admiration. We are constantly reminded of Abraham, who by faith obeyed God, and went out not knowing whither he went; and of Moses who by faith endured as seeing Him who is invisible. "Carefully to observe the intimations of the divine will and implicitly to follow them, were principles that governed the whole conduct of Dr. Grant. His child-like reliance on Providence is beautifully illustrated by an incident that occurred during this journey. "Suppose that when you reach ——," said a friend, "you find you cannot stay there, what will you do?" "I will go to ——." "And suppose that then your way is hedged up?" I will do so and so," was the reply. At length thinking he had certainly brought him to a stand, his friend asked, "And what then?" "I do not now know," said Dr. Grant, "but when God brings me there he will point out the way in time enough for me to walk in it." This spirit of reliance on God furnishes a key to much in his subsequent course that were otherwise inexplicable; for being assured that the mountains formed a part of "all the world" into which the disciples were to go and preach the gospel, and that the existing exigencies of the mission rendered it exceedingly desirable that it should be done immediately, he took it for granted that God would take care of the man who should endeavour to do it, and afford him all necessary guidance just so fast and so far as it was required." How beautiful is the follow-

ing extract from a letter to Mr. Merrick, in which he mentions his difficulties and the advice of some to abandon the mission: "Whether I shall penetrate further into the mountains I cannot decide now, but shall be guided by future indications. . . . My *motives*, my feelings, my desires, my hopes, are all open to the eyes of God. To Him I commit my case, myself, my all. By His judgment I stand or fall. If I am successful, to Him be all the glory. If I fail, I fail in a good cause, and through the grace which is in Christ Jesus our Lord, it may be set to my account that it was *in my heart* to succeed, that God might be glorified. In myself I am weak—I am nothing; but I feel strong in the Lord, in whom is everlasting strength; not a hair of my head will be touched without his permission. So long as he requires my poor services here, he will take care of me."—That God did not fail to reward such implicit confidence in Himself appears from the following paragraph, and many others that might be quoted. "As he drew near the village, he asked himself, 'What reception shall I meet from these wild sons of the mountain who never saw a foreigner before? How will they treat the stranger thrown helpless on their mercy?' One breath of suspicion might blast his fondest hopes. But prayer had been offered for him, and God answered it better than he could have devised for himself. The only man he had ever seen from this remote region had come to him nearly a year before, hardly hoping that his sight might be restored. For six weeks he had groped his way from village to village, till Dr. Grant removed a cataract from his eyes in Oroomiah; and now, scarcely had he entered Lezan, when this young man came, bringing a present of honey, and introduced him at once to the confidence and love of the people,—an incident that unites to the poetry of fiction, the solidity of truth and the sweetness of a reward of faith. He was soon engaged in dispensing medicine to others; and no wonder that then, and long after his death, the mountaineers said that this, his first journey, was like the journeys of Him who went about doing good."

Oh, that God would raise up men imbued with this spirit; and then, soon the wilderness would rejoice, and the desert would bloom and blossom as the rose! B.

BRIEF NOTICES.

Census of Great Britain, 1851. *Religious Worship. Abridgment of the Official Report of Horace Mann, Esq., to the Registrar General of Births, Deaths, and Marriages; showing the number of Places for Religious Worship, and of Sittings and Attendants, &c., &c. England and Wales. By Authority of the Registrar General.* London: Eyre and Spottiswoode. Imperial 8vo. Pp. x. 142.

Some of our readers will remember that about three years ago we apprised our ministering brethren that they might expect to receive inquiries of a statistical character from public officers, and urged them to do everything in their power to facilitate those who were entrusted with the execution of the measure in the acquisition of the information which they sought. The propriety of this advice is demonstrated in the publication before us. It gives such a comprehensive and yet detailed view of religious denominations and the provision for religious worship in England and Wales, as was never furnished before, and as must prove of incalculable value. We tender our best thanks to Horace Mann, Esq., for the exertions he has made and the spirit in which he has performed his arduous task. We do not see how he could have evinced greater skill or greater freedom from sectarian bias. All who desire to gain correct and extensive knowledge of the religious state of England will do well to procure the volume, which is sold at a low price. We shall endeavour to find room for some extracts which will corroborate our recommendation.

Census of Great Britain, 1851. *Religious Worship. England and Wales. Report and Tables. Presented to both Houses of Parliament by Command of Her Majesty.* London: Printed by Eyre and Spottiswoode for Her Majesty's Stationery Office. 8vo. Pp. 434.

Since we sent the foregoing article to the printer's, we have been favoured with a copy of this volume, of which the other is an abridgement. As this is not yet for sale we cannot mention its price; but from a careful comparison of the two we can say that the Abridgement is made with admirable skill, and that the Original is so much more comprehensive than the Abridgement as to deserve universal preference. The reduction of the 434 pages to 151 is effected thus:—many explanatory and illustrative notes are left out; some historical notices are greatly shortened; and the tables containing the local details, giving the "Accommodation and attendance in every Registration District and Poor Law Union," are entirely omitted. The most valuable portions are retained in the smaller work; but the other parts are important, so important as to be to all who take part in active business connected with the spread of religion in our own land indispensable. Such a work as this could never have been produced before in any age or country. The observations introduced are few but remarkably judicious. In general, in examining works which refer to the dissenting sects we have wondered at the ignorance of the author; but, in this case, the wonder has been how the writer obtained such accurate and comprehensive knowledge as is displayed throughout his performance.

The Arabs of the City; or a Plea for Brotherhood with the Outcast; being an Address delivered to the Young Men's Christian Association, Birmingham, on Tuesday Evening, November 29, 1853. *By* WILLIAM MORGAN, *Town Clerk of Birmingham.*. Birmingham: Hudson and Son. London: Hamilton, Adams and Co. 8vo. Pp. 21. Price 6d.

The Town Clerk of Birmingham must have had opportunities greater than those of most men for becoming acquainted with the condition of youthful victims of ignorance and crime. Those opportunities he appears to have turned to excellent account; and both the opinions which he expresses and the spirit he evinces render his pamphlet one the circulation of which we are anxious to promote. To Christian young men especially we commend it; it will point out to them openings for usefulness congenial at once with the character of Him whose followers they profess to be and with the truest dictates of British patriotism.

Thoughts and Sketches in Verse. By CAROLINE DENT. London: Arthur Hall, Virtue, and Co., 25, Paternoster Row. 1854.

This simple unpretending volume is full of beauty. It is pervaded by deep and earnest religious feeling and true poetry, and is calculated to inspire pure and elevated thoughts. Some of the stanzas are exquisitely touching. The authoress has evidently a mind and heart susceptible of impression from the outward world, and is capable of revealing its messages in tones of sweetness and power to her fellow-immortals. We hope that she will be encouraged to cultivate the gift with which she is so richly endowed. We have given some selections in another page. B.

Louisa Von Plettenhaus; the Journal of a Poor Young Lady. Translated from the German. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1854. 12mo. Pp. 240. Cloth, gilt edges. Price 3s. 6d.

The design of this tale is to cherish a spirit of resignation in trying circumstances, and confidence in the goodness of the Supreme Ruler. The Poor Young Lady is simple-minded and amiable though rather eccentric; the granddaughter of a prime minister though compelled to suffer the infelicities of a governess. Happily, her fortunes being under the control of a kind hearted writer, she becomes mistress of the mansion in which she had been uncomfortably located. The sentiments breathed are evangelical, somewhat in the Krummacher style, and very pretty verses are introduced of which the reader will find some specimens in a preceding page.

Memoir of Dr. Charles Webster, with an account of Dr. Alexander Webster of the High Church, Edinburgh. By GRACE WEBSTER. Edinburgh: Sutherland and Knox. 12mo. Pp. 400. Price 5s.

Our readers south of the Tweed have scarcely heard of the two excellent men whose names and deeds the present volume professes to record; readers north of the Tweed will have nearly forgotten them. Dr. Alexander Webster lived from 1707 to 1784, and is now remembered chiefly as the originator of the Widows' fund of Scotland, which partly by a tax on ministers of the Established Church and partly by resources provided by Acts of Parliament provides for the widows and families of the men whom death has removed from the pulpits of the church. Dr. Charles Webster is remembered perhaps, for his death occurred in 1795, as an experienced physician, as well as a painstaking pastor. The authoress deems it "almost beyond the power of writing" to give "a complete character of Dr. Alexander Webster, and as to Dr. Charles Webster, it is not possible," she says, "to mention his character with greater admiration than it deserved." Nevertheless of these very excellent and truly great men, enough is not said to fill a fourth part of a somewhat large type foolscap octavo extending to about four hundred pages. The book is eked out with sketches and notices of Websters many, both male and female; of princes, bishops, lords, ladies, and servants, the chief recommendation of many of whom to this record seems to be that they were faithful to the Episcopal Church in Scotland, and to the fortunes of the unworthy and ill-fated Stuarts. A tract of Dr. Alexander Webster's on the revival in Cambrislang and Kilsyth in 1742 is reprinted in these pages, and will be read with interest by

such as are acquainted with that movement and the opposition which it awakened among the established clergy of the day, and the notices of George Whitfield and John Wesley's visits to Scotland, bating only their high church tendencies, will also be acceptable. Truth and impartiality, however, compel us to say that the authoress describes correctly her own book when she speaks of it as "a *melange* rather than a regular memoir in which," she adds, "much extraneous matter has been introduced not indicated by the title." Very scanty materials, indiscriminate laudation, petty details, and ecclesiastical prejudices render the book, considered as a memoir, about as worthless as we ever remember to have read. G.

An Englishman's Travels in America: his Observations of Life and Manners in the Free and Slave States. By J. BENWELL. London: Binns and Goodwin, 14, Fleet Street. 16mo. Pp. vii. 231. Cloth, gilt. Price 3s. 6d.

Landing at New York, and surveying the principal part of the State of which it is the chief city, the writer proceeded southward down the Missouri and Mississipi rivers to New Orleans, the whole tour comprising above three thousand miles. After crossing an arm of the gulf of Mexico, he spent some time in the Floridas, and then visited Georgia and South Carolina. He tells his tale in a straightforward way. His observations are those of a man fearing God, and desiring to do justice to fellow men of every class and colour. The illustrations which he has furnished of the debasing and brutalising effects of the slave system upon the slave-owners and their connections, are a painful but instructive portion of the volume.

The Principles of Church Government, and their application to Wesleyan Methodism. With Appendices. By GEORGE STEWARD. London: Hamilton, Adams, and Co. 1853. 8vo. Pp. 360. Price 6s. 6d.

We recommend this book to any of our readers who wish to understand the polity of Methodism. It is written by one whom twenty years' experience rendered fully acquainted with its principles and working; and though circumstances were not calculated to make him an impartial witness, it is written with great calmness and fairness. Its perusal has strengthened the opinion we have long entertained, that no body of men can with safety be invested with absolute power; and that of all tyrannies ecclesiastical tyranny is the most despotic and shameless. Much as we deprecate the government of the church by the state, we most devoutly pray that the state in this country may never be in subjection to the church. Any rule in the church, whether that of pope, presbytery, convocation, or conference, is essentially popery; it is from beneath, and will eventually assume all the malignant features of Anti-Christ. That a misdirected love of independence should make ministers and churches impatient of advice, is much to be deplored; but this evil is far less than that, which the history of the church proves to us, must inevitably result from any organization which shall be invested with power to enforce its decrees. In the church of God all are equal; there is only one master and ruler, even Christ; and one code of laws, the sacred scriptures. This book is divided into three parts, "The idea of Government applied to Church Questions," "Scripture views of the Ministry," and "Methodism." Our opinion of the third part may be gathered from the above. With the first part we have little or no sympathy. All arguments from analogy on the government of the church we deem worse than futile. Church government is a matter of revelation, not of reason. With the second part we have been much delighted. We should be glad to see it, with slight alterations, published in a separate form, and circulated in all our congregations. Our great astonishment is that the writer does not fully adopt our form of church governments. We can only account for it from his long connection with a system of which the motto is, "What is expedient?" and not, "What saith the Scripture?" B.

The Sister of Mercy. A Tale for the Times we live in. London: Houlston and Stoneman. Foolscap 8vo. Pp. 176. Price 3s. 6d., cloth.

To expose the malpractices of those who call themselves Anglo-Catholics, but who are in fact close imitators of Romish devotees, is the design of the tale contained in this pretty looking volume. Its circulation may be useful especially among the wealthier classes, by guarding them against snares laid for them in consequence of their riches. We have not a very favourable opinion of works of fiction as vehicles for religious controversy; but waving this objection, and considering the tale simply as what it is intended to be, we cannot help pointing out some serious defects. We will say nothing of the crabbed discontentedness of the one specimen of "dissenters" introduced into the story; but there are two particulars which judicious churchmen will agree with us in lamenting. The first is that though the system which the tale is intended to counteract is described in its operations it is not refuted, or shown to be unscriptural; the second, that the gospel is not clearly unfolded, and placed in contrast with that fallacious system which is justly condemned. This should assuredly have been done to give effect to the author's intentions.

The Jesuits: an Historical Sketch. By E. W. GRINFIELD, M.A. London: Seeleys, Fleet Street. 1853. 16mo. Pp. 471. Price 6s.

In our opinion a good history of the Jesuits is still a *desideratum*. And no wonder: for a man to do justice to this marvellous and melancholy subject, must combine the deep research of Ranke with the power of pictorial composition possessed by our own Macaulay. This work by Mr. Grinfield makes no pretensions either to peculiarly deep research, or especial eloquence of style; it is written, however, in a readable manner; without any historical blunders, so far as we can see; and with as much impartiality, perhaps, as any protestant

can be expected to exhibit. Parents will do well to put it into the hands of their elder children as a good first book upon the important subject of which it treats. H.

The Coming "Time of Trouble," during which the "Great Hail" of the "Seventh Vial" will be seen in The Armies of Russia, now preparing to come down upon the Papal Kingdoms of Europe; viewed in connexion with The Eastern Question, and the Restoration of the Jews; by means of the Steam Ships of Great Britain, as the Modern Tyre of Prophecy. London: Houlston and Stoneman. 12mo. Pp. viii. 96. Price 1s.

The author's apology for the faults of his performance is this:—"It is penned in great haste, and under circumstances of trial and affliction, which few, if any of our brethren, may be called to encounter in life, while engaged in a warfare of no ordinary character, both by word and writing, for many years past, to witness for the kingdom of Christ on the earth, in the midst of these 'perilous times of the last days,' in which our lot hath been cast." Under these circumstances it would be unmerciful if not unjust to criticise the work; though they hardly amount to a vindication for printing it. Whether to give a shilling for it or not must rest with any one who has a shilling at his own disposal and desires to possess it; for ourselves, we shall only say that we would willingly give a shilling to recover the time we have lost in reading it.

Great Truths for Thoughtful Hours. Essay on Human Happiness. By C. B. Adderley, M.P. *Second Edition.* London: Blackader and Co., 13, Paternoster Row. 1853. 24mo. Pp. 96. Price 1s. 6d.

Great Truths for Thoughtful Moments. No. I. The Cry from the Cross. 24mo. Pages 16. Price 1d. *No. II. Be not Righteous over much.* Pp. 31. Price 1d. *By the Rev.* David Laing, M.A., F.R.S. London: Blackader and Co.

The little works whose titles are given above belong to two series of publications now in progress by Messrs. Blackader and Co. We earnestly hope the publishers may meet with such success as shall encourage them to prosecute their noble enterprise. We have read Mr. Adderley's volume with peculiar pleasure. It is the production of a devout, intelligent, cultivated Christian. There runs throughout a rich vein of philosophic poetry, that reminds us sometimes of the best works of Coleridge. There is a loftiness of tone too which commands attention and homage. From some of the writer's positions and reasonings we are constrained to dissent; nevertheless as a whole the essay has our warm approval. Our prayer is that by the Divine blessing, it may reveal to many hearts now overcharged with sorrow the secret of true happiness.

Mr. Laing's tracts are well-written, and thoroughly evangelical. The manifest sincerity and earnestness of the writer appear on every page. May many a thoughtful moment be improved by their perusal! W.

The Congregational Year Book, 1854. *Containing the Proceedings of the Congregational Union for* 1853, *and General Statistics of the Denomination.* London: Jackson and Walford, St. Paul's Church Yard. 8vo. Pp. xvi. 320. Price 1s.

The obligations under which Congregational churches and ministers lie to the gentlemen who have compiled this work are very great. It gives the same sort of matter as is found in relation to our own body in the Baptist Manual and in the Supplement to this Magazine; but it is more comprehensive than either or both. No man knows the difficulty of obtaining such information who is not practically acquainted with attempts to acquire it, and it is but seldom that it brings to him who has laboured successfully in this department even an acknowledgment of his industry, as one detected mistake makes more impression on the minds of many who consult such a book, than ten thousand correct statements. This volume seems to us to be remarkably accurate, and perfectly free from anything objectionable in its reference to other denominations. Whether it is appreciated suitably by those for whom it is primarily intended or not, we shall value it, and we beg the laborious editors to accept our thanks.

The Journal of Sacred Literature. New Series. Edited by the Rev. H. Burgess, Ph.D. Member of the Royal Society of Literature. No. X. January, 1854. London: Blackader and Co. 8vo. Price 5s.

In this number, we have read with pleasure an article on the Sources of the Received Text of the Greek Testament, in which the *Textus Receptus* is vindicated from the contempt with which it has been spoken of generally in modern works on Biblical Criticism. The design of the writer is not to maintain that the text is in all particulars a correct one, but to show "that it is *substantially* a good text, being founded on right principles; and that it is *comparatively* a good text, since, as we think, it is far superior to the *soi-disant* corrected texts of the most recent critical editions." Other principal articles are on Recent Hebrew Literature—on the Historical Advantage to be derived from the Armenian Translation of the Chronicle of Eusebius—on Bishop Kaye and the Council of Nicæa—and on Maurice's Essays.

The British and Foreign Evangelical Review. No. VII. December. 1853. *Contents I. James Hervey, and the Evangelism of his Times. II. Bushnell on Christian Nurture. III. Life of Hegel. IV. Oxford and Rome: Dr. Wiseman's Essays. V. The Religious History and Condition of Spain. VI. The Gymnasium in Prussia. VII. Historical Theology. VIII. Maurice's Theological Essays. IX. Critical Notices. X. German Religious Periodicals. XI. Miscellanies.* Edinburgh: Johnstone and Hunter. 8vo. Pp. 262. Price 3s. 6d.

An explanation and defence of infant baptism such as we find in the second article is indeed a treat. Nothing tends more to the diffusion of truth than the introduction of the discussion

into pædobaptist circles. How seldom is a course of lectures on the subject delivered by one of our brethren of another denomination without the conversion of a few of his people to our views! How carefully do they abstain from the topic in their periodicals! If they would but adduce their arguments, we might generally be quiet and leave the work safely in their hands. This is an importation from America. Dr. Bushnell of Hartford, Connecticut, maintains "that the infants of believers are included in the covenant in which God promises grace and salvation." The Princeton Review, from which the article before us is taken, agrees with the sentiment, but is dissatisfied with the arguments brought forward to sustain it. "The idea we get from all this," says the reviewer, after quoting largely, "is, that as there is at one period a vascular connection between the parent and the child, in virtue of which the life of the one is the life of the other, moulding it into its own image as a human being, so after birth there is a metaphysically organic connection in virtue of which just as naturally the spiritual life of the parent becomes that of the child, so that, when it comes into its own will, it begins, or may begin, its course, a regenerated human being." But, though the reviewer says, "It is because Dr. B. urges the fact of the connection between parents and children with so much power, that we feel so great an interest in his book," he also adds, "His philosophy of that fact we hope may soon find its way to the place where so much philosophy has already gone." We hope so too; and to the same tomb we believe that the philosophy of his reviewer will speedily follow, if our pædobaptist brethren will but discuss the matter. The third, sixth, and seventh articles are also from the Princeton Review; the first, fourth, and fifth are original.

A Memoir of the late Mr. John Teal, Deacon of the Baptist Church, Shipley, Yorkshire. By the Rev. P. SCOTT. Leeds: J. Heaton, 7, Briggate. London: Houlston and Stoneman. 1853. Pp. xi. 130. Price 1s. 6d.

A faithful and interesting biography of one who lived near to God, and for many years honourably discharged the duties of a member and office-bearer in the church of Christ. It was our happiness to know him; and we rejoice that Mr. Scott has preserved his memory in the small volume before us. Our readers will perhaps remember that a brief sketch of Mr. Teal appeared in this Magazine some months ago. This book is an enlargement of that sketch. The subject well deserved a separate memorial. We wish the volume a wide circulation among our churches. W.

Work; or Plenty to do and how to do it. By MARGARET MARIA BREWSTER. *Second Series.* Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1854. 16mo. Pp. 125. Price 2s.

Some few months ago it was our pleasure to introduce the first series of these valuable papers to our readers. We can speak in the same terms of commendation of the second as we did of the first. Indeed, we have more frequent indications of thoughtful reading and observation now than appeared then. We are glad that the reception given by the public to the first volume has been so cordial as to warrant the author in sending out another. The subjects discussed are, Little Children's Work—Young Ladies' Work—Work of Teachers and Taught — Household Work — Work of Employers and Employed — Country Work — Sabbath Work — Thought Work — Proving Work—Rest. The treatment of these topics is highly suggestive and stimulating. W.

Rome and the Gospel. By the Rev. JAMES MORGAN, D.D., *Belfast.* Edinburgh: Johnstone and Hunter. 1854. 16mo. Pp. 203. Price 2s.

In observing the manner in which the controversy against Rome is being now carried on, Dr. Morgan has reached the conclusion — a correct one we believe—that too much time and energy are spent in protesting against error, and too little engaged in the announcement and exposition of truth. In the work before us he has therefore aimed to combine both these ends in just proportion. We congratulate him on his complete success. Though small, this is one of the most valuable treatises on popery we have ever read. It is marked by thorough knowledge of the subject in hand, great clearness and vigour of thought, an admirable selection of terms, and a devout, earnest, affectionate spirit. There is an Appendix containing two sermons preached by the author on the twenty-fifth anniversary of his settlement among the people of his charge. While valuable chiefly to those for whose benefit they were preached, they will be read with interest by all. W.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Angel's Mighty Stone, a Type of Babylon; an Ode, written by Dr. Watts. The Music Composed and Arranged for One and Four Voices, with a Separate Accompaniment for the Organ or Pianoforte. By JOHN KING. *London: Houlston and Stoneman. 4to., pp. 8. Price 2s.*

The Tree of Life. Winter—December. *London: Blackader and Co. 24mo., pp. 64. Price 4d.*

The Eclectic Review. January, 1854. Contents: I. Professor Wilson: Lights and Shadows of Scottish Life. II. Mulligan's Structure of the English Language. III. Angling Literature. IV. Dr. Latham and the Ethnology of the Crystal Palace. V. The Insurrection in China. VI. The Russian Shores of the Black Sea. VII. Prophecy and the Porte. VIII. Professor Maurice and King's College. Brief Notices, Review of the Month, Literary Intelligence, &c. *London: Ward and Co. 8vo., pp. 128. Price 1s. 6d.*

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. January, 1854. *Edinburgh: Johnstone and Hunter. 8vo., pp. 48. Price 5d.*

INTELLIGENCE.

HOME.

THE BAPTISTS OF ENGLAND IN 1851.

In the synoptical view of the different religious denominations just published by the authority of the Registrar General, the following account is given of the baptists:—

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination; viz. (1), the proper *subjects*, and (2), the proper *mode*, of baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider, (1), that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the sacred writings of all statement or inevitable implication that by any *other* persons was the ceremony ever shared. *Adults* being therefore held to be the only proper *subjects* of the ordinance, it is also held that (2), the only proper *mode* is, not, as generally practised, by a sprinkling or affusion of the water *on* the person, but by a total immersion of the party *in* the water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word *βαπτίζω*—from the circumstances said to have accompanied the rite whenever its administration is described in Scripture—and from general accordance of the advocated mode with the practice of the ancient Church.

Different Sects of Baptists.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have in consequence been formed. In England the following comprise the whole of the various sections which unitedly compose the Baptist denomination:

General (Unitarian) Baptists.
General (New Connexion) Baptists.
Particular Baptists.
Seventh Day Baptists.
Scotch Baptists.

Seventh Day Baptists.

The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first, day of the week should be the one still celebrated as the sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

Scotch Baptists.

The "Scotch Baptists" derive their origin from the Rev. Mr. M'Lean, who, in 1765, established the first Baptist Church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but 15 congregations of this body.

History.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian (A.D. 150–220), and Gregory of Nazianzen (A.D. 328–389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome; as the Albigenses and Waldenses, and the other innovating continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution.

In 1832 the Calvinistic Baptist Churches are reported at 926, which number, by the addition (say of 200) for the *General* Baptists and the New Connexion, would be raised to 1,126. In 1839 the Calvinistic Baptist Congregations were computed at 1,276, and allowing 250 for the other Baptist Churches, the total number would be 1,526. These several estimates relate exclusively to *England*. *Wales*, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations (of all kinds of Baptists); that in 1808 there were 165 congregations (also of all kinds); while in 1839 there were 244 congregations of *Calvinistic* Baptists. At the recent Census the numbers were:

BAPTIST CONGREGATIONS.

	England.	Wales.	Total.
General Baptist (Unitarian)	90	3	93
General Baptist (New Connexion)	179	3	182
Particular Baptists (Calvinistic)	1574	373	1947
Seventh Day Baptists	2	...	2
Scotch Baptists	12	3	15
Baptists Undefined	492	58	550

The following are the principal societies and institutions supported by the Baptists; others to which they in part contribute are included in the List of General Societies on page cxvii. of the Report.

NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Income for the Year 1851.
	A.D.	£
Baptist Union	1813	103
*Particular Baptist Fund	1717	2495
Bath Society for Aged Ministers	1816	472
*Baptist Tract Society	1841	150
Bible Translation Society	1840	1777
*Baptist Building Fund	1824	793
BRITISH MISSIONS.		
Baptist Home Missionary Society	1797	3895
Baptist Irish Society	1814	2298
FOREIGN MISSIONS.		
*Baptist Missionary Society	1792	19065
†General Baptist Missionary Society	1816	2017
THEOLOGICAL COLLEGES.		
*Bristol	1770	1120
*Stepney	1810	1812
*Bradford	1804	1004
*Pontypool	1807	618
*Haverfordwest	1839	285
†Leicester	1843	501

Societies to which the asterisk (*) is prefixed belong to the *Particular* or Calvinistic Baptists; those marked thus (†) belong to the New Connexion of *General* or Arminian Baptists; where no distinctive mark occurs, the society is supported by both of these bodies jointly.

BRADFORD, YORKSHIRE.

Services have recently been held in Westgate chapel, to commemorate the centenary of the baptist church which meets there, and during the hundred years has been under the care of only three pastors, the Rev. W. Crabtree, the Rev. Dr. Steadman, and its present esteemed minister, the Rev. Henry Dowson. On Lord's day, December 4th, sermons were preached on the occasion, in the morning by Dr. Godwin, and in the evening by Mr. Edwards of Nottingham. On the following evening a public meeting was held in the chapel, which was densely crowded, at which Sir George Goodman, M.P., presided, supported by a large number of ministers and influential friends. The occasion was exceedingly pleasant to the vast congregation. This series of interesting and instructive services was closed on Tuesday evening, December 4, when a sermon was preached by Rev. J. Aldis, from Psalm lxxvii. 10, 11. The large sum of more than £2,000 has been realised during this festival, towards the erection of another baptist chapel in the town. Mr. Dowson is about to publish immediately a small volume entitled, "The Centenary: a history of the first baptist church, Bradford, from its commencement in 1753; with memorials of the church of Rosendale, Cloughfold, Bacup, Rawden, &c., from which it had its origin." Illustrated with views of several interesting objects.

ARTHUR STREET, WALWORTH.

The foundation stone of the new chapel now erecting for the congregation in Horsley Street was laid on Monday, Dec. 5, 1853, by Apsley Pellatt, Esq., M.P. The Rev. E. Steane, D.D., delivered an excellent address, and the Rev. Messrs. Rogers, Wood, Seaborne, and Howieson led the devotional exercises. After a numerously attended tea meeting, at Horsley Street chapel, a sermon was preached in the evening at Sutherland chapel (kindly lent for the occasion) by the Rev. W. P. Tiddy of Mansion House chapel, late of Brussels.

More than £1000 had been collected towards the object previous to laying the stone. The offerings on that occasion and subsequently amount to more than £300. The new chapel is to seat 750 persons, and the old place to be fitted up for Sunday school rooms for 300 children.

ASHTON-UNDER-LYNE.

The Rev. W. K. Armstrong, B.A., late of Huddersfield, has accepted a unanimous invitation to the pastorate of the baptist church assembling in Welbeck Street, Ashton-under-Lyne; and entered on his labours on the first Lord's day in December last.

PENKNAP, WESTBURY, WILTS.

On Thursday and Friday, December 15th and 16th, very interesting services were held at Providence chapel, on the occasion of re-opening the place of worship and school rooms, after considerable improvements and enlargement. The interest was increased by the fact that the pastor of the church, the Rev. Shem Evans, completed the twentieth year of his pastorate during the week. The Hon. and Rev. Baptist Noel, preached on Thursday evening and on Friday morning, and the Rev. Thomas Winter of Bristol on Friday evening. On Friday afternoon a meeting was held, under the presidency of Robert Leonard,

Esq., of Bristol. A delightful Christian feeling pervaded the assembly, while several neighbouring brethren offered prayer, and delivered addresses, especially referring to the lengthened period during which the pastor had presided over the church, and the success which had attended his ministry; at the same time giving expression to the affectionate regard in which he has ever been held by brethren around. The following Lord's day, the special services were continued. Sermons were preached by the Rev. C. J. Middleditch of Frome, and the Rev. W. Barnes of Trowbridge. Upwards of £30 were collected in aid of the expenses. The services throughout were marked by a delightful Christian feeling, which fully warrants the belief that they will be productive of much benefit to the churches in the district, many of whose pastors and deacons were present on the occasion.

CREWKERNE, SOMERSET.

The Rev. W. Evans late of Beckington, having accepted the cordial and unanimous invitation of the church at Crewkerne to the pastorate, commenced his stated duties in that town on the second sabbath in December, 1853.

PEMBROKE.

On Monday, December 26th, 1853, Mr. T. D. Jones, late of Horton College, Bradford, was ordained pastor of the English baptist church in the town of Pembroke. Messrs. Davies of Marles, Morgan and Thomas of Pembroke Dock, Rees of Arnolds Hill, and Jones of Llanelly, took part in the services.

ROWLEY, AND SHOTLEY, DURHAM.

On Tuesday, December 27th, M. G. Whitehead was ordained to the pastoral office at the new chapel at Shotley Bridge, after labouring with acceptance for the space of nine months. The Rev. H. Christopher of Bowden, near Manchester, commenced with devotional exercises, Rev. J. D. Carrick of North Shields elucidated the constitution of a Christian church, asked the usual questions, and offered the ordination prayer, Rev. T. Pottenger of Newcastle gave the charge to the pastor, the Rev. J. Davis of Newcastle delivered an earnest charge to the church and congregation on its individual and collective responsibilities, &c., the pastor closing the service.

NEWCASTLE EMLYN.

On the 27th of December, 1853, Mr. John Owen, of the Haverford West baptist academy, was recognized as co-pastor with Mr. Timothy Thomas, who delivered the introductory address on the nature of a gospel church. The ordination prayer was offered by Mr. J. Jones, Llandyssil. Mr. Owen was addressed by Mr. E. Thomas, Cardigan, and the church by Mr. J. Williams, Aberdnar, and the services afforded much pleasure to the congregation assembled.

WELLS, SOMERSET.

Rev. B. Davies of Haverfordwest, and Stepney College, having received a cordial and unanimous invitation of the Baptist church in this city to become its pastor, has accepted it and commenced his labours with pleasing prospects of usefulness.

SOMERLEYTON.

The Rev. Charles Shakspeare, late of St. Aiden's Episcopal College, and of Edinburgh, has accepted the charge of the congregation worshiping in the chapel on the estate of S. M. Peto, Esq., M.P., Somerleyton, Suffolk, and entered on his duties.

HULL.

The members of the Young Men's Mutual Improvement Association, in connection with George Street chapel, held a tea meeting in the long-room of the Mechanics' Institute, Hull, on Thursday evening, Dec. 29, to give the friends of the Rev. W. J. Stuart an opportunity of meeting him and hearing a parting address prior to his leaving the town. The room was well filled. Many neighbouring ministers were present and took part in the engagements of the evening. After others had spoken Mr. Stuart addressed the meeting in a solemn manner and with considerable emotion. He goes to take the oversight of the baptist churches at Loscoe and Swanwick, Derbyshire.

LOSCOE AND SWANWICK, DERBYSHIRE.

The Rev. W. J. Stuart, late of Hull, entered upon the pastorate of the baptist churches of the above villages on the 1st of January, 1854. The event was commemorated by tea meetings at both places on the evenings of January 2nd and 9th. At Swanwick, January 9th, upwards of two hundred persons sat down to tea. The public meeting having been opened by prayer by the Rev. E. Davies of Riddings, B. Haslam, Esq., was very cordially and unanimously requested to preside. Interesting and appropriate addresses were then delivered by H. Kearson, Esq., Heanor; Mr. Millward, and the Revs. T. Colledge, independent, Riddings; W. Grey, general baptist, Ripley; T. Lomas, Leicester, and W. J. Stuart. Notwithstanding the unfavourable state of the

weather, the meeting was very numerously attended, and the kindest interest was manifested in the settlement and success of the pastor elect.

TRINITY ROAD CHAPEL, HALIFAX.

On Lord's day January, 1st, the second baptist church, Halifax, which has hitherto worshipped in the Horton Street Rooms, took possession of the spacious school room underneath the new place of worship in Trinity Road, when two sermons were preached by the pastor, the Rev. W. Walters, and collections made on behalf of the sabbath school. On the following Tuesday evening a public meeting was held in connection with the opening services. The pastor presided, and valuable addresses were delivered by Messrs. Dowson and Green, of Bradford, Stock of Salendine Nook, Cecil (independent), of Bramley Lane, and Howard (new connexion methodist), of Halifax. The friends rejoice in the increased accommodation afforded by this removal, as their former meeting place had become far too small. They now look forward with desire to the completion of their chapel.

IRVINE, SCOTLAND.

The Rev. Robert Johnson, of Glasgow (formerly of Beverly) having accepted the pastorate of the baptist church at Irvine, was publicly recognized on the first Tuesday in January. One of the deacons, W. N. Garrett, Esq. (grandson of Robert Raikes, the philanthropist), gave an interesting account of the origin of the church, as formed under the ministry of the Rev. George Barclay, exactly fifty years ago. The Rev. Dr. Hoby of London delivered an appropriate address on the nature of the Christian church in general, and the tokens of divine goodness towards this church in particular during half a centuary, more especially during the long and laborious ministry of its venerable founder. The Rev. Dr. James Paterson of Glasgow followed in an address, which produced a deep impression on the audience; his subject was the mutual duties of pastor and people. The Rev. Robert Weir of Glasgow concluded with some striking remarks on brotherly love and the discipline of the church.

GREAT TORRINGTON.

At the annual tea meeting, January 2nd, 1854, held in connection with the baptist chapel, Great Torrington, the Rev. D. Thompson was presented with a purse containing twenty guineas as a token of gratitude for ministerial and other labours. Mr. Belman, in making the presentation, said, "Dear friend and pastor, we esteem it a great privilege to offer you most respectfully the thanks of many friends, with our own, for the efforts you have made and are making for the moral and spiritual good of those around you; more particularly for your instructive and interesting lectures: and as a memorial of gratitude, beg to offer you a purse containing twenty guineas, with the united good wishes of the contributors, that you and your family may enjoy, under God's blessing, a happy new year." The meeting, which was one of great interest, was addressed by the pastor, Messrs. Ward, Veysey, Chapple, and Beer. Several brethren engaged in prayer.

PRESCOT STREET, LONDON.

On the 2nd of January, 1854, the members of the church meeting in Little Prescot Street were holding their annual church meeting with great comfort, and rejoicing in the mercy which God had shown to them in their trials. No idea of danger was realized by any one, either then or afterwards, until the evening of Saturday the 7th, when the ceiling fell, breaking the pews, the top of the oak table in the table pew, and covering many of the seats with mortar. Had this event occurred ten minutes before, the servant, who was performing her duties on the spot, would have been killed. If it had occurred on the 2nd, or on Lord's day the 8th, not less then twenty lives of our brethren and sisters must have been destroyed. Under this augmentation of their trial the brethren desire the sympathy and prayers of the churches in their behalf.

THONG'S BRIDGE, HOLMFIRTH, YORKSHIRE.

A new chapel capable of seating about two hundred people, and placed by the liberality of its owner at the service of the baptist denomination, was opened at this village on Wednesday the 4th of January. Two sermons were preached; that in the afternoon by the Rev. J. Stock of Salendine Nook, and that in the evening by the Rev. W. Walters of Halifax. The Rev. T. Thomas of Meltham and the Rev. J. Barker of Lockwood conducted the devotional engagements. As Mr. Beaumont the proprietor has built the house as a thank-offering to God for success in business, and with the hope that it may be made a blessing to the neighbourhood, he has defrayed the entire cost of its erection.

Are there not many Christain merchants who might go and do likewise?

BIRMINGHAM.

At the annual meeting of members of the baptist church, Cannon Street, Birmingham, January 9th and 10th, the Rev. T. Swan in the chair, addresses were delivered by the Rev.

W. Stokes, secretary of the London Peace Society, the Rev. T. Hands, late missionary to the island of Jamaica, both of whom are members of the church. The occasion derived more than ordinary interest from the fact that the Rev. T. Swan had just completed the twenty-fifth year of his pastorate. As a memorial of this event, Mr. J. W. Showell, senior deacon and secretary, had prepared a manuscript history of the church since its commencement in 1737, including interesting accounts of the progress and present state of the church, a list of the various pastors, deacons, and trustees, who have sustained office; a catalogue of the collections which have taken place and the amount collected; the number of baptisms by the several pastors; the names and dates of members removed by death, with biographical notices, &c. The first body of particular baptists in Birmingham assembled for worship in a house at the back of High Street. The chapel was enlarged in 1780, and rebuilt during the ministry of the Rev. T. Morgan. There have been nine pastors. When Mr. Pearce was chosen in 1790, the number of members was 242, and during his ministry there were added 325. Mr. Morgan baptized or received by dismission from other baptist churches 240 persons, and the accession during Mr. Birt's pastorate of about ten years was 438. Mr. Swan entered upon his pastoral office in January, 1829, and since that period 1140 members have been added. The present number of members, including those residing at the village stations, is 738.

PRINCES' RISBOROUGH, BUCKS.

On the 28th September, the Rev. J. B. Blackmore was publicly ordained as pastor of the baptist church here. The Rev. J. J. Brown of Reading described the nature of a Christian church. The Rev. P. Tyler of Haddenham, proposed the usual questions, and the Rev. Dr. Angus, president of Stepney College, delivered the charge to the ordained. In the afternoon there was a general meeting at which several of the neighbouring ministers delivered addresses, and in the evening the Rev. Dr. Godwin preached to the church and congregation. The chapel has lately undergone a thorough cleaning and repairing at an expense of about £150. The proceeds of the collection that were made at the end of each service, and of the public dinner amounted to £22. This, together with £50 previously obtained clears off nearly half the debt. It is to be hoped that the church may be freed from such a burden by the speedy liquidation of the remainder.

RECENT DEATHS.

JOHN WALKDEN, SEN. ESQ.

On the 28th day of May, died Mr. Walkden, of 12, Grosvenor Place, Camberwell, and of Lawrence Lane, Cheapside, London.

For fifty years, at the time of his death, Mr. Walkden had been an honourable member of the baptist church in Church Street, Blackfriars Road, and for the last thirty-six years of that period he had sustained the office of deacon. It may be truly said of him that he performed "the office of deacon well and purchased to himself a good degree." His memory is fragrant in the church. His brethren in office who survive him speak of him as "having afforded valuable aid by the exercise of his experienced judgment on all questions of importance and difficulty." Indeed Mr. Walkden's natural disposition well qualified him for such a position, for the prominent features of his character unaffectedly were benignity, prudence, and integrity, to which may be added devout piety, and a complacency for all that was good, amiable, and useful. Those brethren also bear witness to "the pleasure they always felt in meeting him, for deliberation and council on all matters affecting the church."

In the early part of his life Mr. Walkden was much among the Wesleyans, and he frequently spoke of that society with peculiar interest and respect, as "most useful in awakening to an early conviction." Mr. Walkden's education and very early training were conducted with singular prudence and care; and it was the happiness of his youth as well to be cast among a people of earnest and healthy piety, as well as of high respectability. In the year 1821, the writer of these lines was introduced by Mr. Walkden to the friendly acquaintance of some of those Christian friends, then rather advanced in life: they were plain business like persons, but of substantial worth. They commanded a wide and solid influence, and were deemed "the very soul of honour."

At the age of *nineteen*, Mr. Walkden left the north of England and settled in London. In the metropolis, where a new world presented itself, all was brilliant, delightful, and fascinating to the young stranger. "But though highly interested with all he saw, he had the good sense to remember that he must, in order to enjoy what surrounded him, diligently pursue the line of duty marked out for him" by his judicious friends. Mr. Walkden remained as one of the same firm on which he first entered until he commenced business for himself at Lawrence Lane, Cheapside. There a gracious providence prospered his efforts and crowned them with much success.

Mr. Walkden was twice married. In a little more than two years after his first marriage, he was left with two infant children in bereavement. To his second dear, excellent, and surviving partner he was united forty-four years, who was so long the solace, the

confidence and honour of his home. She still retains much of her mental vigour, personal energy, and cheerful, healthful piety; while she feels the *heavy stroke* of her bereavement, she can bow down to the dispensation with pious complacency at the same time that she blesses the memory of departed worth. Two sons and one daughter survive their father to inherit the blessings of his pious example and care, as well as the fruits of his industry, integrity, skill, and perseverance.

Mr. Walkden's religion was of a sound, deep, and solid character. His prayers gave the best expression of the tone and complexion of his mind and soul (how solemn, calm, yet earnest), and left it impressed upon the observer's mind that there was a striking resemblance between the *inner* and *outer* man. His first favourite preachers in London were the Rev. John Newton, of St. Mary Wolnoth, and the Rev. Mr. Gunn, an excellent clergyman. Hence it may be easily ascertained what were the tone and grade of Mr. Walkden's religious sentiments. "His countenance would beam with delight whenever he spoke of listening to those excellent ministers." About the beginning of the present century, Mr. Walkden became decidedly attached to the baptist denomination, and united with the church under the ministry of the Rev. James Upton, the scene and locality which continued for more than half a century to be the source of his greatest pleasure and solicitude. From that period he became a fixed and settled man. His own church was his home, and he always regarded the distinctive feature of his denomination as his honour, while at the same time he cultivated a tender, warm, and expansive sympathy with consistent godliness under every name and aspect. While Mr. Upton lived the cause flourished. His bustling activity, evangelical strain of preaching, warm heart, good nature, and cheerful countenance kept the interest together, and alive. But after Mr. Upton's death it began to languish, and under several successors it gradually decayed; yet those gentlemen were by no means Mr. Upton's inferiors in intellectual power, erudition, or in sterling evangelical sentiment; quite the contrary, but the countenance, the tones of voice, the significant nod, and the kind half spoken word of the long beloved minister were gone, and the prestige of Mr. Upton's name had vanished withal. The congregation it was found, had taken wing, and the few who remained felt the gloom of a deserted place. Mr. Walkden, as senior deacon and treasurer of the church, saw and felt all this, with such emotions as may be easily supposed. Yet he kept his post with a meek endurance, and with the patience of hope he looked and prayed for the return of prosperity and for the time when Zion should be again favoured. Nor was he disappointed in his hope. He lived until the chapel was again well filled with hearers and the church greatly increased under the labours of the present energetic minister, Mr. Branch. During this long trial of his patience, submission, and faith, Mr. Walkden's steady principle sustained him and carried him through, and since his death proof enough is manifest of his identity with the cause at Church Street by his bequests to its institutions.

Mr. Walkden's long and valuable life was one of almost uninterrupted health, so that his last long distressing illness was thereby rendered by contrast the more trying and irksome, and called for greater self-command and for the especial exercises of the divine graces to bear up under it with equanimity. He suffered under bronchial disease, which gradually but with fatal steps brought him to his end.

REV. R. PARSONS.

Died, November, 1853, Mr. Richard Parsons, aged seventy-nine, pastor of the baptist church at Whidburn, Coraley, near Warminster, Wilts.

He had preached salvation in this place for nearly fifty years, and succeeded under God, in raising the church containing at this time about fifty members; many more having been removed thence by providence and by death. His departure was most peaceful and happy; his soul confiding and rejoicing in Christ whom he had long served in the gospel.

The event was improved according to his request, in a sermon delivered by his neighbour, Mr Shem Evans, to crowded congregations, both at Whidburn and at Westbury Leigh, near which place the deceased had always lived. The text was long since chosen by him as a father of a large family, viz. Gen. xlviii. 15, 16, "The God which led me all my life long unto this day, the angel which redeemed me from all evil, bless the lads."

He was a conscientious and attached member of the baptist denomination; *a complete set* of this publication (the Baptist Magazine), has been left by him to his family. May his descendants realize the blessings he desired in their behalf.

MRS. JOSEPH BELL.

Mrs. Bell was a daughter of the late Mr. Michael Atkinson, and the wife of Mr. J. Bell, both of Newcastle. From an early age she was familiar with divine worship and the subject of religious impressions. Not till her twenty-first year, however, did she make a profession of her love to Christ; but in December, 1839, twenty-five persons were baptized in Tuthill Stairs chapel by Mr. Pengilly, and our dear friend was one of that number.

Immediately after this open declaration of attachment to the Redeemer, she made herself useful in the distribution of tracts, until other duties demanded her attention. Week after week she went from house to house with her messengers of peace, and with all the ardour of youthful piety.

Two years after her baptism she was married to her now bereaved husband, and five years of domestic happiness ensued; but in the year 1847, she had a severe illness, and for many months her life trembled in the balance. Favoured with a good constitution, and with the blessing of God upon medical treatment, she slowly recovered so far that she could resume the duties of her family and revisit the house of God. Her system, however, had received a shock which it never got over. Hopes and fears alternated until the autumn of last year when the dark shadow of death began to cross her path, and admonished her to set her house in order. In the midst of her days surrounded with a devoted husband, young children, affectionate relatives, and a large circle of friends, she received the sentence of death in herself, and she received it as became a child of God and in a spirit which did honour to divine grace. For a moment nature shrunk at the prospect of separation from her beloved partner and children—it was only for a moment—and then religious principles ended the struggle and produced submission to the will of God.

Now began a series of moral triumphs such as can be seen in no other place than the chamber of the afflicted Christian, who enjoys the "peace of God which passeth all understanding." Resting upon the Rock of ages, feeling herself in the hands of him who redeemed her with his own precious blood, and acknowledging his right to do what seemed good in his sight, she was enabled to watch the decay of her outward tenement without alarm, and to view with joy the approach of death. When she found that her end drew near, she arranged her family matters with a composure that surprised her friends, and to them she appeared like a person who anticipated a journey to some delightsome place, and who wished that every thing might be found in order when she was gone. Having done this she patiently settled down to wait for the coming of her Lord.

Death came at last, and then she said, 'Pray for me that my faith fail not, and that it may soon be over." She was comforted with the words, "Fear not, for I am with thee," and she repeated "Fear not, fear not." "Do you find the Saviour precious now?" inquired one of her sisters, "precious, precious," was her answer. In the act of dying she said, "O, pray for me, that I may be sustained, and that it may not be long." "It is well," or "all is well," were her last words, and the conflict was over. "She was not, for God had taken her." She had fallen asleep in Jesus, and finished her course November 29th, 1853.

MRS. ATKINSON.

Since the preceding article was written, Mrs. Atkinson of Newcastle, the mother of Mrs. Bell, has died in the faith of Christ, in her eighty-first year, and the forty-sixth of her membership with the church now meeting in Bewick Street chapel.

MRS. HUNT.

Died on Wednesday, Dec. 14th, 1853, Susanna wife of Timothy Hunt one of the deacons of the baptist chapel, Woodstock, aged 64 years. For nearly fifty years she had maintained an honourable profession, having been baptized and joined the church at Westmancoat, Worcestershire in early life. In 1809, having united with her now bereaved husband, she removed to Worcester, and into communion with the church meeting in Silver Street. In 1819, in the providenc of God she was brought to this place where she rejoiced over the rise of an infant cause, and also mourned its depression. For thirty-four years she has suffered greatly from epilepsy which gradually reduced her strength and greatly impaired her faculties, but which she bore with Christian fortitude and resignation; but the summons came and she has gone to behold the glories of her risen Saviour and join the multitude of those who have washed their robes and made them white in the blood of the Lamb, and in the language of one of her favourite hymns to "Crown him Lord of all."

MRS. DANIEL DAVIES.

This departed friend was the wife of the Rev. D. Davies, Bethesda, Swansea. She was born in March, 1798. Her father, Mr. J. Morris, Fairy Grove, was an intimate and a confidential friend of the Rev. Joseph Harris, Swansea, a name well known in Wales as being associated with the commencement of its periodical literature. He also filled the office of deacon with great efficiency for many years at Old Back Lane. Mrs. Davies was consequently favoured with a religious education, which is one of the greatest mercies any can enjoy in their youth. Through the influence of holy example and sacred instructions, she became the subject of religious impressions at a very early period. She attended the ministry of the Rev. J. Harris, but joined the church after the settlement of the Rev. D. Davies. She yielded public obedience to the authority of Christ, February 10th, 1827, and soon became a pattern to all her associates, in meekness of spirit, Christian devotedness, and regularity of attendance on the means of grace. In the year 1832 she was

married to Mr. Davies. After this the duties of a wife and a mother claimed her time and attention, which were discharged by her with great faithfulness and affection. She sought to bring up her offspring in the fear of the Lord, and had the gratification of seeing both her son and daughter surrendering themselves to the sceptre of Christ, and treading in the path of Christian obedience previous to her departure. Her death, which took place December 22th, 1853, was sudden, but characterized by those features which mark the death of the righteous, peacefulness, resignation, and serenity.

MRS. TOMLINSON.

At the Mall, Waterford, suddenly, aged 59, Mrs. Tomlinson, relict of the late T. Tomlinson, Esq., surgeon, Millpark, County Carlow.

Mrs. Tomlinson seems to have received the truth at a comparatively early period in connection with the established church, of which community she remained a member until about seven years ago. Shortly after her husband's decease she went to reside in London, and finding it difficult to hear evangelical preaching in the churches of the metropolis to which she went, she was led to attend a baptist chapel at Walworth. She soon adopted baptist sentiments, was immersed, and became a member of the church then under the care of Mr. Moody, of whom she always spoke with esteem.

After her return to Ireland in 1850, she worshipped and communed with the baptist church at Waterford. On Friday the 6th of January, at two o'clock she was visited by her pastor, and then seemed to be in her usual state of health, but at seven that evening she died. Although Mrs. Tomlinson did not speak after she was attacked, her children and friends rejoice in a persuasion that she was prepared to enter into "the rest which remaineth for the people of God." As a friend and parent, Mrs. Tomlinson was uniformly warm-hearted, affectionate and kind. As a Christion she was strongly attached to what are called the doctrines of grace, and highly valued the services of the sanctuary. Her general deportment was consistent, and in some respects exemplary, but she always deeply felt her own unworthiness, and gratefully acknowledged the truth, "By grace are ye saved, through faith, and not that of yourselves, it is the gift of God."

MR. WILLIAM BAILEY.

Died, on the 18th of January, after a short illness, Mr. William Bailey, of 33, King Street, Covent Garden, in the seventy-fourth year of his age. He had been a consistent and devoted member of the baptist church in Eagle Street, London, forty-three years, and a faithful and honourable deacon of the same for thirty-two years, and was for eight years the secretary to the Particular Baptist Fund.

EDITORIAL POSTSCRIPT.

A typographical error in our last number has occasioned us great uneasiness. The first page of the wrapper consists of two parts; a part which remains unaltered from month to month, containing the border, the title, the price, and some other words, and a part which is constantly varying. The compositor has to alter regularly the name of the month, and the "Contents." In preparing for December, when double the usual quantity is given and double the usual price is charged, he had to take out from the top of the page the words, "Price 6d." and substitute "Price 1s." In preparing for the January number, the words, "Price 6d." should have been restored. Unhappily, in the haste arising from the necessity of completing the whole before the Christmas holidays, this was neglected. Price 1s. therefore appeared as before. In consequence, as we are informed, some purchasers have been charged a shilling for the January number. Where this has been done, we hope that they will apply to the local booksellers to refund the overcharge, as the booksellers have been charged no more than the usual price by the publishers.

We learn that our friends at Eagle Street have determined to pull down their present place of worship, which has stood nearly a hundred and twenty years, and rebuild it, partly on the present site, and partly on adjoining ground which is the property of the church, so that the front will be in Kingsmill Street, and the building will be visible from Holborn. We wish them great success in this laudable undertaking.

The Rev. Edward Howe, late minister of the Free Church of Scotland, to whose baptism we adverted in our last, requests us to say that, having changed his residence, the letters of friends who desire his services should now be addressed to him at 78, Little Britain, St. Martin's-le-Grand.

At the meeting of the proprietors held a few days ago for the distribution of the profits of the Baptist Magazine, they had the pleasure to vote seventy-three pounds to thirty-six widows of ministers, the greater number of whom had been recipients before, though some had been only recently bereaved. The grants would have been larger and more numerous if all the ministers whose widows desire assistance had been equally anxious in their life time to promote the sale of the work; but it is sometimes said by an applicant with great simplicity, "I never heard of the Baptist Magazine till since the death of my husband, and I rejoice to find that there is such a fund established from which I may hope for aid."

IRISH CHRONICLE.

FEBRUARY, 1854.

BANBRIDGE.

It will be gratifying to all our readers, but particularly to those who sent special contributions to assist in the enlargement of the place of worship at Banbridge, to learn that not only has the chapel been opened with pleasing services, as described in the last Chronicle, but the expense of the alteration entirely defrayed. "Since I last wrote," says Mr. Bain, "we have had a meeting of the deacons and principal members of the church, and had the building account audited. We are clear of debt! I collected, including the Opening Collections, £184, and our outlay was £181 18s. 9d." In a previous letter he says, "It was pleasing to see all parties vieing with each other to render our opening services successful. It is the first time I have been able to test public opinion towards us, or knew how I stood in society. Four of the leading Belfast papers noticed our opening." . . . . . "You will be gratified to learn that the Presbyterian minister of this town wishes me to have a united church prayer meeting on the first Monday evening of the new year, to seek an outpouring of the Spirit, and a revival of religion in this locality. Surely the hand of the Lord is in this, as it has been over me all my life long. I have had a good deal of anxiety about our new house, but now it is finished, and I desire to ascribe all the glory to God." The case is the more pleasing, as the work has been accomplished with comparatively little aid from England,—none at all from the funds of the Society.

ATHLONE.

"I rejoice to inform you," says Mr. Berry, January 16th, "that I baptized in one of the streams of the Shannon yesterday, at mid-day, an intelligent Roman catholic. The banks contained a large congregation, many of whom were Roman catholics, and all behaved with the greatest decorum: two other converts will soon follow. This is to me a great consolation, after all the persecution I have endured... It is very difficult here to get a suitable place for baptizing. The river near the town, and in the town, is too deep; and the ice yesterday on the stream was so thick it was with difficulty we could obtain a place. I wish you would advise me how I could get a vestry, pump, and baptistery at the chapel. I feel this the more, in proportion as I see prospects of frequently baptizing. The services yesterday in the chapel, and at the water, were very interesting and well attended."

One of the schoolmasters at Athlone, who also acts as a reader, reviewing the general state of affairs, on the last day of December says: "During the past year we have had much to contend with as a denomination in carrying out our distinctive principles, and those kind and benevolent objects contemplated by our Society for the moral, social, and spiritual improvement of the young and rising population of this ungodly and popish town and its vicinity; so that we can truly say we had 'fightings without and fears within.' But He 'who maketh the wrath of man to praise him, and the remainder doth

restrain,' has been pleased to overrule even these apparently untoward circumstances for good, so that many of our protestant friends who hitherto have stood at a distance from us are now beginning to appreciate our exertions, and have lately given proof of their sympathy.

"And also among the Roman Catholics, now that the excitement caused by the Jesuits has considerably ceased, some few are ashamed of the hostility manifested by their spiritual guides, and several of the children who attended the schools, as you are aware, have solicited admission again.

"Lord, hasten the day when priestly despotism, superstition, and will-worship in Ireland will finally fall before the preaching of the everlasting gospel of the blessed God, as the darkness of the night before the rising sun.

"This month, after school hours, in the evening, I have visited thirty-one families, among whom were seventy-seven protestants and thirteen Romanists; in each I spent from one to two hours, either in reading and explaining a portion of the inspired volume, scriptural and edifying conversation, or prayer. Many of these, from affliction, age, and infirmity, were unable to repair to any place of worship, and therefore stood in great need of religious instruction and commiseration. One woman whom I often visited, and who had until lately been a member of the church of Rome, but by attending our chapel, and hearing the scriptures read, has been led, although threescore and ten, to see herself a sinner and Christ Jesus the only Saviour. While frequently dwelling on the freeness and fulness of his salvation, she raised her poor emaciated hands in prayer, saying, 'I trust in nothing except in the death and righteousness of my Redeemer for acceptance, not in either saint, angel, priest, or the virgin, who are not able to help themselves.'

"I feel unfeignedly thankful for this remarkable instance of saving grace, and I trust can add in truth, 'Is not this a brand plucked from the burning,' even in the eleventh hour?

"I am happy to be able to say that I hope my intercourse among the people in this place, not excepting Roman Catholics, is acceptable, as I earnestly endeavour to cultivate a kind and conciliating disposition to all to whom I have access, avoiding every topic that would be calculated to excite their ill-will and thereby prevent my usefulness, unless when the statement of bible truth is concerned. Nevertheless, I invariably keep the leading and essential doctrines of Christianity in view, and constantly enforce the imperative necessity of repentance towards God and faith in Jesus, as the foundation of the sinner's hope."

Another says, "We opened the night school last Monday evening. I hope it will prosper. I do assure you we are all very busy in this great work. There is a movement among many Roman Catholics in the town and suburbs."

WATERFORD.

Miss Crosbie, having been released from her previous occupations, has commenced her labours in connection with this society. She writes, "I feel thankful to say that I continue to be cordially welcomed by the people here, who seem to receive the truth as it is in Jesus as glad tidings."

MR. W. J. WILSON.

The three months for which Mr. Wilson was engaged by the Committee to labour in County Down have expired, and he has accepted an invitation to visit a destitute church in the north of England.

During the time in which he has been in the Society's employ, Mr. Wilson has preached frequently at Newtownards and Conlig, and occasionally at Belfast. The number of his hearers has varied considerably, but sometimes the attendance has been large. He has visited from house to house habitually, especially in Newtownards. Some of the conversations mentioned in his diary have been interesting, and cherish the hope that good has been effected. "I was received by almost all," he says, "with civility and kindness, and asked by some, after our conversation, for Baptist tracts. I took the opportunity of speaking in almost every house of Christ, and him crucified, and pointed out belief in him as the only way of salvation."

SAMUEL WATSON, ESQ.

The Society has sustained a loss by the removal to a better world of one of its oldest and firmest friends. After a very short illness, Mr. Watson expired on the 20th of January, in the seventy-sixth year of his age. He was chosen a member of the Committee in the year 1826; and from that time to this, his attendance has been regular, and his integrity, good sense, and urbanity have rendered him a valuable coadjutor. He was present at the last meeting of the Committee a few days before his decease. May others be raised to serve the Lord Jesus in the various departments of usefulness in which he was employed, in the same spirit!

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Beaulieu, Hants, Rev. J. B. Burt				10	0	0
Beccles—						
Collection, by the Rev. G. Wright				5	5	6
Chelsea, by the Rev. T. J. Cole—						
Cole, Rev. T. J.	0	10	0			
Vines, Miss	0	10	0			
Collection	2	10	0			
				3	10	0
Coleford, by the Rev. John Penny—						
Batten, Mr.	0	10	0			
Herbert, Mr.	0	10	0			
Locke, Mr.	0	2	6			
Nicholson, Mr.	0	3	3½			
Penny, Rev. J.	0	10	0			
Rosser, Mr.	0	2	6			
Teague, Mr.	0	10	0			
Thomas, Mrs.	0	5	0			
Thomas, Mr.	0	10	0			
Trotter, Mr. T. B.	1	0	0			
Trotter, Mr. J.	0	10	0			
Trotter, Miss	0	5	0			
Boxes	1	16	8½			
				6	15	0
Collingham, Mr. Nichols				1	0	0
Goodshaw, by Rev. J. Jefferson—						
Friends				1	0	0
Ipswich, Stoke Green, by the Rev. J. Webb—						
Collection at Stoke Green	2	9	11			
Subscriptions—						
Cowell, Mr. S. H.	1	1	0			
Daines, Mr.	0	5	0			
Everett, Mr. J. D.	0	10	0			
Friend, A	0	2	6			
Hawes, Mr. John	0	2	6			
Hunt, Mr. S.	0	5	0			
Gooding, Mr. Jeremiah	0	10	0			
Lacey, Mr.	1	1	0			
Do., donation	1	0	0			
Neve, Mr.	0	10	0			
Skeet, Mr. R.	0	10	6			
Smith, Mr. R.	0	5	0			
Thompson, Mr. R.	0	10	6			
Webb, J.	0	5	0			
Boxes—						
Webb, Miss Emily	0	2	8			
Cards—						
Adams, H.	0	18	6			
Bird, Master, F.	0	14	6			
Boar, Miss	0	6	6			
Cooper, Master Thomas	0	11	0			
Everett, Miss	0	11	0			
Goodchild, Master W.	0	12	6			
Pulsford, Mrs.	1	12	3			
Skeet, Mr. R., jun.	1	12	10			
Ward, Mrs.	2	0	6			
				18	10	2
Otley, Mr. Alfred Catt				0	10	0
				19	0	2
Leicester, by R. Harris, jun., Esq.—						
Beales, Mr. John	0	10	0			
Fielding, Mrs.	0	10	0			
Harris, Mr. J. D.	1	1	0			
Harris, R., Esq.	2	2	0			
Harris, R., jun., Esq.	3	3	0			
Lomas, Rev. T.	0	5	0			
Paddy, Mr. R.	0	10	0			
Collection	5	19	0			
				14	0	0
Leicester, R.				1	0	0
London—						
Benham, J. L., Esq.	1	1	0			
Bligh, S. S., Esq.	1	1	0			
Cartwright, R., Esq.	1	1	0			
Goodings, William, jun., Esq.	1	1	0			
Gurney, W. B., Esq.	2	2	0			
Gurney, Joseph, Esq.	2	2	0			
Gurney, Thomas, Esq.	1	1	0			
Hepburn, Thomas, Esq.	1	1	0			
Ivimey, Joseph, Esq.	1	1	0			
Jacobsen, Miss	1	1	0			
Kitson, George, Esq.	1	1	0			

	£ s. d.	£ s. d.
Mc Donald, Mrs., Dividend by S. Watson, Esq.	6 15 0	
Oliver, Mr. James	1 1 0	
Redmayne, D., Esq.	1 1 0	
		23 10 0
Luton, by Rev. J. J. Davies—		
Collection		6 13 6
Nottingham, by Rev. W. R. Stevenson—		
A Friend, for *schools*		5 0 0
Paddington, Rev. W. A. Blake		0 10 6
Sheffield, by Mr F. E. Smith—		
Collection at Townhead Street		3 5 3
Shipston on Stour—		
Mr. J. L. Stanley		0 10 6
St. Albans, by Rev. W. Upton		7 19 0
Peppercorn, Mr.	1 0 0	
Whitbread, Mr.	1 1 0	
Wiles, Mr. E. S.	1 0 0	
Wiles, Mrs.	0 5 0	
Wiles, Mr. J.	0 5 0	
Collection	4 18 0	
		8 9 0
Wallingford—		
Allen, Mrs.	0 5 0	
Davies, Mr. James	0 10 0	
Davies, Mrs.	0 2 6	
Marshall, J. H., Esq.	0 10 6	
Oldham, Mr. J., jun.	0 5 0	
Scorey, G., Esq.	1 10 0	
Tyso, Mr. Carey	0 5 0	
Wells, E., Esq.	1 1 0	
Collections	6 15 7	
		11 4 7
Westbury, Wilts, Rev. Shem Evans		0 5 0
SCOTLAND.		
Aberdeen—		
Collection by Mr. J. Mc Donald		4 5 0
IRELAND.		
Banbridge, by Rev. T. D. Bain		4 0 0
Conlig, by the Rev. J. Brown—		
Brown, Rev. J.	0 10 0	
Proceeds of Sewing Class	1 6 1½	
Collection	2 11 6	
		4 7 7½
Waterford, by the Rev. T. Wilshere—		
Scroder, Mr. C., additional		0 10 0
LEGACIES.		
Mrs Maria Huke, late of North Cove near Beccles, £100, less Duty and Expenses		89 10 0
Mr. James Donelly, late of Woodborough near Southwell; Notts, by Mr. Thomas Donelly		8 0 0

The thanks of the Committee are due to the ladies of the Drawing Room Society, Camberwell, for a parcel of children's clothes to be forwarded to the Rev. T. Berry, Athlone.

Thanks are due also to the ladies of the Irish Working Society, connected with the Rev. C. Kirtland's congregation at Canterbury for a box of clothing, including a parcel for Mr. Booth of Grashill near Portarlington.

ERRATUM.

One pound from Miss Davey inserted in our last as *from* Waterford, was a subscription it appears *for* Waterford, which the Rev. T. Wilshere had requested us to acknowledge.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. At this season of the year, with the prevalence of distress throughout the island of which our letters inform us, such donations will be specially acceptable. He wishes also for books suitable to assist in the formation of congregational libraries.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

JOHN HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE MISSIONARY HERALD.

JACMEL.

EARLY BENGALI TRACTS.*

It is interesting to observe the change which has taken place in the views of the East India Government with respect to the dissemination of Christianity in India. If now the principle adhered to is that of neutrality, in the year 1806 the greatest fears were expressed and acted upon. The prejudices of the natives, their religious rites, their feelings, it was said, were outraged by the missionaries, and the proposition was seriously made to the Company that every English missionary should be recalled, and its servants be prohibited from giving the least assistance to the translation of the scriptures. On the 26th of August, 1806, Carey was informed by a justice of the peace of the desire of the government that he would neither preach to the natives, nor distribute books or pamphlets among them. These were heavy tidings. With a full heart he returned to his colleagues late at night. Henry Martin, who was then lodging in the pagoda at Aldeen, was aroused by Marshman, and told the news. No wonder that sleep fled from him. It seemed as if all their hopes and prayers were doomed to disappointment. Still they went forward. Were they not the Lord's servants, and bound to do his bidding, though man should forbid?

At this juncture an event happened, which at first bore ominously on their future prospects: but which in the providence of God turned out rather to the furtherance of the gospel. A Bengali tract had been translated into Persian by a native, and printed without being first inspected by the missionaries. The translator had thought proper to stigmatize Mahomed as a "tyrant," and other the like epithets. A copy having been placed in the hands of an officer of government, it was taken up in a serious manner. The press was ordered to Calcutta, and proceedings were commenced which threatened ruin to the mission and great injury to the cause of Christianity in India. The explanations of the missionaries were, however, deemed satisfactory, and the most serious part of the proceedings was stayed. But the missionaries were required, before printing any tracts, to submit them to the inspection of the government. Two of those already printed were deemed objectionable, but the rest were passed. As the dispersion of pamphlets in the Company's dominions was recognized in the letters of revocation, the missionaries felt they could go forward in the work of distribution with more than their former confidence.]

While these events were passing in India, the powerful pen of Fuller was vindicating the mission and the procedure of the missionaries, in England. The enemies of the truth were baffled, and in the renewal of the charter in 1813, more liberal views prevailed. Since then the word of the Lord has had free course in the plains of India, and the government has shown a desire to foster those exertions which once they attempted to destroy.

Among the early missionaries engaged in the distribution and authorship of tracts, the name of Chamberlain holds a high place. In his extensive itineracies he circulated Bengali tracts in vast numbers, and his journals contain numerous notices of the interest and inquiries excited by them. He would gather round him crowds of hearers, and either recite or read to them the metrical poems of Ram Basu and Pe-

* For a previous paper on this subject, see Missionary Herald for November, 1853. The chief facts referred to are taken from an excellent digest on Bengali Tract Distribution by the Rev. C. B. Lewis of Calcutta.

tumber Singh. Scarcely less acceptable were his own compositions. "I have heard him," says a friend, "repeat with a peculiar emphasis, when preaching to the heathen, some of the pieces which he wrote in his younger days, and have seen them listen, *erectis auribus*, when scarcely any thing else would have awakened their attention." He translated into verse, for the use of schools, Dr. Watts's Catechisms, besides composing other metrical pieces. A large and valuable piece in Hindustani verse was entitled "The Gospel Messenger," which appears to have had its origin in the tract of Ram Basu on the same subject.

Many other Christian books and tracts were published in Bengali at Serampore. The greatest activity prevailed in the preparation and distribution. Sometimes scriptural truths or histories formed the subjects of them. At others the folly of idolatry was pointed out, the criminality of worshipping Jagannath was declared, the absurd legends of Hinduism were exposed, or the blessedness of a Christian life was illustrated in a Christian's death.

But few of these early papers now remain. Of some of them not a single copy is known to exist. Mr. Ward's tract, which was the means of Petumber Singh's conversion, is only known in English, and Petumber's own tract seems entirely lost. No exact account appears to have been kept of the numbers of tracts issued. We only know that the annual distribution had reached in 1815 to more than a hundred thousand, which was still the quantity in 1827. In that year Dr. Marshman wrote: "Respecting the tracts in various languages which have been required both for Serampore and the various stations, from year to year, the Serampore brethren have all along provided them at their own expense, they never having received any help therein, except £100 in money and paper, generously sent them by the Religious Tract Society in London." In 1813, an order had been received from the Tract Society for a supply of tracts for distribution among the Lascars in England, and the London Missionary Society exerted itself to place in their hands these little messengers of truth, which were "thankfully received and eagerly read."

From the year 1818, the missionaries of other societies entered zealously into the work, and the baptist missionaries in Calcutta employed their newly formed press in the printing of the olive leaves of peace and salvation. Among the writers we find the names of Ellerton, Townley, Lawson, E. Carey, and W. H. Pearce. The aggregate number of copies was 33,000 in that year. The following years saw constant accessions to the list, till the labours of all the various missionaries in Calcutta were united in the Calcutta Religious Tract Society, which was formed in 1823. To its funds both the London and Baptist Missionary Societies contributed a donation of £50 each, and transferred to its depositary the tracts they had in stock. The Serampore missionaries, however, continued till their reunion with the Society to print their own tracts.

It will have been observed that a very considerable number of the tracts referred to, were poetical compositions. The Hindu mind seems to delight in poetical forms of expression, and a large proportion of the sacred books of India, as is the case with the Old Testament, is poetry. As already mentioned, the first Bengali tract was written in this form by Ram Basu, and entitled "The Gospel Messenger," and it may be interesting to our readers if we present to them a few extracts therefrom. The translation was made by Dr. Marshman; but, owing to the great differences of idiom, he found it very difficult to pre-

serve the spirit of the poem. Our first extract relates to the value of the Scriptures.

In other books is no salvation found,
Customs and ceremonies there abound.
Hindus and Mussulmans their shasters boast;
These we have well examined, but, at most,
They're children's stories—falsehood in disguise;
The news of mercy nowhere in them lies.
Such shasters we have formerly possessed,
But the Great Shaster found, we threw away the rest.
This great and holy Shaster's THE GOOD WORD;
In this alone is full redemption stored.

Then follows a declaration of the divine anger against all sin and its adherents, with a proclamation of the divine mercy in Jesus Christ.

The helpless sinner's friend was our incarnate God!
He, standing by his glorious Father's side,
Himself distinct in glory, thus replied:—
"I will be born on earth for sinners' sake,
"And all sin's torment on myself will take.
"The souls who come and put their trust in me,
"Wilt thou from condemnation set them free?"
The Father says, "I will; my promise this,
"Thy followers I'll forgive, and bring to heavenly bliss."
The Lord incarnate now appeared on earth;
Angels and shepherds hailed the Saviour's birth;
Incarnate Jesus Christ, the name He bore,
And numerous miracles attest his power;
To accomplish all the holy prophecies,
He, by the hand of his own nation dies.
'Midst various torments he resigns his breath,
But the third day he triumphs over death.
Rising, he forty days on earth remained;
And truths important he to men explained.
He in his Father's presence now abides,
And those who trust in him to glory guides;
Hoping in Him, on earth whoever dies
Are then received to bliss above the skies.

The widespread influence of the precious book in which this story of love is given is then referred to. It is read in many tongues, and spreads its saving light in many lands. The poem concludes:—

Now, O Bengalees, in your tongue 'tis given,
When printed off you'll see this gift of heaven;
If, then, you feel indeed a wish to hear,
Come, and with earnest mind, we'll it to you declare.

Such was the kind of tracts which the early missionaries spread far and wide. Very many proofs were afforded them that their labour was not in vain. Long journeys were undertaken by men in search of those from whom the tracts had come. They formed the text-book of the native converts, from which to address their fellow countrymen on redeeming love. "Our general method," says Mr. Marshman in 1803, "whether walking or riding, is to carry papers in our hands ready to distribute to all we meet. Thus: 'Friend can you read?' 'No.' 'Have you anybody in your family that can?' 'No.' 'Can any one in your village read?' 'Yes.' 'Then give him this paper, and let him read it to you. It tells you the way of salvation, how your sins can be forgiven, and how you can be happy after death.' The poor fellow receives it with astonishment; and sometimes trembling with fear."

The records of missions prove that many hundreds have thus received the word of life, and have thus been instructed in the ways of God. May many devoted men arise who will say with the noble-hearted Chamberlain: "Give me bibles, tracts, and ability to speak the language more fluently; then to distribute these, and to publish the glad tidings of salvation—a greater or more glorious work I do not desire."

THE EXILES OF MADEIRA.

THE CONFLICT.

Among the notices of the Baptist Mission in Trinidad during the last two years, there will be found some interesting details of the baptism and union to the church under the Rev. John Law of several natives of Madeira. These individuals are exiles, driven from their homes by the persecution of the priests of Rome. It was about the year 1838 that Dr. Kalley, a pious physician, then resident in Madeira from domestic trials, sought to impart to its superstitious and ignorant people a knowledge of the gospel. For few of them, though belonging to a church professing to be the spouse of Christ, knew the story of redemption, or that the New Testament was written by men who had conversed with the Redeemer, and were witnesses of his deeds.

An eager interest was shown by many to know more of the teachings of the scriptures, and a great desire sprang up among the people to be themselves able to read the sacred page. Many adults went to school to acquire the art of reading, till in the year 1841 so widely had the movement spread, that orders were given by the government in Lisbon to suppress it. The expression of popular feeling, however, at that time prevented the execution of the inquisitorial measures intended.

The following year became especially marked by the increasing desire of the people. Large numbers came to Dr. Kalley's house to hear the scriptures read. They journeyed many miles for this purpose, climbing lofty mountains three thousand feet high to reach the solemn meeting. Deep were the emotions awakened as the servant of God read and spake of the wondrous love of Christ. For several months during the summer of that year, not fewer than a thousand persons were present every sabbath, and sometimes the number would reach two, and even three thousand. "These meetings," says Dr. Kalley, "were held in the open air. During part of the time they were held on a ridge, having a deep, steep valley on the east, and another on the west, while the mountain rose almost perpendicularly to a great height on the south. The people sat in a clear space near the house—all around was covered with trees clustered with grapes. We had a few simple hymns, expressive of adoration, gratitude, and praise." This in a popish country!

The movement spread. The word of God and its revelations, new to these benighted Romanists, was the topic of conversation everywhere. You might hear it talked of on the road. Passengers in streets were in earnest conversation about it. Here one would tell of the peace which faith in Christ imparted, while another would affirm the impotency of saints to save, and the folly of worshipping at their shrines. The hymns of the sabbath, echoing through the week in the fields and vineyards, told where the songsters had been.

But when were the priests of Rome ever favourable to such a work as this? Their open hostility soon appeared. First they issued a pastoral, "in which the bible was declared to be 'a book from hell,' and the terrors of excommunication were threatened against all who should dare to read it." Next to this came forth an order to the registrar of each parish, directing him to summon the teachers of Dr. Kalley's schools, and to charge them thenceforth to teach no more. Little, however, could this order do to recall the work already accom-

plished. Between the years 1839 and 1845 about 2500 persons had attended the schools, and upwards of a thousand, between the ages of fifteen and thirty, had learned to read the scriptures.

Two converts only at this time had renounced popery. They had joined the Presbyterian congregation at Funchal. They were therefore excommunicated. Every person was forbidden to aid them. Fire, water, bread, the necessaries of life, were to be refused them. The "Holy Catholic Church" pronounced them rotten members, rebels, and under the curse of the Almighty.

Dr. Kalley was next commanded by the governor, in the queen's name, to abstain from preaching and teaching. As this command was not sanctioned by the law, it was disregarded. The governor then issued a proclamation forbidding the people to hear Dr. Kalley, and every sabbath and holiday, police were stationed at the roads and at his doors, to turn back all who came. The zeal of the people, however, outstripped the vigilance of the police, and long before their arrival, numbers flocked to the place of meeting, till at last the officers were there at four o'clock in the morning, if possible to be beforehand. Even this failed, for some of the people came on the Saturday night to the worship, and remained to enjoy the sabbath together.

In July, 1843, Dr. Kalley was arrested and imprisoned, and was not released till the January following. His incarceration did not much impede the progress of the truth. The law permitted the prisoner visits from his friends, and Funchal jail became the scene of the most interesting events. By threes the people, from six to eight hours daily, visited the prisoner. Bible reading and singing were at length forbidden, but words of life were abundantly spoken. The prison and prisoners were searched for bibles, but the room of Dr. Kalley, where a store of them was kept, was left uninvaded, and the colporteurs continued to visit him for fresh supplies, which they took away and sold as before. On sabbaths from seventy to a hundred persons in small parties would enter his prison, those remaining on the outside waiting their turn, patiently enduring the reproaches and the spitting lavished upon them by the passers by from the cathedral, which was near at hand.

The next step of the popish ecclesiastics was to get rid of the bible. A pastoral was published, affirming that an examination of the version issued by Dr. Kalley showed there was scarcely a verse which was not adulterated. The reading of it was therefore condemned, and every popish pulpit sounded forth its condemnation, and proclaimed the criminality of those who procured or read it. Dr. Kalley immediately took measures to have the version, that of the Bible Society, compared with the translation of Pereira, which is a recognized version by the government of Portugal. They were found entirely to correspond. The publication of this agreement, while it sufficed to satisfy the people, only roused the ire of the priesthood, and several dignitaries were found foolish and wicked enough to publish a declaration, the falsehood of which the slightest inspection proved, that the two versions were different, and that Dr. Kalley's bibles were notably adulterated.

On his release, Dr. Kalley pursued his former course, and notwithstanding all the efforts of the police, the average attendance during summer at the meetings in Santo Antonio da Serra, was about six hundred on the Lord's day, and thirty on other evenings. It was at this time that the eye of the bloodthirsty persecutor was attracted to the zealous and holy life of Maria Joaquina Alves. She was snatched from the

bosom of her family of seven children, one still an infant, and for many months lay in Funchal jail. Her enemies hoped to compel submission to their demands; but her faith was strong, it meekly but firmly bore the test. Her persecutors resolved that she should die.

After an imprisonment of sixteen months, she was brought before the supreme court and charged with apostasy, heresy, and blasphemy. She was asked the question, and her life hung on the reply, "Do you believe the consecrated host to be the real body, and real blood, and the human soul, and the divinity of Jesus Christ?" Would she quail? It was a moment of intense anxiety. "Out of weakness made strong," she calmly replied, "*I do not believe it.*" It was enough. The judge rose and pronounced the sentence of death.

The sentence was, however, commuted into perpetual banishment, through the urgent representations of friends, and especially the powerful interference of Lord Palmerston, then secretary of state.

Dangers increased. Assassinations, another Bartholomew massacre, were openly talked of and recommended. Soldiers were quartered in Dr. Kalley's house and its contents plundered. Twenty-two persons were seized and thrown into Funchal jail among thieves and murderers. Their homes were ravaged; their relatives driven into hiding places; and food and clothing denied them. Even the poor consolation of singing hymns was forbidden them. They were forcibly conveyed to hear mass. In vain the soldiers bade them kneel; they would not even seem to participate in the idolatries of Rome. If by main force compelled to bend their knees, the moment the pressure was removed they bounded up. For twenty months they endured every suffering that could be inflicted upon them, and then on their trial were acquitted. Hate followed them to the last. They were refused permission, though declared innocent, to leave the jail till heavy fees were extracted from them.

The labours of Dr. Kalley were now intermitted. Finding that the English government would no longer protect him, although redress had been obtained for his false imprisonment, he gave the work into the hands of the Rev. W. H. Hamilton, under whose direction the exodus of the persecuted was accomplished. Of this we propose briefly hereafter to speak.

A FEW MORE WORDS ABOUT CHINA.

The intelligence which has reached this country since our last, confirms the views we then expressed on the causes and nature of the movement now going on in China. The speculations which ascribed it to Jesuitical influence, or rejected the idea of a Christian element being at the root of it, are clearly disproved. The uniform tenor of communications from competent witnesses on the spot establishes the opinion and confirms the hopes of those, who, from the first, felt satisfied that some how, not then to be explained, Christian truth was the moving cause of the revolution. Even the outrages at Amoy and Shanghae, which were cited as proofs of mistake on this question, now turn out, not to be the acts of the Tae Ping Wang party, but of members of the secret societies. Mr. Pierce, a Wesleyan missionary at Canton writes, that these insurgents not only show no hostility to Christians or their doctrines.

but even afford them protection. In these towns the missionaries continue to enjoy entire security, and in one, they have placed a guard upon the premises of the American missionaries, who have, under their protection, carried on their usual operations.

In our previous number it was shown, by extracts from Mr. Roberts's letter, how the leaders of this grand movement became acquainted and impressed with religious truth. They are intellectually the most enlightened men of their age and nation. Their pursuits were literary, their habits those of observation. The government was founded on usurpation, and was utterly corrupt. It was weak, cruel, and tyrannical. The highest offices of state were not bestowed on those best fitted to fill them, but sold to the highest bidders. Consequently men of ability and virtue became its enemies, and when these men began their career of resistance to oppressors alike brutalized, debauched, and superstitious, they saw that it could be based on no principles more likely to lead to success, than the overthrow of idolatry, and the public denunciation of intemperance. No wonder, with their knowledge of Christianity, even though very imperfect, that they became image-breakers, destroyers of idolatrous temples, and avowed opponents of indulgence in opium, placing that vice in the same category as adul tery.

The bishop of Victoria delivered at Shanghae last October a charge to his clergy, and naturally dwelt, at considerable length, on the Chinese revolution. We have not seen the document itself, but we learn that Dr. Smith, has for many years, been intimately acquainted with China and the Chinese. He spoke, therefore, from personal observation. He repeats the statement of the leaders' connection with Leang-afa in the first instance, and subsequently with Mr. Roberts. Thus, then, one important and deeply interesting fact is established, that the individual who received Afa's book, and afterwards had much religious instruction from Mr. Roberts, is the chief of the insurgent party. His hatred of images, and his condemnation of opium, are therefore considered manifest tokens of his sincerity, since these acts are opposed to the prejudices of the people, and would not be done by a man who was not animated with a deep desire to work out a complete reformation of public morals. The leaders, by these proceedings, not only come into conflict with the social customs of their countrymen, but run the risk of a collision with foreigners on questions of trade, whose good will they are most anxious to secure. Dr. Smith very forcibly exposes the unreasonable expectations of those who condemn the notion that a religious element gives the primary impulse to this movement, and who endeavour to establish their views by maintaining that, if it were so, they would act more in accordance with the spirit of the New Testament. But we must bear in mind, that those men have no spiritual teachers. Their knowledge of Christianity is evidently more derived from the Old Testament than the New. They take their example from Joshua rather than from Jesus. To expect from them a perfect exhibition of the gentle virtues of the spirit of the gospel, is to measure them by too high a standard, and to apply the rules of well organized and long-instructed Christian communities, to an immature state of religious knowledge. Indeed, it may be fairly questioned whether such a vast change, in such a community as the Chinese, could be effected by them if they were more advanced in Christian knowledge and experience. The Covenanters and Puritans acted much in the same way, and on similar principles; and, making

all due allowance for the superior religious advantages which our countrymen enjoyed, we do not see any very great difference between them and these Chinese leaders.

The following observations on their religious books and proclamations will be read with deep interest, especially coming from so high an authority as that we have already referred to.

"Amid all the error, the enthusiasm, the fanaticism, and the intolerance which are perceptible among them, they have given forth, in their public manifestoes to the reading population of China, sentiments and views of moral and religious truth, such as have never before sounded in the ears of this people. . . . The various styles of writing observable in their books, and the extravagant pretensions proclaimed in some of their edicts, lead to the conclusion that probably two classes of Christian professors are to be found in the movement: sincere enthusiasts on the one hand, impelled by a conviction of their divine mission to extirpate false religion from the empire; and political adventurers on the other. . . . Many facts, however, which have been ascertained respecting them, exclude the supposition that such adherents as the latter class, form a general specimen of the religious character of the insurgents. The lawless rabble of members of the Triad Society, who have recently captured Shanghai and Amoy, are in no way to be confounded with the character and cause of Tae-ping-wang."

From the same source we learn that the insurgent forces in the city of Ching Keang kept the sabbath, but from an astronomical error in their calendar, the seventh day instead of the first, they held regular religious services, appointed officers, who, like Cromwell's generals, preached to the troops; and the general signs of morality and order prevailed among them. At daybreak the garrison assembled for prayer in the various military guard houses, sung hymns and doxologies to the Trinity, all devoutly kneeling in prayer to the Almighty. Strange, but most delightful facts, these. No marvel that a movement, based on such principles, and sustained by such religious feelings and habits, rapidly prospers.

The writers of various communications which have appeared in the public prints of this country, seem to be of one opinion as to the immediate fall of the Tartar dynasty; and some of them think that it will not take much time for the people to settle down under the new rule. They show that the government now tottering to its fall, instead of being mild and paternal, which has often been asserted, is a government of oppression and cruelty, producing general misery and suffering; a system of crimes has been the chief source of revenue: which facts alone would more than account for a general revolt. "China, under the Mantchoo rule, has filled up the measure of her iniquities."

Some notice is taken, in the papers whence we have drawn these facts, of the pretensions, made by the leader of the revolt, to divine inspiration. There seems to be no great difficulty in explaining this apparent anomaly. "Partially enlightened," says the prelate, "as to the Christian religion, and before he was even admitted to Christian baptism,* he retired to his native district in the interior. The dreams of his excited brain during a period of sickness under which he laboured after his first acquaintance with Christianity, appear to have been mistaken for a personal revelation from God." When there is no obvious purpose to deceive, when public acts run counter to popular prejudice, and great hazard and opposi-

* Our readers will remember that Mr. Roberts states in his account, which we printed last month, that he and his brother baptized each other.

tion are incurred, it is more reasonable to suppose such persons sincere, though deluded, than to suppose their pretensions to be founded in mere craft, and the desire for personal aggrandizement and power. Imperfect notions of religion, combined with strong and deep emotion, have often resulted in such pretensions. More light and knowledge will correct the error, and dissipate the delusion. We can only hope that the insurgent leaders will soon have free intercourse with the heralds of the cross. The next interview between Tae-ping-Wang, and Leang-afa, and Mr. Roberts will be one of profound interest. There is every reason to believe that Christian teachers will be received with open arms. May the Spirit of wisdom and grace be poured out abundantly on those who are already in the field, and on those who are eagerly hastening thither.

Meanwhile, let any reader consult a map of Asia. Let him consider what has been already done in Hindostan. Let him ascertain the leading facts connected with the American mission in the Burmese empire. Let him, therefore, connect with these what is now passing in China, the next contiguous country, and remember that more than one half of the whole earth's population dwells in these regions, and that this almost inconceivable mass of human beings is moved by the truth of the living God! Never in the world's history has there been presented a grander spectacle. Here is the largest field for inciting inquiry and most vigorous action ever known since the foundation of Christianity.

Sixty years ago the gospel was unknown in these densely peopled regions. The reign of idolatry was universal. The most degrading superstitions and the most cruel abominations cursed them all. But what do we see now? Tyranny every where giving way —cruel superstitions and customs vanishing——the idols falling from their shrines. All this has gone on side by side with missionary operations. If we do not ascribe *all* these changes to the preaching of the cross, for doubtless trade, education, intercourse with Europeans, and the knowledge of their literature and laws, have had a vast influence: yet facts justify the assertion that Christianity has been the prime agent, and *without it*, the other influences would have been powerless.

Can the friends of the Baptist Mission regard these facts with indifference? Can they listen to the claims which their own institution, first in this vast field, and so greatly honoured of God, presses upon them with coldness and apathy? Will there be no wider and more generous response from the churches generally to the demand for the twenty new missionaries for India? Individuals among us have done nobly; but they cannot do all. A united effort in the churches in connexion with the liberality of the few who possess ample means, will carry out the scheme to ultimate success. We have arrayed the facts of this paper with the desire that they will animate the hopeful, cheer on the faint-hearted, rouse the indifferent, and under the divine blessing, unite all in prayerful determination to do what is right in the sight of God.

FOREIGN INTELLIGENCE.

INDIA, MUTTRA.—Anxious to be present at the Govursham mela, near Muttra, Mr. Smith, who during the absence of Mr. Phillips, has charge of the station, proceeded thither on the 25th of October. He found the native preachers energetically carrying on

the daily preaching of the gospel in the streets of the city. In this Mr. Smith joined them, advancing five shops at a time. Considerable opposition was shown. A Brahmin and a pundit were made ashamed by the exhibition of the truth, and at last hurried away, so evidently was the tide of opinion setting in against them. On the 28th, Mr. Smith with three native brethren proceeded to the mela. Great numbers were attracted, among whom a number of gospels and tracts were sold, not given away as on former occasions. Monkeys, in great numbers, ran about stealing the food of the people. In another part, ten naked fakeers were seen measuring their length on the ground, and so encompassing the shrine of their God. One brahmin was seen to present a part of his cooked food to the fire, as an offering. The whole of the Lord's day was spent in preaching, and a number of inquirers followed the brethren about; but were drawn away at last by their friends. The scene of the evening Mr. Smith thus describes:—

"Evening being the Dewali, the illuminations exceeded all I have ever seen. The large tank called Mansa Ganga (from its supposed origin, viz., being brought into existence by a wish of Krishna) was illuminated all round with ghee lights. We made two voyages round it in a small boat, when all the lights were burning, and the effect was brilliant beyond conception. Anything more beautiful could not be imagined. The whole sheet of water had the appearance of a sea of fire, and the dark trees and masses of human beings forming a beautiful amphitheatre, completed the picture, which for loveliness I am persuaded cannot be excelled."

Preaching succeeded on the following days at Muttra. On one occasion a man endeavoured to prevent the people from listening by spitting all round them. Fearing contamination, they hurried away. On being spoken to he was ashamed, and at last went away. Thus, during the eight days of the journey, the gospel was proclaimed to many hundreds of people, and on the whole the most pleasing attention was displayed.

AGRA.—It is with pleasure we state that Mr. Jackson has for the present decided to remain in Agra.

NARSINGDARCHOKE.—The village stations to the south of Calcutta have had to suffer from the antagonistic influence of the missionaries of the Propagation Society and Mormonites. Some of the members were for a time drawn aside, but have returned, and are awaiting the decision of the church as to their re-admission. Mr. W. Thomas is wholly engaged in preaching among the natives, in conjunction with native brethren, both in the villages and in Calcutta.

JESSORE.—Since August last, Mr. Parry, accompanied by one native preacher, has devoted his whole time in itinerating. They have made their way from place to place in a small boat, everywhere preaching the "good tidings of great joy." A young Mussulman has placed himself under instruction, withstanding both the threats and entreaties of his friends. He is a weaver, and hopes to support himself by his labour, Mr. Parry advancing the necessary sum to buy him a loom and materials. His father kept from him his own loom. Another similarly interesting case has also occurred, and in one instance the persecutor of former days has appeared humble and serious in the house of God. Mr. Parry has also induced three brahmins to study the word of God, one of whom has expressed his intention of renouncing the gods of Hindustan, and of embracing Christianity. At Tala, Mr. Parry spent four entire days in preaching to attentive audiences of at least a hundred people at a time. A native judge was attracted to the bazaar, and after his departure sent for a Bengali bible, which resulted in further pleasant intercourse on the things of God. A Mussulman, to whom a copy of the New Testament had been given three years ago, informed Mr. Parry that he had renounced Islamism and embraced the gospel. He remained for two days with the missionary in his boat; but was persuaded by his elder brother then to return home. It appears that he remains firm in his intention to make a public confession of his faith in Christ. Our missionary is anxious that the word of life should be spread in the Baraset district, where there are very favourable openings. He says, in conclusion, "Throughout this part of the country we find the people are favourably impressed towards the gospel. Hindooism

and Islamism are, I believe, in general, only formally observed. Idolatry is not in such vigour as it was."

CALCUTTA.—We rejoice to learn that the native church, whose formation was announced a few months ago, is in a healthy state. Shortly after the union had been effected and the pastors chosen, much anxiety was felt lest a spirit of envy and strife should mar the prospect of permanence. One or two changes were made in the pastorate by the resignation of the individuals first chosen, and the election of others, the effect of which has been the restoration of harmony and peace. The present pastors of this interesting native church are Goolzah Shah and Lall Chund Nanth. "During the last five months," writes Goolzah Shah, "four brethren and one sister have been added to the church, three brethren have been excluded, two withdrawn. two removed by death. At present there are five candidates. May I entreat your prayers for the prosperity of our church, that love and unity may always dwell with us, for the advancement of the cause of our blessed Lord."

By letters dated Dec. 3, we learn that Mr. and Mrs. Makepeace and family had arrived in Calcutta on their homeward journey.

SERAMPORE.—Mr. Denham writes:—"Three young men were baptized at this station the first Lord's day in November. Two are students at Serampore College,—one a son of one of the Society's missionaries, the other a Hindu. The third candidate is from one of the regimental bands at Barrackpore; a work of inquiry has been going on among the members of the bands for some months past, and several persons have been baptized and added to the church."

DUM DUM.—One believer was baptized here by Mr. Lewis on sabbath evening, the 6th of November.

BENARES.—Our aged brother, Mr. Smith, writes:—"The Lord added two souls to our little flock on the 23rd of October. I preached, and Mr. Heinig baptized them."

RANGOON.—On the 21st of October our valued correspondent wrote:—"We are thankful that the work of conversion still goes on among both the Burmese and Karens. We have been down to our little tank, in front of the house, every sabbath for the month past. Last sabbath ten were baptized, making in all for the last month thirty-one Karens, and seven or eight Burmans. If I had time I would give some particulars in relation to a few of the converts to vary the reports. For instance, last sabbath, one of the ten baptized was a Goung Kyouk in the district of Laing, a man of superior mind and great influence among his people. Another was a Karen general, who fought seven battles with the Burmese during the war, and never lost a man, though in one battle alone they killed fifty of the enemy. In those days of his pride and glory he lost his wife, and took four more in her stead; and like some of his superiors indulged in strong drink. He is now the husband of one wife, and has not tasted intoxicating liquors for nearly four months. Next sabbath we expect to baptize one of the writers in the Deputy Commissioner's Court. Ill health has been the cause of his delay for two weeks. We have many very interesting cases of almost entire households being converted: every member who has arrived at years of understanding coming forward."

CEYLON, COLOMBO.—Mr. Allen has continued his visits to the jungle churches. The district of Hanwella is the least fruitful station of the mission in Ceylon, and great difficulty is experienced in securing the attention of the people. At times the missionary is compelled to break off his discourse, and request the inattentive to listen; or to desire the hearers not to chew betel, which pernicious practice leads to frequent interruption by the parties using it going in and out for the purpose of expectoration. The schools at Kottigahawatte were found in a healthy state. About 200 children are instructed in them, one half of whom are able to read the Bible. Here, however, and at Byamville, there is great need of an improved mode of teaching, which can only be secured by the employment of better masters. Other places were also visited, when Mr. Allen endeavoured to present the truth in a forcible and impressive manner. He was accompanied by the native preacher of Kottigahawatte to Kalany, where there is a chapel

in the garden of a modeliar. Mr. Allen here listened to an earnest and effective address from his companion. These journeys lead to a great exposure of the missionary's health, and he often returns home, not only hungry and tired, but is thrown for days into a fever. Mr. Allen is also devoting a portion of his time to the revision of the Singhalese version of the scriptures.

KANDY.—The cholera has been a fatal scourge in this and other parts of the country. Two of the inmates of Mr. Davis's family have been struck down by it, and he has also been called to mourn over the grave of his only child.

AFRICA, CAMEROONS.—The joy of the missionary is tempered with grief. While rejoicing over the addition of seven converts to the church of God, the father's heart has been rent with sorrow over the departure of his babe from this scene of anxiety and toil to the home of the blessed. Mr. Saker was at Bimbia, when the sad event took place. The health of Mrs. Saker, we grieve to say, is also impaired. "I urge her," says Mr. Saker, "to voyage to some neighbouring place up the coast, but the only reply I get is, 'I will go with you into the wilderness when you take your journey.'"

CLARENCE.—Five converts were received into fellowship in September. Since then there has been a large increase of inquirers. On his visit to Clarence, late in November, Mr. Saker says, "I was not prepared to witness the wide-spread influence of the word among the young. The young give brighter hopes for the future than have hitherto been indulged. The whole generation from sixteen to twenty-two years seems to be in some measure moved." Mr. Saker has completed the translation and printing of the Acts of the Apostles.

BIMBIA.—Mr. Fuller informs us, under date of Nov. 21, that he has had the pleasure of baptizing three persons—two women and one man—after giving full proof of their belief in Jesus Christ. One of the women is the daughter of the old king, by name Bwata, or Sarah. The other woman is native of the Cameroons country, near the mountains. The man, a Byong, was brought up at Isubu. They received the right hand of fellowship from Mr. Saker, "with the earnest prayer that the little one may become a thousand."

BAHAMAS, NASSAU.—Under date of Dec. 13, our esteemed missionary Mr. Capern informs us of his safe arrival at his "foreign home." Through divine mercy the vessel very narrowly escaped shipwreck as it was entering the harbour. The sea was running high on the bar, when, just as the ship was in the midst of the breakers, the rudder chains broke. The immediate assistance of the passengers, joining hands and supplying the loss of the chains, only saved the vessel. Hurricanes have done much injury on the out islands, and entailed great suffering on the people. Mr. Capern's family has suffered during his absence from sickness; but he found them all recovered.

JAMAICA, FALMOUTH.—Mr. J. E. Henderson has returned in safety and health to his sphere of labour. He speaks cheeringly of the prospects before him. If not all that can be wished, yet the people are kind, and their piety far more intelligent than it was. With attention and continued labour he conceives Jamaica may become all that the friends of missions can desire.

PORT MARIA.—Mr. Day continues to labour under many depressing circumstances, the chiefest of which is the heavy debt still remaining on the chapel. His people suffer much from poverty and sickness, and the health of himself and wife has been seriously impaired. A kind donation of Mr. Kelsall to his schools has been most serviceable.

PROVIDENCE.—Schools are of great value in this district. Mr. Claydon has three, two of which are self-supporting, with some slight aid from the Society of Friends. The people have suffered greatly from small pox, and a severe drought has destroyed their crops of corn and pimento. Still the work of God has prospered. In September, sixteen persons were baptized, and a like number are in readiness. Ten pounds have been collected for mission purposes, in addition to their usual gifts for the service of God. In other places signs of revival have also appeared. "We hope yet," adds Mr. Claydon, "for brighter days for Jamaica, both religiously and commercially."

HAITI, JACMEL.—The congregation in

the new chapel is steadily though slowly increasing. It is now usually about half filled. Three persons have been baptized, and two more were awaiting the ordinance on New Year's Day. There are also several inquirers. The girls' school proceeds in a very satisfactory manner under the care of Diana and Corinne, and is daily increasing in numbers. The boys' school will have to be closed, owing to the unworthy conduct of the schoolmaster. Mr. Webley appears to have entirely recovered his health.

TRINIDAD.—Mr. Law is still busily engaged in the erection of the new chapel, towards which he needs further contributions. In this colony both the Roman and Anglican churches are built and repaired from the funds of the local government. Since his last letter, Mr. Law has baptized twenty-three persons. Mr. Augustus Inniss, lately an assistant of our lamented missionary Mr. Cowen, has been engaged by the Committee to aid in the work now going on in the island, and is expected shortly to arrive.

HOME PROCEEDINGS.

The meetings which have been held during the past month have not, as far as we are aware, been numerous. Messrs. Underhill and Hands have visited Oxford, Abingdon, and Faringdon, and the latter spent a Lord's day at Coate and its vicinity; Messrs. Carey and Trestrail, Windsor and Datchett, the latter attending meetings at Staines, Wraysbury, and Colnbrook. Mr. Carey has also advocated the Society's claims at Chatham.

Several subjects of importance formed the subject of deliberation at the last Quarterly Meeting of Committee; one in particular—the future support and direction of schools in India. We propose to make this the subject of a paper in the next Herald, as the proper discussion of it would occupy more space than can be spared now, and it is too interesting and important to be merely incidentally noticed.

We are approaching rapidly the end of the financial year. We beg again to remind treasurers and secretaries of local auxiliaries of the notice addressed to them last month. The books will close on the 31st March. All contributions intended to appear in the report should be sent up on or before that day. It will be a very great convenience to have these remittances as early as possible. We hope our friends will excuse a little urgency in this matter, and we would not press it again except for the reasons stated. It is, however, rather an appeal to their consideration and kindness than anything else.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J. Nov. 21.
CAMEROONS, Saker, A., Oct. 28.
CLARENCE, Saker, A., Nov. 28.
AMERICA—ALBION, Pickton, T. B., Nov. 17.
ASIA—AGRA, Jackson, J., Nov. 27.
BARISAL, Sale, J., Oct. 27.
BENARES, Heinig, H., no date, received Dec. 6.
CALCUTTA, Thomas, J., Nov. 4, Dec. 3; Thomas, W., Oct. 7.
CAWNPORE, Williams, R., Oct. 15.
CHITOURA, Smith, J., Nov. 7.
COLOMBO, Allen, J., Dec. 7; Carter, C., Nov. 25.
DINAGEPORE, Smylie, H., Sept. 29, Nov. 16.
HOWRAH, Morgan, T., Nov. 2.
JESSORE, Parry, J., Nov. 14.
KANDY, Davis, J., Oct. 25, Dec. 11.
MADRAS, Page, T. C., Nov. 8.
MONGHIR, Lawrence, J., Oct. 12 and 13.
POONAH, Cassidy, H. P., Oct. 13.
SERAMPORE, Trafford, J., Oct. 14.
SEWRY, Williamson, J. Nov. 10.
BAHAMAS—GRAND TURK, Littlewood, W., Nov. 1.
NASSAU, Capern, H., Dec. 13.
BRITTANY—MORLAIX, Jenkins, J., Nov. 22, Dec. 10 and 23.
HAITI—JACMEL, Webley, W. H., Dec. 10.
JAMAICA—ANNOTTO BAY, Jones, S., Nov. 11.
BETHSALEM, Sibley, C., Nov. 2.
BROWN'S TOWN, Clark, J., Nov. 17; East, D. J., Dec. 21.

CALABAR, East, D. J., Nov. 26.
DARLISTON, Merrick, E., Nov. 8.
FALMOUTH, Gay, R., Nov. 4; Henderson, J. E., Dec. 2.
FOUR PATHS, Gould, T., Dec. 22.
GURNEY'S MOUNT, Armstrong, C., Oct. 24.
KINGSTON, Burchell, H. C., Dec. 12; Curtis, W., and others, Nov. 9, Dec. 26; Holt, E., Dec. 10; Oughton, S., Nov. 10 and 26, Dec. 9 and 26.
PORT MARIA, Day, D., Dec. 8.
PROVIDENCE, Claydon, W., Dec. 8.
REFUGE, Fray, E., Nov. 25.
SAVANNA LA MAR, Clarke, J., Nov. 14, Dec. 9.
SPANISH TOWN, Phillippo, J. M., Dec. 10.
TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10 and 24.
WIRTEMBURG—CALW, Barth, C. G., Dec. 6, Jan. 11.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The British and Foreign School Society, for a grant of school materials, for *Rev. A. Saker, Western Africa;*
The Religious Tract Society, for a grant of Tracts, for *Rev. John Law, Trinidad;*
Mrs. Bousfield, Streatham, for a parcel of magazines.
Dr. Craven, of Rothwell, near Leeds, for 7 volumes of the Baptist Magazine and 3 volumes of "The Church;"
Mr. Young, Camberwell, for a parcel of magazines, for *Rev. G. Pearce;*
Mrs. Beattie, for a box of clothing, for *Rev. W. Claydon;*
Friend, unknown, for a parcel of magazines, for *Rev. H. Capern;*
Juvenile Missionary Working Society, King Street, Maidstone, for a box of clothing and magazines, for *Rev. A. Saker, Africa;*
Mr. William Benham, sen., Brighton, for a parcel of Evangelical Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1853, *to January* 20, 1854.

	£	s.	d.
Annual Subscriptions.			
Anderson, W., Esq., & Mrs. A.	2	2	0
Betteridge, Mr. A., half year	0	10	6
Carter, Mr. J., Bexley Heath	2	0	0
Sherwin, Mr. J. G.	1	1	0
Donations.			
Allan, T. R., Esq., for *Widows and Orphans*	5	0	0
Bible Translation Society, for *Translations.*	250	0	0
Jacobson, Miss, for *Jamaica Special Fund*	1	1	0
Do., for *Colonies*	1	1	0
Legacies.			
Donnelly, Mr. James, late of Woodborough	18	9	0
Walkden, John, Esq., late of Grosvenor Place, Camberwell	30	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Bell Court, Milton Street—Sunday School, by Y. M. M. A., for *Ceylon Schools*	0	14	0
Bloomsbury Chapel, on account	59	1	5
Camberwell—Contributions, additional, for *India*	12	12	0
Islington, Cross Street—Contributions, by Mrs. Burrell	4	2	3
Do., by Mr. Gill, for *Native Preachers*	0	5	6
New Nichol Street—Ragged School	0	3	6
Staines—Collection	3	10	8
Contributions	3	1	0
	6	11	8
Less expens s	0	5	0
	6	6	8
Vernon Chapel—Sunday School, for *Chitoura School*	14	8	7
Wild Street, Little—Collection and Subscriptions	6	15	0
BEDFORDSHIRE.			
Biggleswade—Collection	9	8	1
Contributions	3	11	0
Boxton—Collection (moiety)	1	11	10
CORNWALL.			
Camborne—Anon	0	10	0
Redruth—Anon	1	5	0
DEVONSHIRE.			
Devonport, Morice Square—Contributions	7	2	8
Do., for *Africa*	2	10	0
GLOUCESTERSHIRE.			
Hillsley—Collection	0	18	6
HAMPSHIRE.			
Andover—Anon	0	3	0
Beaulieu Rails	3	16	0
Blackfield Common	1	3	6

	£	s.	d.
Lymington—			
Collection	5	15	9
Do., Sunday School	6	2	6
Contributions	5	0	5
Do., for *Africa*	1	12	0
	18	10	8
Less expenses	0	10	0
	18	0	8
Newport, I. W.—			
Collection	7	5	1
Do., Sunday School	1	1	9
Contributions	2	17	8
Ryde, I. W.—			
Contributions	1	2	0
Do., Sunday School	1	0	0
	13	6	6
Less expenses	1	1	0
	12	5	6

HERTFORDSHIRE.

Hitchin, on account, by Mr. W. Jeeves	20	0	0

HUNTINGDONSHIRE.

Ramsey—			
Contributions, additional	3	19	11

KENT.

Bessels Green—			
Collection	1	7	1
Contributions	0	7	11
Woolwich, Queen Street—			
Sunday School, for *Nistarpur School, India*	10	0	0

LANCASHIRE.

Liverpool—			
Negro's Friend Society, for *Brown's Town*	6	0	0
Do., for *Mount Carey*	6	0	0
Manchester, on account, by Thos. Bickham, Esq.	160	0	0

LEICESTERSHIRE.

Leicester—			
R.	20	0	0

NORFOLK.

Norfolk, on account, by Mr. J. D. Smith	100	0	0

NORTHAMPTONSHIRE.

Moulton—			
Collection	2	0	0
Contributions	5	10	0

SHROPSHIRE.

Bridgnorth	32	10	6

SOMERSETSHIRE.

Weston Super Mare—			
Collection	1	15	0
Contributions	2	0	0

SUFFOLK.

Bury St. Edmund's—			
A Friend, New Year's Offering, by Rev. C. Elven	10	0	0

YORKSHIRE.

Sheffield, on account, by Mr. S. Chapman	45	0	0
Wilson, Joseph, Esq., for *India*	25	0	0

NORTH WALES.

DENBIGHSHIRE—

Moelfre—			
Contributions	5	0	0

SOUTH WALES.

CARDIGANSHIRE—

Aberystwith	21	2	8

CARMARTHENSHIRE—

Llangendirn—			
Collection	2	16	0
Contributions	2	15	0
Minke—			
Collection	1	0	0
Contributions	0	7	6
Salem Mydrim—			
Collection, &c.	2	12	0

GLAMORGANSHIRE—

Cwmafon—			
Collection	1	5	0
Swansea, Bethesda—			
Collection	3	13	9
Contributions	7	2	2
	10	15	11
Less expenses	0	5	11
	10	10	0

MONMOUTHSHIRE—

Magor—			
Collection, &c.	2	13	2
Sirhowy, Carmel—			
Collection	1	6	10
Contributions	14	2	6
Do., for *India*	1	0	0
	16	9	4
Less expenses	0	1	0
	16	8	4

PEMBROKESHIRE—

Pembroke—			
Collections	2	8	0
Contributions	0	10	0
Pembroke Dock, Bush Street—			
Collections	12	15	10
Contribution	0	10	0
Do., Juvenile	2	0	7

SCOTLAND.

Glasgow, Rev. A. Macleod's—			
Contributions	15	5	2
Sanday, Orkneys—			
Leslie, Mr. Robert	3	0	0

IRELAND.

Waterford—			
Contributions, for *Native Preachers*	0	11	6
Scroder, Mr. C., additional	0	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

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MARCH, 1854.

MEMOIR OF THE LATE REV. C. ANDERSON OF EDINBURGH.

CHRISTOPHER ANDERSON was born in Edinburgh on the 19th of February, 1782. His father carried on business in that city as an ironmonger. His mother was the daughter of Christopher Moubray, cashier of the Friendly Insurance Company in Edinburgh. "The Moubrays were one of the numerous Norman families which found their way into Scotland from the south, in the reigns of David, Alexander, and James the First, and retained to a late day a dash of the lofty bearing and sense of superiority which distinguished that stock. Something of this family temperament might be traced in Christopher's mental constitution."

"Being of delicate health, and his mother's only surviving child, his parents were exceedingly anxious that his life should be spared. By the advice of the family physician, and others who were consulted, he was sent, when quite young, to the country, to be brought up as a hardy cottage child."

"When Christopher returned from the country, he attended with his father on the humble ministry of the congregation assembling in the Candlemakers' Hall. But the discourses of William Cook, a worthy but uneducated man, were little calculated to attract or retain their hold of young and inquiring minds. One by one his brothers had left in search of something more interesting and adapted to their spiritual wants, and Christopher was not long in availing himself of his father's permission to accompany them to the Scotch Baptist meeting-house, Richmond Court, or to the Circus, recently opened for public worship by Mr. Robert Haldane." A strong impression was made on his mind by the preaching of J. A. Haldane, the pastor of the church; but no decisive change of heart was effected. "When he was about seventeen years of age, he was sometimes alarmed at the course he was pursuing, and shuddered at the thought of where it must end;

but would not allow himself to think long enough on the subject, lest it should cost him those pleasures which he knew to be inconsistent with a godly life. Returning late one evening of the following summer from a concert of music, an amusement in which he took great delight, he was suddenly and strongly impressed with a sense of the vanity of the world and all its pleasures. From that hour he resolved to 'seek after God;' nor was it long till he found Him." Soon after this he was received into communion with the church meeting in the Circus.

"In the winter of 1800 he occasionally fell into the society of pious students from England, both of the independent and baptist persuasion, who were completing their studies at the University of Edinburgh. With two of the latter he contracted a friendship which exercised a considerable influence on his future course. Conversing with them on the nature of Christ's kingdom, his attention was again drawn to the subject of Christian baptism; for previous to this he had been convinced that the ordinance ought to be administered to believers only, and would have followed the example of three of his brothers, who had been baptized and united to the Scotch Baptist Church, had he approved of their views of church government, and the ministry of the word. But now, sympathizing with the view he got of the English baptist churches, and hoping one day to enjoy fellowship with them, he was baptized by one of his new friends in March, 1801, along with several females, also members of the Circus church, who had for some time cherished the same convictions of duty.

"It is painful to have to add, that those baptized were immediately excluded on that account from communion with the church of which they were members; and though two of the females made frequent application for re-admittance, their suit was rejected, except on the condition of renouncing their views of believers' baptism."*

Their fellowship with a Christian church being thus dissolved, the separated few resolved to meet together for prayer and conference. Sometimes they had the assistance of students from England; at other times their circumstances were discouraging; till at length, losing all hope of a church according with his own views being raised at Edinburgh, Mr. Anderson returned to the Tabernacle and availed himself of the public ministrations of Mr. J. A. Haldane.

"When Mr. Fuller made his first visit to Scotland in 1799, the impression made on the mind of our young friend by that powerful pleader for the baptist mission in India was indelible. He was then in his 'first love,' and a desire to be engaged in the work of the ministry among the heathen began to rise in his mind. After his baptism, he felt himself more allied to that mission, and as he accompanied his friends in their evangelizing visits to the villages around Edinburgh, he longed to be similarly engaged in the villages around Serampore. Every thought he cherished that he too should one day preach the gospel, was invariably connected with the mission in India." Early in 1804, after some preparatory correspondence, he formally offered himself to the Committee; "but Mr. Fuller having heard in the meantime of the objections of his friends to his going to India, from the unfitness of his constitution to bear a tropical climate, wrote again to intimate his knowledge of this, but encouraging him to persevere in his design of studying for the ministry, though it should have to be exercised at home,—'perhaps,' he adds, 'at Edinburgh." Whether

* It was about four years after this that the Haldanes themselves became baptists.

this first started the idea in Mr. Anderson's mind, or was merely the echo of his own, does not appear, but from that time the resolution seemed to be formed that Edinburgh, if not India, should be the sphere of his labour."

In June 1805, Mr. Anderson visited England, intending to sit down quietly to study at Olney; but he preached so acceptably and was so fond of the work, that he had not much opportunity for private reading. In the month of September, he thought he saw clearly "that it was not the will of Providence that he should go out to India, and yielded to the decision. He then promptly made up his mind to return to Edinburgh, and there renew the attempt of 1801, to establish a cause in conformity with his idea of a New Testament church. But as the advantages of a literary and social kind for further improvement were limited at Olney, he resolved, before returning to his native city, to comply, as we have already seen, with the invitation he had received, to spend the winter in Bristol, to attend the classes in the Baptist College, and enjoy the society of many there whose names were familiar to him, and whose praise was in all the churches. Accordingly, having remunerated Mr. Sutcliff for board and tuition, and reimbursed the society for every expense it had been at in the prospect of his becoming a missionary, he left Olney at the close of October, and after spending a few days in London and Oxford, proceeded to Bristol, and soon commenced his studies in the college."

Returning to Edinburgh in the autumn of the following year, he secured a small place of worship in Richmond Court, and began to collect a congregation. At length, in December, 1807, "the little flock whom he had gathered gave him a formal call to take the oversight of them in the Lord, and as soon as they had been regularly constituted and set in order as a church, to be their pastor. To this he gave an almost immediate answer in the affirmative, having already, after no little prayer and consideration, made up his mind to do so in the event of its being presented. Of the thirteen persons who signed the call, two had cleaved to him from the very commencement of his attempts to raise an English baptist cause in Edinburgh; while ten had been baptized by himself, having been brought to a knowledge of the truth through his instrumentality. One of these latter still survives, having witnessed a good confession, and sustained it unblemished through a long course of years. These thirteen, with Mr. Waters, Mr. John Hemming, late of Kimbolton, baptized the same day, and Mr. Anderson, formed the sixteen who first sat down together at the Lord's table in Richmond Court chapel."

"Mr. Anderson and the congregation under his care occupied Richmond Court chapel twelve years. It was a small place, not capable of accommodating with comfort more than three hundred hearers. For some years it had become, in the evenings at least, exceedingly crowded, and as the ventilation was deficient, the health of the preacher had begun to suffer from it. It was therefore necessary to procure larger and better accommodation. Charlotte chapel, then in the occupation of Bishop Sandford's congregation, was offered for sale in 1817. But the purchase money and cost of necessary repairs and alterations would involve an immediate responsibility of about £2,500. There was no one, or indeed any number of those then in the church in circumstances to undertake the obligation for so great a sum. The donations promised toward the object, even when realized, bore a small proportion to the sum required, and money was at that time bearing, even on the

most unexceptionable security, the interest of five per cent., and difficult to be had. After serious consideration, Mr. Anderson resolved to take the responsibility on himself. He purchased the chapel, and in 1818, after the required alterations and additions had been made, the congregation removed thither from Richmond Court.

"The increase of attendance on his ministry justified the step he had taken, for though Charlotte Chapel was considerably more than double the size of that he had left, being seated to accommodate between seven hundred and eight hundred persons, it was soon completely filled, and often in the evening to overflowing. His popularity as a preacher became increasingly great, and his evening discourses, both on Lord's days and Thursdays, were attended by persons of various denominations. The house on sabbath evenings was often completely filled some time before the commencement of the service, and not unfrequently every foot of standing room, except the middle aisle, was crowded with eager listeners."

Mr. Anderson's labours were not, however, confined to Edinburgh. He visited the more northern parts of his native land repeatedly; and exerted himself to form an association for the support of itinerants in the Highlands. In 1808, he also made a preaching tour through Ireland, accompanied by Mr. Barclay, and collected for the Baptist Mission in Dublin. The impression received on that tour was never effaced, and for the native Irish, as for the native Highlanders, he only ceased to labour when he ceased to live.

In 1814, at the request of the Committee of the Baptist Irish Society which had then been recently formed, he undertook another tour, in company with the late Mr. Ivimey, its zealous secretary. The insight he thus obtained "into the spiritual wants of the native population of that long unhappy country induced him to make further inquiries in the same direction, the results of which he published in the following year in a 'MEMORIAL *on behalf of the* NATIVE IRISH, *with a view to their improvement in moral and religious knowledge through the medium of* THEIR OWN LANGUAGE.' This small pamphlet was afterwards enlarged to a 12mo. volume. Some years afterwards his connection with the Bible Society, and the demand for the scriptures in Gaelic, led him to inquire into the kind and amount of supply that had hitherto been afforded to those who spoke that language and its kindred dialects. His researches were embodied in a 'MEMORIAL *respecting the diffusion of the scriptures, particularly in the* CELTIC OR IBERIAN DIALECTS.'" "At length, in 1828, appeared his 'Historical Sketches of the Native Irish,' a 12mo. volume of three hundred pages. The first edition was soon sold off, and a second and enlarged one followed in 1830, which also in a few years was out of print. In answer to many calls from both sides of the Channel he prepared a third edition, with all the additions of the second and an improved arrangement. The title he altered to 'The Native Irish and their Descendants,' and added a preface in which, while acknowledging the exertions made by various denominations of Christians towards the object he had in view by the Memorial, he shows how much yet remains to be done. Some time between the last two editions, he also published, mostly for distribution, a brochure, the substance of which was mainly drawn from his larger work. He called it '*Ireland, but still without the Ministry of the Word in her own Native Language.*' His design was to draw the attention of all Christians to that which is now the chief *desideratum* in Ireland.

"The '*Memorial,*' though addressed

to all who had the good of Ireland at heart, exerted the greatest influence on the working of *societies* already organized for her improvement, some of whose committees owned their obligation by a vote of thanks to its author, or made honourable mention of him in their report, while others simply showed the influence of his work on their minds by proceeding at once to carry out its object. But the '*Historical Sketches*' produced a stronger sensation in private circles, and roused up many to individual effort in the same direction. Of these efforts, many interesting notices occur in the correspondence to which they gave rise; but, except in a few cases, these are too imperfect or too private for publication. In some instances, as in the case of the Achill Mission, the interest excited in the breast of a single individual led to a systematic and well-organized attempt to bring evangelical instruction and pious example home to the poor *islanders* of Ireland, an attempt which God has signally blessed to the salvation of many." The origin of this mission as springing from the "Historical Sketches" was acknowledged in a letter from the Rev. E. Nangle written in 1831; and in a notice of Mr. Anderson's death in the Achill Missionary Herald, it is said, "It is worthy of being noted that his book, entitled 'Historical Sketches of the Native Irish, originated the Achill Mission."

"The Irish Society, founded in 1818, for the purpose of instructing the native Irish in their own language, and supported chiefly by members of the united Church of England and Ireland, arose from convictions produced by the "Memorial" on the minds of some pious churchmen. It adopted at once the suggestions there thrown out in almost every particular, forming its schools on the 'circulating' plan of the Gaelic School Society, where that plan seemed to be most useful. The publication of the larger work in 1828 gave a further impetus to this excellent society, and induced many to join its ranks, who had hitherto been indifferent, if not hostile. Nor were those who yielded to its statements and powerful reasoning slow to acknowledge their obligation to its author, but with the frankness which marks the Irish character, they owned to him their previous ignorance and want of thought on the subject, till they read his work."

"Till a late period in life he paid frequent visits to Ireland, sometimes in compliance with invitations from influential parties who took an interest in the subject of his work, and sought his advice in working it out, and sometimes to promote the interests of the baptist mission in India, or the Baptist Irish Society. He was not an unfrequent guest at Powerscourt, where he met with many of the evangelical clergy of the Church of Ireland, who entered cordially into his views with respect to the native Irish, as far as education and preaching in the language were concerned, and were encouraged by him so far to carry them out. With several distinguished alike for their piety and talent he continued to correspond on the subject, while his other engagements afforded him leisure, nor were they reluctant to own their obligations to him for leading their minds to a field of usefulness which they had hitherto overlooked."

In the affairs of the Baptist Missionary Society also Mr. Anderson took a lively interest. In 1815, "the death of Mr. Fuller awakened not only the sorrow of bereaved friendship, but anxieties respecting the mission, in which Mr. Anderson was called to bear a part. The letters that brought him the mournful intelligence, reminded him that Mr. Fuller had frequently recommended him as his successor in the secretaryship of the society; and

these were followed by others which informed him that he had done this in a formal letter to the Committee, to be read after his death, which rendered the proposal, and a discussion upon it, inevitable; and that while the wishes of many were known to be favourable to his appointment, there were others who as strongly objected to it. Then at the same time came letters from Kettering, earnestly pressing him to accept the invitation, which was about to be given him, to the pastoral oversight of the church there, though it should not be unanimous. For some months previous to this, the state of Mr. Anderson's health had excited the anxiety of his friends, and these communications were little calculated to allay the symptoms of debility which over-exertion had produced, till at length he was obliged, in the July following, to lay aside all pulpit engagements, and engagements of every kind, and by change of air and scene in the south and west of England, recover the tone of his health and spirits."

In the painful discussions that ensued, and led to the temporary severance of the connection which had existed between the three oldest missionaries and the Committee, Mr. Anderson took part very decidedly with Carey, Marshman, and Ward. "During the ten years' duration of the Serampore Mission as a separate body, his exertions to interest the Christian public in it, and obtain the supplies needful to maintain it in a state of efficiency, were great and untiring. At no period of his life were his strength and spirits more severely taxed than from 1828 to 1837." "Though in 1838 his long course of disinterested labours for Serampore came to an end, and his official duties devolved on others, his affection for, and correspondence with the survivors there continued unabated."

The limits which must be assigned to this sketch render it necessary to pass over Mr. Anderson's exertions on behalf of other societies, his correspondence in connexion with "The Annals of the English Bible," the bereavements which deprived him successively of a beloved wife and all his children, and the troubles which attended the decline of his constitutional vigour; but room must be made for a few sentences relating to the close of his career. "On the evening of the first Wednesday of the year 1852, after preaching, he conversed cheerfully, as was his wont, with those who remained behind at the close of the service, and related an anecdote of old Mr. Crabtree of Bradford, who had retired some time from the pulpit on account of infirmity, but felt a strong desire on the first Lord's day of a new year to occupy it again. His wish was gratified, and after an impressive prayer, he gave out his text, 'This year thou shalt die,' remained silent for a few seconds, and feeling unable to proceed, came down again. The event was the sermon. Whether Mr. Anderson had any presentiment of his approaching end he did not intimate, but he only preached once more,—and on that day six weeks after, he died. On Lord's day, 18th January, having met a few friends for prayer in his own house, he complained of sickness, and took some medicine, which only increased the nausea and pain. Next day he had medical aid, and obtained some relief; but his strength visibly declined, till, on the Sunday following, he was seized with internal paralysis, which, affecting the organs of speech, rendered him unintelligible. His various but vain attempts to make himself understood were painful to his attendants, and at first induced the fear that his brain was affected; but after some time his articulation became plainer, and delightful evidence was afforded, that not only was he of sound mind and sober judg-

ment, but of strong faith and warm affections. The bible he kept ever near him, though unable to fix his eye steadily on its blessed contents. A few days before, Dr. John Brown had sent him a copy of his lately published work on the 'Resurrection of Life,' with an affectionate note, referring him to the second page of the book, where his name is associated with six others, to whom the volume 'is inscribed by the author with cordial esteem and affection, in memorial of unbroken friendly intercourse for nearly half a century; intercourse which, though soon to be interrupted, will, he trusts, be renewed, to be broken no more for ever.' This book he had just cut open, and gone rapidly over its contents with great interest, when his illness put it beyond his power to give it a more attentive perusal; but even when deprived of speech, he frequently took it up, or pointed to it, as if he longed to know more of the blessed subject of which it treated.

"A week before his death he rallied for a short time, and the doctor recommended a change of air and scene, and arrangements were made to carry this into effect. The few friends whom he was permitted to see, found him cheerful, though he said but little. To one, he said, 'Who knows but what the Lord has got something for me to do yet? Some time after, being asked by a Christian friend how he felt, he replied with a joyful expression of countenance, 'All is well—all is well; I experience His loving-kindness to me all the day, and his song is with me through all the night; and what more can I want? I am quite happy.' The appearances favourable to the hope of returning strength were of short duration; he again relapsed, but retained his consciousness for a while. To one who hung over him, but could not conceal his emotion, 'Don't be alarmed about me,' said he, 'I shall fall asleep in Jesus, and wake at the resurrection.' Soon after he fell into a comatose state, out of which he never awoke, but gradually sunk till, on the 18th of February, at two, P.M., he ceased to breathe. Next day he would have completed his seventieth year."

RECOVERY OF TRUTH LOST FROM 2 SAMUEL XXIV. 13.

BY MR. JOHN FREEMAN.

In events where kings and their captains are seen at work in what is sinful, Satan and his angels, though invisible, are also at work. And, in language ascribing to God what he in wisdom permits, this question in Amos iii. 6, becomes appropriate, "Shall there be evil in a city, and the Lord hath not done it?"

Thus when David's conduct became fearfully detrimental to the twelve tribes, it is said of Jehovah in 2 Sam. xxiv. 1, "He moved David against them;" while, in the more specific language of 1 Chron. xxi. 1, we read, "And Satan stood up against Israel' and incited David to number Israel."

Such is the language of Nathan and Gad who, as inspired biographers of David, called the whole twelve tribes "Israel." But prophets, living after the revolt of the ten tribes, had to exchange Nathan and Gad's word "Israel" for the phrase "Israel and Judah" when the object was to give details. Thus in 2 Sam. xxiv. 1, it is said, "And again the anger of Jehovah was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

In ancient days, the shield attached to the left arm was a defence available for the head and for the left side, thus making the right-hand side that on which darts, arrows, and other deadly weapons had scope for their work of destruction. At this side, therefore, the leader of the fallen angels takes his stand. Thus in Zech, iii. 1. the prophet says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right-hand to resist him." A crown of glory, however, was to adorn the head of Joshua; and similar honours await all those who, like him, sucessfully "resist the devil."

As to Satan's standing at David's right hand, the result was such as brought that monarch into a great strait thus communicated to Gad, according to 1 Chron. xxi. 10, "Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee." Nor was Gad an unfaithful messenger. For in the 11th and 12th verses we read, "So Gad came to David, and said unto him, Thus saith the Lord, choose thee either *three years'* famine; or *three months* to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else *three days* the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel."

Thus there are three threes in the order of diminution as to time, but involving afflictions acquiring in intensity what they lose in time.

In 2 Sam. xxiv. 13, however, this awe-striking geometrical arrangement is marred by *three* years having, by some accident, become *seven* years when we there read, "So Gad came to David, and told him, and said unto him, shall *seven years* of famine come unto thee in thy land? or wilt thou flee *three months* before thine enemies, while they pursue thee? or that there be *three days'* pestilence in thy land?"

At this point our attention is claimed by the *extinctive process* which is beheld when what was once legible fades or is abstracted, or when a blot acts the part of the moon on her passing over a star, or when, as in the years 1999 and 2090, she will hide from a part of the people of England the king of day himself.

Such is the extinctive process which, if it affects a letter only, may convert X into Y by destroying the lower of X's right-hand branches. For, indifferent as a Y thus made may be, the transcriber reads the wreck as Y, and thus writes a good Y as its representative.

Four hundred years ago the Italian still pronounced *Zeresy*, with the accent on the first syllable, and signifying Xerxes, was not spelt *Serse* as at present, but was written *Xerse* as found in manuscripts of Dante, and in this line of Petrarch then thus written:

"Non meno tanti armati in Grecia Xerse."

In short, out of nine manuscripts of Petrarch at the British Museum, Xerse is the word found in eight of them, while in *Harl.* 3990, a manuscript written in the year of our Lord 1467, Petrarch's Italian, with *harmati*, according to the transcriber's bad pronunciation, is thus expressed,

"Non meno tanti harmati in Grecia Yerse."

Inasmuch, however, as the *Y* in *Yerse* has a dot over it, as *Wickliff's y* often has, we perceive that it was some earlier manuscript in which X without a dot became Y without a dot.

Though, however, in one letter thus becoming another, the extinguished fragment is not missed; yet when what is extinguished is a letter itself, or more letters than one, the space left indicates a loss which a transcriber finds he must attempt to repair.

The Hebrew for *three* is spelt with

SHIN, Laned, Shin; and the Hebrew for *seven* is spelt with *SHIN, Beth, Ain.* When, therefore, the last two letters in the Hebrew for three become altogether illegible, with a space indicating the loss of two letters unknown; the doctrine of chances shows us that in ten specimens of such reduction, there would be five instances in which *three* would erroneously become *seven,* owing to the *extinctive process* being followed by the *misrestorative process.* For though, in five instances, the *restorative process* would make all right; yet, in the other five instances, the transcriber supposing the letters lost to be *Beth* and *Ain,* converts the Hebrew for "three years of famine" into the Hebrew for "seven years of famine" as now found in 2 Sam. xxiv. 13.

That, in this verse, three has degenerated into seven becomes highly probable when we behold *three years* and not *seven years* to be in keeping with the *three months* and *three days* found in the same connexion. And when we compare with this verse its counterpart in 1 Chron. xxi. 12, and there behold three years, three months, and three days, with each three altogether unimpaired both in Hebrew and in Greek, we perceive that though empiricism may multiply maladies, yet there is scope for their cure when wisdom shall be justified by her children.

Moreover, in having recourse to the Septuagint, we see that 2130 years ago there was in the Hebrew of 2 Sam. xxiv. 13, as translated into Greek, no trace of the seven years of famine now found in that verse. For there in all manuscripts and printed editions of the Septuagint, the time given for the famine is "three years" without a single variation.

By allowing, therefore, the alleged *cause* of an error in 2 Sam. xxiv. 13, to pass just for what it is worth; and by investing that cause with authority, by a legitimate use of aid from an inspired counterpart; and, by regarding, according to its merits, the Greek translation of the Septuagint, a translation which gives, without a vestige of change, three years, three months, and three days, both in 2 Sam. xxiv. 13, and 1 Chron. xxi. 12, we learn that truth recovered in 2 Sam. xxiv. 13, may be thus expressed by the change of one word in the authorized version:—

"So Gad came to David, and told him, and said unto him, shall three years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies while they pursue thee? or that there be three days' pestilence in thy land?"

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JUDSON'S RENUNCIATION OF INFANT BAPTISM.

Soon after his arrival in India, Mr. Judson addressed a letter to the church in Massachusetts of which he had been a member containing the following statement. "It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case I felt that I should have no hesitation concerning my duty to the converts, it being plainly commanded in scripture that such are to be baptized, and received into church fellowship. But how, thought I, am I to treat the unconverted children and domestics of the converts? Are they

to be considered members of the church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are re-admitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?

"If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professors as members of the church, and treat them accordingly. Abraham, according to the terms of the covenant which God made with him, circumcised not only his own sons, but all the males that were born in his house, or bought with money. His male descendants, in the line of Isaac and Jacob, were entitled to the same ordinance, by virtue of natural descent, and, together with their domestics, composed the ancient church, and were entitled to all its privileges. This is put beyond a doubt by the single fact, that, in the Abrahamic community, or the society of Israel, there was no separate party calling themselves, by way of distinction, *the church*, and saying to others, who were equally circumcised with themselves, Stand by; touch not the passover; we are holier than you. No. All the members of the community or nation were of course members of the church. They were entitled to church-membership by birth or purchase. Their church-membership was recognized, or they were initiated into the church by circumcision; and in subsequent life they partook of the passover, which was the standing sacrament of the church, analogous to the Lord's supper, and enjoyed all the rights and privileges of the church, unless they were excommunicated, or, in scriptural language, 'cut off from the people.'

"Now, let me be consistent. Since I am exhorted to walk in the steps of father Abraham, let me follow him with the same faithfulness which procured him eminent praise. Let me not adopt some parts of his covenant, and reject others, as suits my own convenience, or accords with the notions in which I have been educated. Nor let me complain for want of example and prescription. Behold the established church of England. She proves herself, in many respects, a worthy daughter of the Abrahamic or Jewish church. She receives into her charitable bosom all the descendants of professors, and all those who, though not of her seed, belong to the families of professors; and these collectively come, in process of time, to comprise the whole nation. This is truly Abrahamic. This is the very system which the ancestors of the Jewish race, and their succeeding rulers and priests, uniformly maintained. And if I claim an interest in the Abrahamic covenant, and consider the Christian church a continuation of the Jewish, why should I hesitate to prove myself a true child of Abraham, and a consistent Christian, by adopting this system in all its parts, and introducing it among the heathen?

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which this church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to

natural descent, or accidental connexion with the families of professors.

"When I proceeded to consider certain passages, which are thought to favour the pædobaptist system, I found nothing satisfactory.

"The sanctification which St. Paul ascribes to the children of a believer (1 Cor. vii. 14) I found that he ascribed to the unbelieving parent also; and therefore, whatever be the meaning of the passage, it could have no respect to church-membership or a right to church ordinances.

"The declaration of St. Peter, 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii. 39), appeared not to bear at all on the point in hand, because the apostle does not command his hearers to have their children baptized, or acknowledged members of the church, but to repent and be baptized themselves. There is indeed a promise made to their children, and to all others that God shall call; but it does not follow that they were to procure the baptism of their children, or of those that were afar off, until they gave evidence that God had called them.

"When Christ said, concerning little children, that 'of such is the kingdom of heaven' (Mat. xix. 14), it appeared to me that his comparison had respect, not to the age or size of little children, but to the humility and docility which distinguish them from adults. This seemed to be put beyond a doubt by his own explanation, in a similar passage, in which he says, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' (Mat. xviii. 3.)

"The baptism of households, which is mentioned in three instances, I could not consider as affording any evidence one way or the other, because in a household there may be infants and unbelieving domestics, and there may not. Besides, I discovered some circumstances in each of the cases which led me to conclude, that the members of the household were real believers. They are expressly said to be so in the case of the jailer (Acts xvi. 34); and the same is evidently implied in the case of Stephanas, when it is said that they addicted themselves to the ministry of the saints (1 Cor. i. 16).

"In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything discountenanced this idea. When baptism was spoken of, it was always in connexion with believing. None but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized.

"Here, then, appeared a striking difference between the Abrahamic and the Christian systems. The one recognized the membership of children, domestics, and remote descendants of professors, and tended directly to the establishment of a national religion. The other appeared to be a selective system, acknowledging none as members of the church but such as gave credible evidence of believing in Christ.

"This led me to suspect that these two systems, so evidently different, could not be one and the same. And now the light began to dawn. The more I read, and the more I meditated on the subject, the more clearly it appeared to me that all my errors and difficulties had originated in confounding those two systems. I began to see that since the very nature and constitution of the church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as necessary to constitute a

disciple, we had no right to expect any directions for, or examples of, the initiation of such unqualified persons into the church. To search for such directions and examples in the New Testament, would be as if the citizen of a republic should go to search his national code for laws concerning the royal family, which, by the very nature and constitution of a republic, is excluded. Suppose that such a citizen, disappointed in his search, should have recourse to the constitution and laws of a neighbouring monarchy for the desired information. This, it appeared to me, would aptly represent the proceeding of those who, unable to find in the New Testament satisfactory proof of the right of infants, or unregenerate domestics, should have recourse to the Abrahamic and Jewish codes.

"At length I adopted the following sentiments concerning the two churches, and the concern which we have at present with the old dispensation. The Abrahamic church was preparatory to, and typical of, the Christian. The constitution was radically different; but it was, nevertheless, wisely adapted to answer the ends which God had in view. Natural descent or purchase was sufficient to introduce a person into this church; but still it appears that in every age there were some who were truly pious; who embraced the gospel promise made to Abraham before the covenant of circumcision was instituted; who also looked beyond the literal meaning of the requirements and promises contained in that covenant, to the glorious things typified thereby and thus exercised true faith in the coming Messiah, and in a better country, that is, the heavenly. When the Messiah appeared, this preparatory and typical system having answered its end, was destined to cease; and the Lord Jesus set up his kingdom on earth, the gospel church, composed of such only as repent and believe, or rather give credible evidence of these gracious exercises. The bar of separation between the Jews and the rest of the world was removed; thenceforth none were to plead that they had Abraham for their father; none were to rest in the covenant of circumcision, assured that, if they did, Christ would profit them nothing; but it was distinctly declared, that thenceforth there was neither Jew nor Greek, bond nor free, male nor female, but all were one in Christ. (Gal. iii. 28.)

"But whereas the Abrahamic system was typical of the Christian, so the spiritual meaning of the requirements and promises still remains in force. Thus, by looking beyond the letter, and regarding the spiritual import, according to the example of the pious Jews, a great part of the Old Testament is still applicable to us, though the New Testament is emphatically the Christian's law book. The natural seed of Abraham typifies the spiritual seed. The land of Canaan typifies the heavenly land. External circumcision typifies the circumcision of the heart, a circumcision made without hands, that is, the putting off the body of the sins of the flesh, even the circumcision of Christ. (Col. ii. 11.) Believers, therefore, may embrace the promise of Canaan, in its spiritual application, as made to themselves, the spiritual seed, who have received the spiritual circumcision. Hence, also, all the devotional parts of the Old Testament, particularly the Psalms of David, the modern believer can make his own, adopting the language as the genuine expressions of his own devout feelings.

"In the same way are to be explained all the New Testament allusions to the ancient dispensation. When, for instance, the apostle says, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise'

Gal. iii. 29), we are to understand, not Abraham's natural seed, surely, but his spiritual seed, those who by faith are assimilated to him, and thus become his children; not heirs of the land of Canaan in the literal acceptation of the words, but heirs of the blessing of justification by faith, concerning which the apostle had been discoursing, and consequently of the spiritual Canaan, the city of the living God, the heavenly Jerusalem.

"I cannot describe to you, dear brethren, the light and satisfaction which I obtained in taking this view of the matter, in considering the two churches distinct, and in classing my ideas of each in their proper place. I became possessed of a key that unlocked many a difficulty which had long perplexed me; and the more I read the bible the more clearly I saw that this was the true system therein revealed.

"But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. If, thought I, this system is the true one; if the Christian church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand, the whole foundation of pædobaptism is gone; there is no remaining ground for the administration of any church ordinance to the children and domestics of professors; and it follows inevitably, that I, who was christened in infancy, on the faith of my parents, have never yet received Christian baptism. Must, I then, forsake my parents, the church with which I stand connected, the society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some, and provoking others to anger, and be regarded henceforth, by all of my former dear acquaintances, as a weak, despicable baptist, who has not sense enough to comprehend the connexion between the Abrahamic and the Christian systems? All this was mortifying; it was hard to flesh and blood. But I thought again, and it is better to be guided by the opinion of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in an error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer his favour above my chief joy.

"There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole New Testament I could find nothing that looked like sprinkling, in connexion with the ordinance of baptism. It appeared to me, that if a plain person should, without any previous information on the subject, read through the New Testament, he would never get the idea, that baptism consisted in sprinkling. He would find that baptism, in all the cases particularly described, was administered in rivers, and that the parties are represented as going down into the water, and coming up out of the water, which they would not have been so foolish as to do for the purpose of sprinkling.

"In regard to the word itself, which is translated *baptism*, a very little search convinced me that its plain, appropriate meaning was immersion or dipping; and though I read extensively on the subject, I could not find that any learned pædobaptist had ever been able to produce an instance, from any Greek writer, in which it meant sprinkling, or anything but immersion, except in some figurative applications, which could not be fairly brought into the

question. The Rev. Professor Campbell, D.D., of Scotland, the most learned Greek scholar and biblical critic of modern times, has the candour to declare (though he was no baptist, and, therefore, not to be suspected of partiality to the baptist system), that the word was never, so far as he knew, employed in the sense of sprinkling, in any use, sacred or classical. (See his note on Matt. iii. 11.)

"But as my limits will not permit me to enter further into detail on this part of the subject, I must beg leave to refer you to my sermon, a copy of which will accompany this letter. Suffice it to say, that whereas a consideration of the nature of the church convinced me that I had never received Christian baptism, so a consideration of the nature of the baptism convinced me that I had never been baptized at all, nothing being baptism but immersion.

"Reduced to this extremity, what, dear brethren, could I do? I saw that, in a double sense, I was unbaptized, and I felt the command of Christ press on my conscience. Now, if I quieted my conscience in regard to my own personal baptism, and concluded that, on account of my peculiar circumstances, it was best to consult my own convenience rather than the command of Christ, still the question would return, with redoubled force, How am I treat the children and domestics of converted heathen? This was the beginning of all my difficultics, and this, on pædobaptist principles, I could not resolve by the bible, or by any books that I consulted.

"In order that you may feel the trying situation in which I was placed, I beg you to make the case your own, particularly in regard to this one point —the treatment of the families of believers. You may thus be brought to feel the gripe of this Gordian knot, as I have felt it. It is true you have not the prospect of converted heathen and their families to trouble you; yet permit me to submit the case of your own families. In what light do you consider and treat them? Do you strictly comply with the terms of the Abrahamic covenant? Does your conduct perfectly accord with the Abrahamic system? Do you baptize (if baptism is in the place of circumcision) your male children, and those only, on the eighth day after their birth? Do you baptize your male domestics? and if you had slaves, would you have them also baptized? Still further, Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish church? Do you acknowledge their right to the Lord's supper, as soon at least as they are capable? and do you feel your own obligations to require their attendance, and to discipline and exclude them if they do not attend? Circumcision was the initiating ordinance of the Abrahamic or Jewish church. Baptism has been regarded in every age, and by all parties, as the initiating ordinance of the Christian church. Baptized persons are, therefore, members of the church. And if so, is it not wrong and dangerous to treat them as if they were not? I need not inform you, that among yourselves, and among all the congregational churches in New England, children and servants, who were baptized on account of the head of their family, are considered no more members of the church than before—no more members of the church than others that have not been baptized. They are, in fact, considered and treated as out of the church altogether, and as having no right to any further church privilege, until they give evidence of possessing religion, and make a personal public profession. Do you not hesitate, my brethren, at pursuing a course so anti-Abrahamic, so unscriptural? How can you plead the

promises made to Abraham, when you so flagrantly violate the covenant in which they are contained, and depart from the course divinely prescribed in his family, and in subsequent generations? But, on the other hand, if you adopt and practise the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up; you will ultimately establish a national religion; and this will be as contrary to the system laid down in the New Testament as your present system is to the Abrahamic."

From a letter written at the same time by Mrs. Judson to her parents, the following additional particulars are extracted. "After our arrival at Serampore, his mind for two or three weeks was so much taken up with missionary inquiries and our difficulties with government, as to prevent his attending to the subject of baptism. But as we were waiting the arrival of our brethren, and having nothing in particular to attend to, he again took up the subject. I tried to have him give it up, and rest satisfied in his old sentiments, and frequently told him, if he became a baptist, *I would not*. He, however, said he felt it his duty to examine closely a subject on which he had so many doubts. After we removed to Calcutta, he found in the library in our chamber many books on both sides, which he determined to read candidly and prayerfully, and to hold fast, or embrace the truth, however mortifying, however great the sacrifice. I now commenced reading on the subject, with all my prejudices on the pædobaptist side. We had with us Dr. Worcester's, Dr. Austin's, Peter Edwards's, and other pædobaptist writings. But after closely examining the subject for several weeks, we were constrained to acknowledge that the truth appeared to lie on the baptists' side. It was extremely trying to reflect on the consequences of our becoming baptists. We knew it would wound and grieve our dear Christian friends in America, that we should lose their approbation and esteem. We thought it probable the Commissioners would refuse to support us; and, what was more distressing than anything, we knew we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. Our friends at Serampore were extremely surprised when we wrote them a letter requesting baptism, as they had known nothing of our having had any doubts on the subject. We were baptized, on the 6th of September, in the baptist chapel in Calcutta."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XV.—RABBI.

In nine of the seventeen instances in which this word occurs, it is translated *master*. "The actual signification of Rab in Hebrew," says the editor of the Cyclopædia of Biblical Literature, "is 'a great one,' *i. e.* a chief, a master; and would as a title be probably represented by the 'Excellenza' of southern Europe, which is perhaps as common as Rabbi was among the Jews. It was there employed as a title in the Jewish schools in a threefold form, indicating

as many degrees which might without much impropriety be compared, in the stricter sense, to the progressive academical degrees of Bachelor, Master, and Doctor. The lowest of these degrees of honour was RAB. This with the relative suffix became RABBI, 'my master,' which was of higher dignity; and beyond that was RABBAN, 'great master;' or with the suffix, RABBONI, my great master, which was the highest of all. It is not certain, however, that this graduation of terms existed in the time of Christ." Campbell says "Rabban is not the name of a degree superior to RABBI, though it seems intended for heightening the signification. It may be understood to denote eminent or learned Rabbi, and appears to have been but very seldom used." Gill ascribes the introduction of the term Rabbi itself to the time just before the appearing of our Lord; and Olshausen speaks of the distinction between Rab, Rabbi, and Rabban, as subsequently introduced by "the Rabbins, who were eager after titles." The following are the instances in which the word Rabbi is found in the Greek Testament.

Mat. xxiii. 7.....called of men *rabbi, rabbi.*
8.....be not ye called *rabbi.*
xxvi. 25..... *master,* is it I?
49.....hail, *master,* and kissed him.
Mark ix. 5.....*master,* it is good for us to be here.
xi. 21.....*master,* behold the fig-tree.
xiv. 45.....*master, master,* and kissed him.
John i. 38.....*rabbi,* which is to say being interpreted, master.
49.....*rabbi,* thou art the Son of God.
iii. 2.....*rabbi,* we know that thou art.
26.....*rabbi,* he that was with thee.
iv. 31.....prayed him, saying, *master* eat
vi. 25.....*rabbi,* when camest thou hither?
ix. 2.....*master,* who did sin, this man.
xi. 8.....*master,* the Jews of late.

The apostle John, in his interpretation of the title Rabbi, uses the word DIDASKALOS, which is sometimes rendered in our version *master,* and sometimes, according to its primitive signification, *teacher.* Rabbi is also the word by which DIDASKALOS, which occurs frequently in the Greek Testament, is commonly rendered in the Syriac version, the most respectable of all the ancient translations.

WAITING.

"I wait for the Lord, my soul doth wait,
And in his word do I hope."—PSALM CXXX. 5.

WHOEVER was the writer of this psalm it is evident that he was in trouble, and that he was oppressed with consciousness of guilt. Yet he was not in despair: he prayed; he hoped; he waited.

What was the basis of that expectation of succour which he entertained? It was revelation. From this he had learned the existence of a Being who was able to help him; the compassionate regard of that Being for creatures of his rank; and the arrangements which had been made for the exercise of mercy to offenders. God's word contained disclosures of a cheering character, and even promises to those who confided in him. Hope was thus excited in his bosom, and his hope sustained him in a prolonged season of distress. "I wait for the Lord," said he, therefore, "and in his word do I hope."

How evident was the propriety of waiting. It is not the divine method customarily to hasten to bestow those gifts which are most valuable: the prin-

ciple is practically recognized that they are worth waiting for. There was no other resource to which he could advantageously turn, for "power belongeth unto God." It was not so important that help should be speedy as that it should be effectual. He has said, "They shall not be ashamed that wait for me." "Wait on the Lord and be of good courage, and he shall strengthen thy heart." "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

With mingled expectation and desire then the Psalmist waited, as the agonizing patient waits at midnight, when assured that at day-break the distant surgeon will commence his journey to perform some operation which will give him instant relief. He waited, as the mariners with Paul in their shattered vessel waited, when in the darkness they found that the depth of the water was rapidly diminishing, and "fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for day." He waited, as the inhabitants of Jabesh Gilead waited, when knowing that by noon on the next day they must either receive succour or surrender to their cruel besiegers, they received the assurance, "To-morrow by the time the sun is hot ye shall have help." "The messengers came and showed it to the men of Jabesh Gilead, and they were glad." "I wait for the Lord," said he, "my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for the morning."

EVANGELICAL MORALITY.

"Ye servants," said Dr. Chalmers, in his closing address to the people of Kilmany, vindicating the gospel as the only sure basis of a sound morality, "ye servants whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the slothfulness and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you. . . . . You have taught me that to preach Christ is the only effective way of preaching morality in all its branches."—*The Missionary of Kilmany.*

ACCEPTABLE SERVICE.

How does the deceitfulness of sin impose upon those who are concerned with learning, and science, and art. These have, indeed, a more spiritual appearance, and seem to us high and noble works. Not one in ten reflects that if even works of this nature are not begun and ended in the love and honour of God, all learning and science are only a servile duty, only a common service, no better than that of the peasant behind the plough.

> Ah! why in vain pursuit of knowledge rove?
> The true nobility of soul is *love*.

And, on the other hand, the most ordinary occupation, if performed in the love of God, and for His sake, is a noble and spiritual employment, as Dr. Luther has said:—

> "Not more devout the priest can be,
> Than Christian housemaid with her broom,
> Her work pursuing faithfully."

—*Tholuck's Hours of Christian Devotion.*

KIRKSTONE PASS AND VALE OF TROUTBECK.

In Kirkstone Pass rude storms were rife,
The wreathing clouds around,
Torn by the winds in changeful strife,
The defile's heights enwound.

And bursting from their rocky path,
The swollen streams rushed on,
Re-echoing loud the storm-wind's wrath
In fearful unison.

Fierce grapplings with the tempest-foe,
Faint pauses of dismay,
Wasted our strength as wearily
We forced our upward way.

The height is gained—the storm hath past;
Its fearful ragings cease;
The gladden'd eye may rest at last
On Troutbeck's vale of peace.

The evening beam breaks o'er the vale,
Gilding its green repose—
How softly on the altered gale
The vesper music flows.

And soon on distant Windermere
The loveliest gleam is lying,
To the heaven above her, bright and clear
The blissful wave replying.

* * * *

Oh! life hath many a Pass with storms,
Where clouds are darkly hung,
And oft in strange bewildering forms
Athwart our path are flung.

Loud beats the tempest o'er our heads,
And, mighty in their force,
The gathering waters burst their beds,
And check our dubious course.

Fierce grapplings with the spirit foe,
Faint pauses of dismay,—
These are our lot, as weak and slow
We force our upward way.

But when the toilsome height is won,
Stilled is the tempests' roar,
The wreathing vapours, dense and dun,
Melt into light once more.

And through the safe and shelter'd vale
Our onward pathway lies,
Where song-birds pour on evening's gale
Their soothing melodies.

And sunlight o'er the landscape spreads,
And, in the distance bright,
The mirrored heaven a radiance sheds
Of soft and pearly light.

Our hearts revive—the wildered sigh
To smiling hope gives room,
More peaceful for the storm past by,
More bright for vanished gloom.

Why is it thus? Why hope we yet
To outlive each blast of ill?
One, One for us the storm hath met,
His aid is with us still.

Through Him our steps that height shall gain,
Where, life's last tempest o'er,
The past shall change from toil and pain
To glory evermore.

From "Thoughts and Sketches in Verse by Caroline Dent."

HEAVEN'S ASSEMBLY.

See yonder Heavenly band,
Round the bright throne they stand,
Ask whence they came;
"All peoples, lands, and tongue,
Yield to this heavenly throng,
Hark, how we join in song;
Men of all name."

Ask what has brought them there,
Shining so bright and fair—
In robes so white;
"We once polluted stood,
But, ere we came to God,
Wash'd all our robes in blood;
Now pure as light.

"Blood, not from human veins,
That could not purge our stains—
Could not atone;
Christ stood in sinner's stead,
His blood for man he shed,
Thro' Him our peace was made—
Thro' Him alone.

"In Him we all appear,
His death has brought us here,
Happy and free;
Here we unite our lays,
Here we shall ever praise
God's rich and sovereign grace;—
Heaven's family.

"Here the once blinded Jew
Meets the poor proud Hindoo,
Hearts now the same;
Here men of rank and fame
Meet poor of meanest name,
Whilst all aloud proclaim
Worthy the Lamb!"

O what a joyous place,
Fitted by matchless grace
For such employ;
May all the world appear
In vast assembly there,
And, without sigh or tear,
Share in the joy.

Stapleharst. W. J.

REVIEWS.

An Exposition of the Epistle of Paul the Apostle to the Galatians. By JOHN BROWN, D.D., *Professor of Exegetical Theology to the United Presbyterian Church, and senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Pp. xxx. 451. Price 12s.

Biblical Commentary on St. Paul's Epistles to the Galatians, Ephesians, Colossians, and Thessalonians. By HERMANN OLSHAUSEN, D.D., *Professor of Theology in the University of Erlangen. Translated from the German by a Clergyman of the Church of England.* Edinburgh: T. and T. Clark. 8vo. Pp. 511.

THIRTY years ago, in the discharge of pastoral duties, the writer of this article delivered a series of discourses on the epistle to the Galatians. Whatever might be the result in regard to his hearers, the effect upon himself was that he felt thenceforward a lively interest in that portion of the inspired writings, and a permanent conviction of its essential importance in the formation of a correct theological system. At that time he had not many books, and he found it necessary to examine independently all the geographical and chronological questions that presented themselves, instead of relying, as he might perhaps have done otherwise, on the guidance of others; though, in fact, some of those which are now in high repute were not then written.

The occasion of the epistle was of course a topic for inquiry, and this seemed happily obvious. The views which we formed are expressed neatly and exactly by Dr. Brown in a single sentence: "Soon after the apostle had left the churches which he had planted in Galatia, false teachers came among them, insisting that submission to circumcision and observance of the Mosaic law were necessary to salvation, as well as faith in Jesus as the Messiah; and as these sentiments were directly opposed to the doctrines taught by the apostle, they endeavoured to pave the way for their reception by shaking the confidence of the Galatian converts in his authority or integrity." In other words, the case among the Galatians was the same as that which occurred in Syria when, as we are told in the fifteenth chapter of the Acts, "Certain men who came down from Judæa taught the brethren, saying, 'Except ye be circumcised after the manner of Moses ye cannot be saved.' 'Ye must be circumcised and keep the law.'"

But was the subject agitated in Galatia before, or after the agitation of it at Antioch? Did the apostle write to the Galatian converts before, or after he and Barnabas and certain others, at the request of the disciples at Antioch, went thence to Jerusalem "unto the apostles and elders about this question?" Whether such a deputation had been sent and received its answer, or not, Paul himself being one, must have materially affected the complexion of the letter which he would write. When we have the letter before us to interpret, our view of the apostle's meaning will in like manner be affected by our acquaintance with such a fact as this, if known to be fact, or by our belief that the apostle when he wrote it had never been at Jerusalem at all to talk with his seniors on any such matter.

We are sorry to find that the opinion we deliberately formed, and after frequent re-consideration have long re-

tained, differs from that of both the respectable authors whose names are at the head of this article. It is consolatory, however, to have learned that our views had been previously held by some men of eminence both in ancient and in modern times.

The church-meeting at Jerusalem recorded in the fifteenth chapter of the Acts, dclusively though commonly called The First Council, was held according to Olshausen's Chronological Tables in the year 52. The conversion of Paul took place according to the same tables in the year 35. How was he employed during this interval of seventeen years? He began to preach Christ as soon as he was baptized, and there is no reason to suppose that afterwards he became indolent; yet nothing like the annals of an active life are presented to us in the Acts of the Apostles. It was not the design of the writer to give a continuous history of the labours of the twelve, or of any one of them. Some important incidents in the life of Paul are told; but others, with which we have become acquainted, because adverted to in his own correspondence, are not recorded by Luke. It is no proof that he did not go into Arabia, or that he did not itinerate in Illyricum, that these journeys are not mentioned in the Acts: we know of them in consequence of incidental references made to them elsewhere. Whole years are passed over in which we have no more precise information respecting his exertions than that he was "publishing the word of the Lord"—"fulfilling his ministry"—"teaching much people." There was one tour, in which he was accompanied by Barnabas, commencing at Antioch in Syria and concluding at the same place, which occupied according to Olshausen's tables five years, and according to some others eight, anecdotes of which are contained in the thirteenth and fourteenth chapters of the Acts. This was in Asia Minor, of which, if the reader will look at a map, he will see that Galatia was the central province. "That province of Asia Minor," says Rosenmuller,* "which joined Cappadocia and Pontus on the east, Paphlagonia on the north, Bithynia and part of Phrygia on the west, and Phrygia and Cappadocia on the south, was called Galatia. The inhabitants were of Celtic or Gallic origin." Now Paul and Barnabas commenced their operations in the peninsula at Perga in Pamphylia, quite in the south; thence they proceeded to Antioch in Pisidia, a part of Phrygia, which lay to the north of Pamphylia; thence they proceeded eastward to Iconium, and Lystra, and Derbe, cities of Lycaonia, "and into the region that lieth round about, and there they preached the gospel." Here then we find the missionaries in a district adjoining Galatia, according to that division of the provinces generally recognized, but another division had been introduced by the Romans. "By this division," says Olshausen, "the Roman province of Galatia certainly comprised Lycaonia, along with Derbe and Lystra: but according to Pliny at least (Hist. Nat. v. 27) only a part of Lycaonia, while another part of it seems to have belonged to Cilicia." It would require express testimony to convince us that Paul and Barnabas did *not* go among the Galatians when they were so near them, and remained in the peninsula so long. It is much more likely that they visited them more than once than that they did not visit them at all. They were twice at Derbe and Lystra and Iconium and Antioch (Acts xiv. 20, 21); twice they went through Pisidia and Pamphylia (verse 24); and it is quite probable that they passed through Galatia repeatedly. This observation is not

* Biblical Geography of Asia Minor, Phœnicia, and Arabia.

unimportant; because it meets the argument on which some who oppose our views lay the greatest stress. Among these is Dr. Kitto, who in the first edition of his Pictorial Bible observes that it was the ancient opinion that this was the first in date of all the epistles of Paul, and that this opinion has been adopted and advocated with his usual ability by Michaelis. But, in the edition of 1848, omitting this, he remarks that Michaelis and others in advocating an early date "appear to have unaccountably overlooked the apostle's phraseology in iv. 13, where he speaks of circumstances connected with his preaching the gospel among the Galatians, τὸ πρότερον, '*the former time*,' an expression which clearly indicates that at the period the epistle was written he had been at least twice in Galatia." This argument may be traced from book to book during the last five and twenty years among those writers on such subjects who have gone with the multitude. But what prevented the apostle visiting Galatia "at least twice," during the four or five years that he spent in Asia Minor? When he went with Silas to Derbe, Lystra, and Iconium, they went also "throughout Phrygia and the region of Galatia;" (xvi. 1—6.) What should have hindered his taking the same route when he went to the same places with Barnabas? It was not intending to explore new fields of labour that he undertook the journey in which Silas accompanied him: his proposal to his former colleague had been, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (xv. 36). In a subsequent tour (xviii. 36), Galatia and Phrygia were in like manner joined together: they "went over all the country of Galatia and Phrygia in order, strengthening the disciples."

When Paul and Barnabas had returned from their tour, after an absence of several years, to their friends at Antioch in Syria, we are told that they "rehearsed all that God had done with them, and how he had opened the door of faith to the gentiles; and there they abode long time with the disciples." During this "long time" it was probably that intelligence was brought that the Galatian churches had given heed to some new comers who taught another gospel. Paul's anxieties were at once awakened; he earnestly wished that he could be with his misguided friends, and restore them to correct views of the sufficiency of that gospel which he had proclaimed among them with delight, and which they had so cordially embraced. Unable, however, to show his tender regard for them with the effective living voice, he promptly expresses his astonishment and grief in writing. He assures them that though he had come among them as a missionary, it was not as sent on any human errand or commissioned by any human authority; that Jesus Christ had selected him for the service and given him his message; and that he had never consulted others as to whether he should undertake the work or not, or in what manner he should perform it. It was by direct revelation, he maintains, that he had received the system that he taught; he had been engaged in the work for three years before he had intercourse with another apostle, and when he met Peter himself it was not as an inferior either in knowledge or station, but as an equal. Having thus prepared the way, he enters on the subject argumentatively, shows that by the gospel believers were relieved from bondage to the ancient law, and exhorts his friends to stand fast in the liberty with which Christ had made them free." All this was relevant and in perfect harmony with the facts, supposing the epistle to have been written at Antioch

before the events took place which are recorded in the fifteenth chapter of the Acts; but afterwards, the propriety of treating the subject in this way would have been, to say the least, problematical. The opinion expressed by Calvin appeals strongly to the common sense of all impartial readers, when he says:—

"I think that it was written not only before Paul had seen Rome but before that consultation had been held and the decision of the apostles given about ceremonial observances. While his opponents were falsely pleading the name of the apostles, and earnestly striving to ruin Paul, what carelessness would it have argued in him to pass by the decree universally circulated among them, which struck at those very persons! One word would have shut their mouth,—'You bring against me the authority of the apostles, but who does not know their decision? and, therefore, I hold you convicted of unblushing falsehood. In their name you oblige the Gentiles to keep the law, but I appeal to their own writing, which sets the consciences of men at liberty.'" *

Paley, without giving a decided opinion, speaks of the common supposition of the identity of the journey recorded in the fifteenth of the Acts, with that, fourteen years after Paul's conversion, mentioned in the epistle as "encumbered with strong objections." After mentioning one or two, he adds, "But a greater difficulty remains, viz., that in the account which the epistle gives of what passed upon this visit at Jerusalem, no note is taken of the deliberation and decree which are recorded in the Acts, and which, according to that history, formed the business for the sake of which the journey was undertaken. The mention of the council and of its determination, whilst the apostle was relating his proceedings at Jerusalem, could hardly have been avoided, if, in truth, the narrative belong to the same journey. To me it appears more probable that Paul and Barnabas had taken some journey to Jerusalem, the mention of which is omitted in the Acts." * Yet even this does not present the full amount of the difficulty. How difficult is it to reconcile with the transparency of the apostle's character the language that he uses in the epistle, if, in fact, he had been to Jerusalem previously 'unto the apostles and elders about this question." It is possible, perhaps, so to explain each phrase as to preclude a conviction of positive falsehood; but it seems scarcely possible so to read the letter as to avoid the conviction that the writer wished to produce an impression not quite in accordance with the fact that he had been one of a deputation to Jerusalem "about this question;" that the apostles and elders had come together "to consider of this matter;" that he and others had conveyed the decision in writing to those who had deputed them; and that afterwards he had gone through the cities which he had previously visited and "delivered them the decrees to keep that were ordained of the apostles and elders which were at Jerusalem." Surely, if all this had taken place when he wrote the letter, so thoroughly frank and honest a man as Paul could not have expressed himself in such terms as it contains, without some modification or supplementary remark!

An incidental confirmation of the early date of the epistle occurs in the account which it gives of the dissimulation of some Jews who were with Peter at Antioch. It is said, "Insomuch that Barnabas also was carried away with their dissimulation." Who is Barnabas? we may imagine some Galatian reader

* Calvin on Gal. ii. 1.

* Horæ Paulinæ. Galatians.

asking. "What is there peculiar about this Barnabas which makes it worthy of [notice that he was carried away as well as others?" It was quite natural that Paul should introduce this reference to Barnabas, if Barnabas were the colleague by whom he had been accompanied when he was first among them; but it was unnatural, forced, and irrelevant, if Barnabas were a stranger to them. Yet if he were accompanied by Barnabas, his entrance among them must have been before the consultation at Jerusalem; for after that, Paul and Barnabas did not travel together. While they were harmoniously acting together at Antioch, it was quite to the purpose to say, "Insomuch that Barnabas also was carried away," but after their disagreement and separation to have referred to the temporary defection of Barnabas would have been unseemly and impertinent.

Respecting the date of the epistle, Dr. Brown does not formally pronounce judgment. He merely says, "Some have supposed this to be the first epistle written by Paul. This is the opinion of Tertullian and Epiphanius. Others consider it as probably one of the last he wrote. This is the opinion of Theodoret. Chrysostom says it was written previously to the epistle to the Romans. The only internal indication of date is in ch. i. 6; but it is impossible to say whether "so soon" refers to a short period intervening between their receiving the gospel from the apostle and their apostacy, or between the arrival of the false teachers among them and the success of their machinations. As to the time, therefore, when this epistle was written, it seems impossible to arrive at certainty. It could scarcely, however, be written earlier than A.D. 49, or later than 58." In a note he adverts with apparent deference to Dr. Davidson's supposition that it was written at Ephesus about A.D. 55.

Olshausen thinks it most probable that it was written at Ephesus about A.D. 57 or 58. He says, "The fourteen years mentioned there bring us necessarily to the time after the meeting of the apostles, count them as you will;" an assertion completely refuted by his own chronological tables, published in his Commentary on the Acts of the Apostles.

The space which we have occupied with this chronological question—a question which seems to us to be very important—will prevent our going at length on the present occasion into other questions which well deserve examination. This, however, is the less to be regretted, as it is possible to say in a few words that the learning, the judgment, and the Christian feeling evinced in Dr. Brown's work entitle it to esteem and confidence. The more extensive its circulation, the better for the churches. On most of the topics which pass under review, though not quite on all, his views correspond with our own. Dr. Olshausen is a clever anatomist, but Dr. Brown possesses evangelical taste as well as erudition. On the principal topics discussed in the epistle his sentiments appear to be clear and just. "The law" is an expression which occurs in the epistle very frequently, and in a specific sense. Of this Dr. Brown says well: "It is obviously the Mosaic institution viewed as a whole. It is neither what has been termed the moral law, nor the ceremonial law, nor the judicial law, which theologians have been accustomed to treat of as three distinct codes; but it is the whole arrangement or covenant under which the people of Israel were placed at Sinai." This economy, he shows, may be considered in three points of view. "(1.) As an exhibition of the claims of God, as the righteous moral governor, on his intelligent creatures; (2) as obscure intima-

tion both of the fact that God was disposed to pardon the human violators of his law, and of the way in which this pardon was to be dispensed; and (3) as a means of preserving the Israelitish people distinct from other nations, that this exhibition of the character and claims and intentions of God might not be lost in the prevailing moral darkness which covered the earth."

In expounding the well known words, "He saith not, And to seeds, as of many, but as to one, And of thy seed which is Christ," Dr. Brown takes what we consider to be the right course, acknowledging that this would be inconclusive if it were intended for argument, but that it is to be regarded as authoritative interpretation. "The truth is, there is no ground to suppose that it is the statement of an argument at all. It is just as Riccaltoun observes, 'a critical explicatory remark.' It is just as if he had said, In the passage I refer to, the word *seed* is used of an individual, just as when it is employed of Seth, Gen. iv. 25, where he is called 'another seed,' and said to be given in the room of Abel whom Cain slew. In looking carefully at the promise recorded, Gen. xxii. 16—18, the phrase '*seed*' seems used with a different reference in the two parts of the promise, the first part of the 17th verse plainly referring to a class of descendants; the last clause and the 18th verse to an individual, and that individual is Christ. There is no doubt that this is the fact—that 'in thy seed shall all the families of the earth be blessed,' the reference is not to the descendants of Abraham generally, nor to his descendants by Isaac, nor to his spiritual descendants, but to his great descendant the Messiah." Consistently with this, and we believe with the apostle's design, he explains the declaration that the law was added because of transgressions till the seed should come to whom the promise was made: saying, "I have already stated my reasons for understanding 'the seed' here of the Messiah, and of course rendering the words 'till the seed should come, in reference to whom the promise was made.' The promise referred to is, 'in thy seed shall all the families of the earth be blessed'—a promise made not to the Messiah, but *in reference* to the Messiah. This view of the law being rendered, by the transgressions of the Israelites, necessary to preserve them a separate people, and to gain the ends connected with this till the coming of the Messiah, when the necessity of this order of things should cease, exactly corresponds with what the apostle afterwards says of the Israelitish people, as 'kept' imprisoned, confined, shut up, by the law."

We confess however that we do not see the propriety of Dr. Brown's departure from the common translation, and all other recognized translations, to speak of the seed *in reference to whom* the promise was made, instead of *to whom* the promise was made. The Pauline doctrine seems to us to be that the sole heir of the promises made to Abraham and his seed is the Messiah. Some of those promises were designedly made to Messiah at first, when the one glorious descendant of Abraham was exclusively referred to, as in the case above cited, when it was said, "not unto seeds as of many; but as of one, And to thy seed, which is Christ," Others of the promises however had a plural object, as their phraseology shows: it might be said of them, He saith not to thy seed as of one, but as of many. But these had all been forfeited by the misconduct or unbelief of those to whom they were made, so that none was entitled to the blessings they contemplated but God's One Righteous Servant. Other men indeed enjoy the blessings through their connexion with

him, but only in virtue of that connexion—a connexion which is established exclusively by faith. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." But we could scarcely expect to find this brought out explicitly in the works of Dr. Brown, as it clashes with a cherished principle of that denomination of which he is a distinguished ornament.

Historical Development of Speculative Philosophy, from Kant to Hegel. From the German of Dr. H. M. CHALYBÄUS, *Professor of Philosophy in the university of Kiel. By the Rev. E. Edersheim, Old Aberdeen.* Edinburgh. T. and T. Clark. 8vo. Pp. 443. Price 10s. 6d. 1854.

THE power and final prevalence of truth have passed into a proverb: "Great is truth, and it will prevail." Its ultimate victory is part of the popular faith of most nations. In the meantime, however, error seems clothed with some of its attributes. It grows as rapidly, propagates as easily; and if in one quarter it dies down or is crushed out, it springs up elsewhere with a vitality at least as vigorous as that of its rival.

All departments of inquiry illustrate this statement; but especially the department which is dignified with the name of philosophy. It was once said, for example, that Locke maintained the senses to be the only source of knowledge. The statement has been repeatedly corrected; men have his writings in their hands, and a good index gives references to whole pages that discuss the ideas which have their origin in the *reason*, and yet the echo of the error still reverberates through Europe, and elicits on all sides doubt or rebuke, according to the taste of the hearer. In this view of Lockeism originated the sceptical theories of David Hume and the common-sense principles of Dr. Reid. To the same view we owe much of the jaunty philosophizings of our southern neighbours, and part at least of the heavy philosophy of Germany. In truth, however, the errors of modern inquiry on these questions are older by centuries than this history of them implies. A quiet listener may hear Plato in the Academus and Cicero at Tusculum discussing the same themes and settling them with nearly as much satisfaction to themselves, and with nearly as much conviction to their disciples.

But though in philosophy, as in other matters, men repeat themselves, and the thing that is, is the thing also that has been, the study is not useless. Older errors appear under new forms. Good can sometimes be known only through evil, and is often most impressively illustrated by it. All systems of philosophy, moreover, contain portions of truth, which the earnest, humble inquirer will recognize and combine. In the end we shall have a system of ethics and of metaphysics—a philosophy of human nature and morality—in complete harmony with scripture and experience.

On these grounds we give a cordial welcome to this volume. It contains the substance of a series of lectures delivered in Dresden during the year 1835-6. The audience was composed of philosophers and practical men, whose knowledge of philosophy had hardly kept pace with the progress (somewhat rotatory) of the science, and who wished to learn in any easy way all that had been written and settled since they were students. To meet the necessities of this class, Dr. Chalybäus prepared these lectures. He is himself pronounced by a most competent authority (Sir William Hamilton) to be an acute speculator, a fair critic, and a lucid writer. He

passes under review the systems of Kant, Jacobi, Herbart, Fichte, Schliermacher, Schelling, and Hegel, analyzing and comparing the whole. Cousin's lectures on the history of philosophy we have already commended.* For *German* philosophy, however, this work of Chalybäus is preferable, and is the best we have seen; it is comprehensive and compendious; elementary, and yet for most English readers sufficiently profound. *Easy* reading, we can scarcely call it; but if any wish to form acquaintance with the modern speculative systems of our Saxon neighbours, he has here all the materials easily accessible. The risks of such a study are small, *provided it be thorough and humble.* Pride and superficiality are safe nowhere, and least so (*moral* subjects apart) in German metaphysical speculation. To the reader who does not care to go through the book, and who had therefore better not begin it, we may say that it reminds us somewhat of the ancient Midianites. Each system attacks the rest, and we soon form the conviction that if the struggle continue long enough, the errors of the whole will fall by their *own* hands. A.

The Works of JOHN BUNYAN. *With an Introduction to each Treatise, Notes, and a Sketch of his Life, Times, and Contemporaries. Volume III. Allegorical, Figurative, and Symbolical. Edited by George Offor, Esq.* Glasgow and London: Blackie and Son, 1853. Imp. 8vo. pp. lxxix. 790. Cloth.

THE two former volumes of this series were brought before the attention of our readers and commended to their patronage in May, 1852. They contained those of Bunyan's writings which were designated Experimental, Doctrinal, and Practical. This volume is appropriated to the Allegorical, Figurative, and Symbolical; it includes therefore those productions in which the author's peculiarities are most obvious, and which constituted the basis of his fame. In his other publications there is much that is admirable and adapted for usefulness, but they would never have received the degree of notice they have obtained, had they not appeared with the name of an author whose celebrity was already great.

The Pilgrim's Progress is so generally known that it cannot be necessary to say anything about its intrinsic excellence. This edition, we are told by the editor, is prepared from a careful collation of the twelve editions published by the author during his life. "It embraces the whole allegory in its native simplicity and beauty; illustrated with appropriate engravings; and VARIORUM NOTES; being extracts from Bunyan's various treatises which illustrate the Pilgrim's Progress, together with the most striking and valuable notes by Cheever, Macauley, Newton, Mason, Scott, Ivimey, Burder, Mc Nicoll, Dr. Dodd, and other commentators, with a few by the editor. To preserve the uniformity of the text, the *fac similes* of all the original woodcuts, with the verse under each, are placed together in the order in which they first appeared; presenting a short pictorial outline of the principal scenes of this spiritual pilgrimage, in those rude representations which so delighted and interested us in our childhood."

The Holy War, which was not published till four years after the first part of the Pilgrim's Progress, though esteemed by eminent judges a work of greater genius than its forerunner, has never been equally popular. The reason why this book has not been read by as many thousands or translated into as many languages as its more celebrated companion is easily perceptible. It

* See Baptist Magazine, Dec. 1852.

requires a much more profound acquaintance with theology to understand the Holy War than to see the symbolic design of the Pilgrimage. But, further, it is scarcely possible for any one to regard this work with complacency, who does not relinquish his self-will, and submit himself entirely to the authority of God. The heart must be subdued, as well as the intellect, or the Holy War will not be at once understood and enjoyed. Nor is this all. Some who are not Calvinists are devout men; but no one who is not a Calvinist can enter fully into the spirit of this performance. Grace reigns so completely in the author's theory, and that theory is so thoroughly incorporated with the allegory, that acquiescence in the peculiarities of Calvinism is more or less distinctly required. It is not wonderful, then, that the admirers of the Holy War should be a more select band than the admirers of the Pilgrim's Progress. Nay, it is not after all so much a book to be admired as to be felt. We have read it repeatedly, but of late years we could never read it without weeping. It melts, and subdues, and tends to the production of a penitent contrite frame, beyond any other book that we ever met with. O that it were more read in the present day by the members of Christian churches, and their pastors! They would not find that they had wasted the hours they expended on this allegory.

The Life and Death of Mr. Badman is not an allegory but a dialogue, in which the character, deeds, and end of an imaginary specimen of wickedness are portrayed and made the foundation for judicious comments. The different stages of the bad man's life are traced; there are anecdotes of his childhood, his apprenticeship, his commencement as a tradesman, his courtship, his marriage, his bankruptcy, and so on to the end, through a great number of scenes. The editor remarks that this is the only work proceeding from the prolific pen and fertile imagination of Bunyan in which he uses terms that, in this delicate and refined age, may give offence. The vices that prevailed in the reign of Charles the Second could not, however, be described in language fit for a modern drawing room. Ministers may gain assistance in their work from the insight these conversations afford into the customs and modes of thought which prevail even now among the vulgar wicked, especially if they have never acquired much practical knowledge of the more ignorant and abandoned classes.

It is not necessary to go into detail respecting the other treatises contained in this third volume. The principal are, The Holy City, or The New Jerusalem—Solomon's Temple Spiritualized—The House of the Forest of Lebanon—The Water of Life—The Barren Fig Tree—A Few Sighs from Hell, one of Bunyan's earliest works, with a commendatory preface by John Gifford, his pastor, and which went through nine editions in the author's lifetime. To these must be added Divine Emblems, or Temporal Things Spiritualized in Verse, which was first published under the title of, "A Book for Boys and Girls."

A few words must be added respecting the edition. It is so much superior to all that have preceded it, that it must necessarily throw them into the shade and establish for itself an uncontested superiority. It is well and accurately printed, which is more than can be said of its predecessors. It is embellished with numerous and costly engravings. But, above all, its possessors are indescribably indebted to the industry and zeal of the skilful editor. Mr. Offor is as strongly attached to everything pertaining to the author as though he had a vested interest in Bunyan's

reputation. He has spared neither pains nor expense, determined to procure everything that could in the slightest degree elucidate any production of Bunyan's pen. The elaborate Introduction to the Pilgrim's Progress, prefixed to the edition which he kindly prepared for the Hansard Knollys Society, he has enlarged and re-written. A new memoir, compiled with great research and care, he has now furnished. Every one of the productions or supposed productions of Bunyan's pen he has critically examined, retaining the genuine and rejecting the spurious. The notes that accompany the text, page by page, elucidate and adorn it. The preparation has been the favourite work of Mr. Offor's life, and it will be his most durable monument.

BRIEF NOTICES.

The Life and Letters of Christopher Anderson, Author of "Annals of the English Bible," "The Domestic Constitution," "The Native Irish," &c. By his Nephew, HUGH ANDERSON. Edinburgh: W. P. Kennedy. London: Hamilton, Adams, and Co. 1854. 8vo. Pp. vi. 460.

The biographical sketch with which our present number opens is derived from this volume; and brief as it is, it will doubtless incline many to become purchasers. The late Mr. Anderson was an intelligent, acute, and energetic man, a fascinating speaker, and an able tactician. A fondness for power was believed to be a marked feature of his character; but this is attributed, correctly or incorrectly, to all who achieve much. He often disapproved of measures adopted by the managers of societies with which he was connected; but whether this was his fault or theirs is an open question. He has been happier than many celebrated men, in falling into the hands of a biographer who coincided with him in all his opinions. It was probably from himself that Mr. Hugh Anderson derived many of his impressions respecting occurrences and persons, and he has doubtless transferred them to paper faithfully. Respecting some of them, especially those which related to the Serampore controversy which so long divided the friends of the Baptist Mission, we had personal knowledge; and had it devolved on us to tell the tale, we should have given a different version of some part of it from that which lies before us; but then, it is to be considered, that the present reviewer was as strong a partisan on one side as Mr. Anderson was on the other. The writer of this article had however the honour to be on that sub-committee which uniting with a deputation from the friends of Serampore effected sixteen years ago a pacification in which the whole denomination rejoiced, with the exception of a very small number of individuals; a pacification which he would not now on any account write a sentence to disturb. What has been said is enough. It was proper that Mr. Anderson's life should be written, and Mr. Hugh Anderson was the right man to do it. We congratulate him on having performed his task in a manner which would have been so thoroughly approved by his honoured uncle.

Christology of the Old Testament, and a Commentary on the Messianic Predictions, by E. W. HENGSTENBERG, *Doctor, and Professor of Theology in Berlin. Second Edition greatly improved. Translated from the German by the Rev. Theod. Meyer, Hebrew Tutor in the New College, Edinburgh. Vol. I.* Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 1854. 8vo. Pp. vi. 520.

This is the first volume of a new series of that very respectable work, Clark's Foreign Theological Library. On this account we hasten to apprise our readers of its appearance, though we have not had opportunity to examine its merits thoroughly. The name of Dr. Hengstenberg is however well known, and his reputation for extensive learning has long been established. His Christology was published in his own country a quarter of a century ago, but the alterations he has recently made are so numerous and important, that in his judgment, "the old will not retain any value when compared with the new edition." We welcome it as an acceptable aid in the study of Old Testament prophecy; the most valuable importation from Germany that we have seen for some years. One thing however, in justice to our friends, must be added: Dr. Hengstenberg is apparently as ignorant of British theology as any village preacher among us is of the works of Hoffmann, Maurer, or Delitzsch. There is a general resemblance between this performance and Dr. Pye Smith's Scripture Testimony to the Messiah; but of the existence of Dr. Smith's book, Dr. Hengstenberg does not seem to be aware. Now there are living men both in Scotland and in England, to say nothing of the mighty dead, whom we believe to be as competent instructors in theology, as can be found in any foreign land. If the student can obtain the contributions furnished by continental divines in addition to the works of our own best writers, by all means let him

do so; but we should advise him rather to regard them as supplementary to his English library, than as his chief treasures.

Bible Triumphs: A Jubilee Memorial for the British and Foreign Bible Society. By the Rev. THOMAS TIMPSON. London: Partridge and Oakey, 34, Paternoster Row. 1853. Pp. viii. 480. Price 7s. 6d.

This is a useful record of the past labours and successes of the British and Foreign Bible Society. The plan of the book is simple, and the execution good. We have the Claims of the Bible—History of the Bible Society—Labourers of the Bible Society—Results of the Bible Society, and Prospects of the Bible Society. The second and third of these sections embody a vast amount of statistical and biographical information; and for purposes of reference are invaluable, either to those who have not the Society's Reports, or to those who though they possess them have no time to spend in their consultation. It is gratifying to a baptist to read that the originator of the Bible Society and for many years one of its most devoted Secretaries was a minister of his own denomination; and that four of its chief translators were four of the most efficient baptist missionaries; but a richer gratification results from knowing, that God has united the best men of all evangelical denominations in this glorious work, and crowned their efforts with such signal success. Thank God for this centre of union, and source of light to the world. May it be blessed a thousand fold!

W.

The Seven Seals broke open; or the Bible of the Reformation Reformed, &c. By JOHN FINCH, *Merchant, Liverpool.* London: James Rigby, 240, Strand. 1853. Pp. 1168. Price 21s.

We have opened this bulky volume a dozen times and oftener with the view of ascertaining its scope and object. Every time we have been defeated. It is impossible to convey to our readers our sense of confusion. A greater jumble was never issued from a publishing house, since authorship began. Never was the bible touched with a more sacrilegious hand. Portions of the Epistles are severed from their connection and arranged with portions of the Psalms. The evangelists are interwoven with the prophets. All passages which Mr. Finch cannot understand are regarded as corruptions. Texts of Scripture which have been precious to saints in all ages are here styled mythological, and accordingly rejected. But enough. One conclusion is unavoidable; if this Reformer of the Bible is not more competent to act on 'Change than he is to elucidate God's word and theology, it is high time his friends exercised a strict supervision of his affairs.

W.

The Books of the Old and New Testaments proved to be Canonical, and their verbal Inspiration maintained and established; with an Account of the Introduction and Character of the Apocrypha. By the late ROBERT HALDANE, Esq. *Sixth Edition Enlarged.* Edinburgh: Johnstone and Hunter. London: Hamilton, Adams, and Co. 1853. Pp. 164. Price 1s. 6d.

To the name and writings of the late esteemed Robert Haldane our readers scarcely need an introduction. By those who maintain that the Holy Scriptures were *verbally* inspired, this Essay has always been regarded as a masterpiece, and its popularity may be argued from the fact that it has reached a sixth edition. It is, however, in our opinion, defective and unsatisfactory. Its arguments are, it is true, clear and vigorous; but it does not attempt to remove the difficulties with which the belief in the verbal inspiration of the holy scriptures is beset; the existence of these difficulties, numerous and weighty as they are, it does not even recognize. The chapters on the genuineness and authenticity of the Holy Scriptures are admirable. They present a clear, concise, and comprehensive view of the evidences of the canonical authority of the books comprised in the bible; and also of the reasons for the rejection of the Apocrypha.

B.

The Evangelical System considered in its various aspects. A Book for the Times. By the Rev. JOHN STOCK, *Minister of Salendine Nook Chapel, Huddersfield.* Leeds: Heaton. London: Houlston and Stoneman. 1853. 16mo. Pp. viii. 180.

The author, who is pastor of a baptist church in Yorkshire, has a strong conviction that the gospel is the only effective remedy for the worst evils by which mankind are afflicted. He has also apparently an apprehension that this belief is not universal even where it might be expected to be found operating with unremitting energy. A Book for the Times is in his judgment therefore a book that shows plainly that in Christ there is salvation, and that they who distrusting the efficacy of the Christian system as revealed in scripture are looking for something new to save themselves or others will reap disappointment and vanity. In successive chapters he holds up the Evangelical System to inspection in its relation to Christ—to the Holy Spirit—to the Divine Perfections, Offices, and Purposes—to Human Nature—to Holiness—to Happiness in this Life—to Eternity—and to the Universe. The view which he takes of the subject is clear and comprehensive, and we doubt not that his book will be very acceptable to the class of persons he has principally in view—Christians who desire to have unfolded to them more fully the excellency of that system of which the Son of God is the glorious centre. Some may think that the author has practised a cruel joke upon them in calling this A Book for the Times, but there is danger in some circles of what used to be called "the old truths" becoming rarities, if not exactly novelties; and these are things which men feel that they need when the fleeting scenery with which we are surrounded is receding from view, and the solemnities of eternity are pressing upon their attention.

A Lamp to the Path; or, the Bible in the Heart, the Home, and the Market-place. By the Rev. W. R. TWEEDIE, D.D., *Free booth Church, Edinburgh.* Londo

Nelson and Sons, Paternoster Row, and Edinburgh. 1853. Pp. 240. Price 2s.

A book that ought to be circulated by thousands. It can hardly be too highly commended. With earnestness, faithfulness, and vigour, it enforces the necessity of making the truth as it is in Jesus our guide in every sphere and every action. It teaches that *piety is power*, and *that sin is at once our weakness and our ruin*. Commencing at the heart, where all true religion has its rise, it traces the influence of Christianity through all the engagements, duties, and associations of life. To the artisan and the merchant, to the parent and the master, in the workshop and the market, at home and in society, it is eminently calculated to be useful.

B.

France before the Revolution, or Priests, Infidels, and Huguenots in the reign of Louis XV. By L. F. BUNGENER, *Author of "The History of the Council of Trent," &c. Authorized Translation. Two Volumes.* Edinburgh: Thomas Constable and Co. 12mo. Pp. 798.

The Priest and the Huguenot; or Persecution in the Age of Louis XV. From the French of LOUIS FELIX BUNGENER, *Author of "The Preacher and the King," &c., &c. Published with the Author's sanction.* London: T. Nelson and Sons. 16mo. Pp. 445. Price

The design of this work is to give a clear and impressive idea of the processes by which France was ripened for that dissolution of society which came upon it at the close of the eighteenth century. The most prominent persons in the court are brought before the reader, and their characters, habits, and opinions are exhibited to view in a series of imaginary conversations connected and enlivened by imaginary incidents. Here are the king and Madame Pompadour, the Duke de Choiseul the nominal prime minister, the Duke de Richelieu the king's companion, M. Desmorets, the Jesuit, who is his majesty's confessor, Bridaine an upright well meaning priest, persecuted protestants and literary infidels, who sustain their several parts with propriety in rather long dialogues expository of their principles. The volumes which are by the author of "The Preacher and the King," a work of similar nature relating to the time of Louis XIV. noticed in our number for December, gives a much juster view of Romanism in practical operation than has been commonly entertained among Englishmen of our day. M. Bungener's opinion is that the only true consistent papists are the Jesuits.

Lectures on Female Scripture Characters, by WILLIAM JAY. London: Hamilton, Adams, and Co. 1854. 12mo. Pp. xiii. 351. Price 6s.

We are glad to see one more volume from a pen which has done such good service in past days as that of the late William Jay. In the preface, which is dated December, 1853, he tells us that in looking over some of his old manuscripts he found a number of Lectures which he had delivered more than forty-eight years ago. They had been delivered on Lord's day evenings from short notes, but afterwards, as soon as possible, while the subjects were fresh in his recollection, he had written them at full length or nearly so. It is added, by another hand, "While the last sheet of this work was passing through the press, the venerable author was summoned to his rest. He died on Tuesday, December 27, 1853; aged eighty-four."

Christ our Passover; or Thoughts on the Atonement. By the Rev. JOHN CUMMING, D.D., *&c.* London: Arthur Hall, Virtue, and Co. 1854. Pp. 170. Price 2s. 6d.

The great facts and doctrines of redemption are here presented in a lucid and fascinating manner. The spirit of the writer seems in harmony with his theme. We cannot, however, avoid feeling, as we always feel after reading the productions of this prolific author, somewhat disappointed. There is a perpetual laying of the foundation; no uprearing of the structure. We have milk for babes, no strong meat for men that are of age. There is not sufficient experimental truth. To those who desire clear views of salvation we recommend this book with much confidence. Advanced Christians must seek instruction and sustenance elsewhere.

W.

The Grand Discovery, or the Fatherhood of God. By the Rev. GEORGE GILFILLAN, *Author of the "Bards of the Bible."* London: Blackader and Co., Aldine Chambers, 13, Paternoster Row. 1854. 12mo. Pp. 106. Price 1s. 6d.

That the Fatherhood of God is a fact; a fact not discovered in nature, nor in the philosophy nor heart of man; but a fact *revealed* in the bible, and especially in the gospel of Christ, and against which no valid objections can be found in nature or science, are the topics glanced at in this little volume. This is a theme always welcome to the Christian. There is no aspect of God's character and no relationship he sustains to man more endearing than the parental. It is as with our hearts we can say Abba Father, that we realise the value and sweetness of the gospel.

B.

The Knot of to-day and a Hand to undo it. A Letter addressed to His Grace the Archbishop of Canterbury and to the Clergy and Laity of the United Church of England and Ireland, on "Church Revival." London: Seeleys. 1853. 16mo. Pp. 159. Price 1s. 6d.

Some years ago a Methodist preacher of our acquaintance, of strong conservative and Church of England tendencies, living under the shadow of a venerable cathedral, was invited by the bishop to take breakfast with him at the palace. They had a long and friendly conference as to the practicability of bringing back the Methodists to the fold of the church, and both arrived at the conclusion that it might easily be accomplished. "Thus far then, my Lord," said our friend, "we are agreed concerning the flock; but what is to become of the shepherds."

"Oh!" answered the bishop, "I had not thought of that." "But I had, my lord;" rejoined our friend, and thus the conference terminated. This circumstance has been recalled to mind by the remarkable pamphlet before us. "The Knot of to-day" is the deliverance of the Church of England and all true religion from impending perils, especially popery. "The hand to undo it" is a board of thirteen, who shall be divided into four sections, of three members each, the remaining member to be the councillor of statistics and finance. "On the human hand," we are told, "this council board is really and actually modelled in all its parts. Can anything in nature execute so many or such varied works? Are any instruments so flexible or so capable as the fingers of the hand whether to seize, to point, to construct, to handle? None. Why God made them four in number we will not enquire; we are sure it was best—four they are for all their various uses. *Four also are the sections of our council so as to correspond with them.* wherefore each finger was made of three several joints we know not; three parts in one they are to do all their work. We are certain no other arrangement can be so good; therefore in each section of the council are *three members also to correspond* in structure. Wherefore too God appointed the thumb to lock the grasp of the whole, by its two joints we close athwart the hand, we cannot tell; it does so. And so the last number of our council *in his double office*, touches all the sections at once, and by corroborating, binds them all in firmness and power!" The writer of this trash calls himself "A Country Clergyman." He is apparently sincere, if not quite sane, and deems the work to be accomplished comparatively easy. The point for which the bishop was unprepared, has a prominent place in his plan. *A way for the employment of dissenting ministers in the church is to be systematically opened, and at once the best, if not all of them, will be gained, and the flocks will follow.* The man who writes thus is either grossly ignorant or wofully dishonest. Some dissenting ministers might be allured into the Establishment by the promise of church preferment, and many members of dissenting churches who love the gospel may know nothing respecting dissenting or church principles; but so long as the church remains a political thing, and the tool of the state, the best, and we believe the bulk, of our ministers and their flocks will remain dissenters. The hand that shall undo the Knot of to-day, must separate the church from the state, lop off its dead branches, invest it with life, clothe it with holiness, loosen its bonds, restore its members to their true position, and erect in it a throne on which Christ its King and only lawful Head shall be exalted. B.

Horæ Sabbaticæ; or, the Sabbatic Cycle the Divine Chronometer: a dissertation to prove the original Sabbatic Ordinance to be perpetual but not legal. By RICHARD BALL, *Author of "Holy Scripture the Test of Truth,"* &c., &c. London: Hamilton, Adams, and Co. 1853. Pp. 92. Price 1s.

The numerous pamphlets on the sabbath that have recently appeared show both the importance and difficulties of the subject. The value of a day of rest and religious observance cannot be overrated; and we hope that the time may never arrive, when the Sunday in England shall resemble the Sunday as at present on the Continent. We must, however, confess that this attempt to identify the Christian sabbath with the sabbath of the Mosaic law is unsatisfactory, and that unless more conclusive arguments than are here presented shall be adduced, we must believe that the rest prefigured by the sabbath is found in the Christian dispensation, and that the first day of the week is to be religiously kept by Christians as the Lord's day, in commemoration of the resurrection from the dead of our Lord and Saviour Jesus Christ. B.

Election. A Sermon preached at Zion Chapel, Cambridge. By JOSEPH BURTON. Cambridge: E. Johnson. London: Houlston and Stoneman. Pp. 12. 1853. Price 2d.

The preacher notices the fact that the doctrine of election is taught in the scriptures—observes the agreement of this doctrine with the perfections and government of God—for the removal of difficulties specifies some things which are not implied in this doctrine—and considers the design for which it is revealed; why it presents no obstacle in the way of any person's salvation; and how persons are to make their own election sure. We are by no means satisfied with the meagre discussion of the great doctrine itself, under the first head of this discourse; otherwise the preacher has treated his subject in a manner highly judicious. The practical character of his mind is stamped on every page. The sermon may be read with much profit. W.

Helps for the Pulpit; or one hundred and two Sketches and Skeletons of Sermons. By a Minister. Third Edition. Pp. 352.
Helps for the Pulpit; or one hundred Sketches and Skeletons of Sermons. By a Minister. Second Series. Pp. 352. London: W. Tegg and Co. Halifax: W. Nicholson. 1853.

We cannot strongly recommend the class of works to which these two volumes belong. The man who cannot preach without the help they render had much better dig or beg: it would be more to his comfort and reputation. It is possible, however, to conceive of cases and times when such sketches as are herein contained may really be "Helps." Such seasons we do not specify; but when they occur these volumes may be resorted to with satisfaction. They are the best of their class, that we have seen. The choice and treatment of subjects are highly judicious. Considerable acquaintance is exhibited both with God's word and the human mind. Frequently the discourses are nearly full; and are much enriched with extracts from our best authors. To those who patronize literature of this order, we recommend these volumes as far superior to the majority of "Sketches and Skeletons" are abroad.

Lectures on the True, the Beautiful, and the Good. By M. V. COUSIN. *Increased by an Appendix on French Art. Translated by O. W. Wright.* Edinburgh: T. and T. Clark. 8vo. Pp. 454. Price 6s. 6d.

M. Cousin is a distinguished Frenchman, who was appointed professor of philosophy at Paris about the year 1828, and has been lecturing ever since with much celebrity. Many, if not all, of his lectures have from time to time been published, and the volume now before us is a *resumé* of the whole. Although we notice it because it has been courteously sent to us by the publishers, we cannot recommend it to the perusal of our readers. Belonging to the highest walk of speculative philosophy, its language and style are so abstract as to be very difficult of comprehension to general readers. More than this, however, we do not think M. Cousin's system of philosophy true. His great pretension is, that, by a system of enlightened eclecticism, he reconciles and unites all philosophical schools, however hitherto discordant or antagonistic, and so constituted himself, by a singular felicity, the leader of the entire philosophical world. Such of our readers as would see this pretension thoroughly investigated, we recommend to an article in the Edinburgh Review for October, 1829, from the pen of a writer no less distinguished than M. Cousin himself, Sir William Hamilton, of Edinburgh; an article recently, with others, republished in a volume the title of which we indicate below.* For their immediate information, however, we extract from this article a few words. "M. Cousin is the apostle of rationalism in France. . . . The development of his system, in all its points, betrays the influence of German speculation on his opinions. His theory, however, is not one of exclusive rationalism; on the contrary, the peculiarity of his doctrine consists in the attempt to combine the philosophy of experience and the philosophy of pure reason into one. . . . We regard M. Cousin's attempt to establish a general peace among philosphers by his eclectic theory as a failure." J. H. H.

The Races; the Evils connected with Horse-Racing and the Steeple-Chase, and their Demoralizing Effects. By THOMAS HOUSTON, D.D., *Author of "Parental Duties," &c.* Paisley: Alexander Gardner. London: Houlston and Stoneman. 1853. 18mo. Pp. 148. Price 9d.

This is an honest and able exposure of the evils associated wih one of the most cruel and corrupting of our national sports. We wish a copy could be placed in the hands of all who support the race-course. The following paragraph will be read with interest. "An esteemed friend, Lieutenant Calder, R.N., has supplied to us the following gratifying account of a similar instance of a distinguished public man refusing to countenance races: some years since, the celebrated T. B. Macaulay, Esq., member of Parliament for Edinburgh, declined subscribing to support races in the neighbourhood of that city, which had always been done by his predecessors in office. On this occasion, he publicly stated to this effect, That it would be unworthy of him to hold his seat for such a city as Edinburgh, and as a public man countenance the practice of racing; and as he disapproved wholly of the system, he declined giving his own personal assistance in the case." W.

Youthful Development; or Discourses to Youth, Classified according to their character. By SAMUEL MARTIN, *Minister of Westminster Chapel, Westminster. Second Edition and Third Thousand.* London: Ward and Co., 1853. 16mo. Pp. viii. 204. Price 2s. 6d.

We know of no living man to whose care we would rather entrust a young man for his intellectual and moral training than Mr. Martin. We know of no better book, save *the* book, to put into the hands of a young man, than the volume before us; together with its companion ones, "The Cares of Youth," and "The Circumstances of Youth." Unlike many works written in the present day professedly for the benefit of the young, there is no affectation of originality and greatness. Yet the elements of true greatness—a comprehensive, disciplined mind and a fervent heart—render the book a powerful instrument for good. Frequently thought as profound as that with which John Foster has enriched us, is here expressed in the plain, impassioned style of Richard Baxter. We do not wonder these "Discourses" have reached a third thousand; they deserve a still more extensive patronage. W.

Memoirs of an Ex-Capuchin; or, Scenes of Modern Monastic Life. By GIROLAMO VOLPE, *a Converted Priest.* London: Partridge and Oakey. 16mo. Pp. 406. Price 5s.

This book is a strange one if true, and still more strange if false. It *professes* to be a veritable history, and if so, we thank God that *our* religion does not come from Rome, that the pope is not *our* spiritual father, and that a monastery is not likely to be our destination. H.

Saturday and Sunday: Thoughts for both. Glasgow: Maclehose. London: Hamilton, Adams, and Co. 1853. 24mo. Pp. 211. Price 2s. 6d.

This volume consists of three little books, each of which is published in a separate form, *viz.*, "Aims and Ends," "Spare Moments," and "Green Leaves." Of one or more of these we have already spoken favourably, and we think them all good. They consist of short essays on important subjects, of terse style, and abounding in short and weighty sentences. B.

The Strange Woman of Proverbs: considered as a Parable suited to the Times. London: Binns and Goodwin, 44, Fleet Street. Pp. 16. 1853.

A very useful little tract; well adapted to

* Discussions on Philosophy and Literature, &c. By Sir William Hamilton, Bart. London: Longman and Co., 1852.

warn Christians against some of the errors peculiar to our times. We shall be glad to hear of its wide distribution among the more cultured portions of the community. It cannot fail, under the divine blessing, to be greatly serviceable. W.

The Responsibility and Duties of Sabbath School Teachers. By WILLIAM FERGUSON. Liverpool: Pearce and Brewer. London: Nisbet and Co. 1853. Pp. 23.

We rejoice in the increasing interest felt by Sabbath School Teachers in their great and honourable work: and augur hopefully for "the church of the future" as the result of their labours. To such of them as desire deeper impressions of the magnitude and importance of their engagement we commend a prayerful perusal of this plain, practical, solemn address by one of themselves. W.

A Hand-Book to the Borough Road Schools; explanatory of the Methods of Instruction adopted by the British and Foreign School Society. London: Printed for the Society 1854. 8vo. Pp. x. 143. Cloth.

Much may be found here which will be of service to persons intending to establish or engaged in superintending, popular schools.

The Sunday School Teachers' Magazine and Journal of Education. February, 1854. *This Magazine is wholly independent of the Society. Vol. V. Fourth Series. No. II.* London: Butt, 60, Paternoster Row. 8vo. Pp. 56. Price 6d.

An old periodical like this must have some innate vitality, or it would not be found pursuing the even tenor of its way after so many competitors have arisen, each one crying, "Now I am come to do the business properly." This number contains several good articles; but one on what Sunday schools do and might do in England, deserves special attention, as it is addressed to Superintendents and Teachers by Mr. Edward Baines of Leeds.

Sunday Afternoons in the Nursery; or, Familiar Narratives from the Book of Genesis. By the Author of "A Book for the Cottage," &c., &c. London: Seeleys. Square 24mo. gilt. Pp. 236. Price 2s. 6d.

The author says, "The exquisite simplicity of the sacred narratives renders their transposition into other words a difficult and thankless experiment." His work illustrates the truth of this opinion: a child would understand the narratives as they are found in our common bibles much better than as they are given in these pages.

The Pastor of Genenburg. Translated from the German. Second Edition. Edinburgh: Thomas Constable and Co. 24mo. Pp. 63. Price 1s.

Noticed in our volume for 1853, page 435, under the title under which it first appeared of "Christian Income and Expenditure."

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Case of the Manchester Educationalists. Part II. A Review of the Evidence taken before a Committee of the House of Commons, in Relation to a Scheme of Secular Education. By JOHN HOWARD HINTON, M.A. Prepared and published under the Direction of a Committee formed in London for Opposing the Manchester Bills. *London: John Snow.* 8vo., *pp.* 99. *Price* 2s.

The English Bible: Containing the Old and New Testaments, according to the Authorized Version. Newly Divided into Paragraphs: with Concise Introductions to the Several Books; and with Maps and Notes Illustrative of the Chronology, History, and Geography of the Holy Scriptures; Containing also the Most Remarkable Variations of the Ancient Versions, and the Chief Results of Modern Criticism. Exodus and Leviticus. *London: Blackader and Co. Small 4to., pp.* 95.

The Palm of Victory. An Anthem in Memory of William Jay. Composed and Arranged for Organ and Pianoforte. By JOHN KING. *London: Ward and Co. 4to., pp.* 10. *Price* 2s. 6d.

The Consolation and Duty of Churches under the Loss of Eminent Ministers: a Funeral Sermon occasioned by the Death of the Rev. William Jay, Preached in the Vineyard's Chapel, Bath, on Thursday, January 5, 1854. By the Rev. JOHN ANGELL JAMES. *London: Hamilton, Adams, and Co.* 8vo., *pp.* 38. *Price* 1s.

The Field and the Fold; or a Popular Exposition of the Science of Agriculture. By the Rev. EDWIN SIDNEY, A.M., Author of "Blights of the Wheat," &c. *London: R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

The Eclectic Review. February, 1854. Contents: I. Burton's History of Scotland. II. A Naturalist's Rambles on the Devonshire Coast. III. Baumgarten on the Acts. IV. Professor Silliman: a new Phase in American Life. V. Journal and Correspondence of Thomas Moore. VI. History and Resources of Turkey. VII. Dignity of the Pulpit. Brief Notices, Review of the Month, Literary Intelligence, &c. *London: Ward and Co.* 8vo., *pp.* 128. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. February, 1854. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 48. *Price* 5d.

Religious Information for the People. Contents of first Monthly Part: The Apostle Paul: a Biography—Mahometanism—Modes of Sepulture—The Early Trials and Triumphs of Christianity. *London: Sangster and Fletcher,* 11, *Paternoster Row. 4to., pp.* 96. *Price* 9d.

The Band of Hope Review and Children's Friend. Volume for 1853. *London: Partridge and Oakey. 4to., pp.* 48. *Price* 1s.

The Tract Magazine and Christian Miscellany: Containing Various Pieces of Permanent Interest. 1853. *London; R.T.S.* 16mo., *pp.* 332. *Price* 1s. 6d.

INTELLIGENCE.

AMERICA.

PROGRESS OF BAPTIST OPINIONS.

The seventy-fifth number of the Christian Review, published at New York, contains an article by Dr. J. M. Peck, in which he says, "Every Christian sect in the United States, must rely on a voluntary profession of individuals to keep up or increase its membership. Our pædobaptist brethren may not be fully conscious that in our country infant baptism has lost its efficacy as a means of membership in their churches. All churches in the United States are compelled by circumstances which they cannot control or counteract, to count up as communicants only those who voluntarily join them. There is another fact that marks the course of things. Infant baptism is silently but surely losing ground in pædobaptist churches. It rests very lightly on the consciences of church members as a scriptural duty. Many practise it, because (as they think) it will do no harm,—or because it is the rule of their church,—or because their worthy pastor, in whom they have confidence, desires it. We have made careful observations on this subject for forty years, and under favourable circumstances to note the changes, and think we are not mistaken in the opinion that infant baptism, as a religious duty, is dying away to a greater extent than probably some are aware. Is it not a fact that from one-fourth to one-third of the families in pædobaptist churches neglect the baptism of their children? And as to baptizing servants on the faith of the master, according to a supposed law of the Abrahamic covenant, a very common practice once, it is now known only in very rare instances. Year after year, throughout our whole country, the conviction gains strength that a profession of Christianity must be the voluntary and personal act of a rational and accountable being, and cannot be performed by proxy.

Another fact demands a passing notice. Baptist churches within a few years past, have received large accessions from pædobaptist churches. The number of ministers who have adopted baptist principles, and joined our churches, have exceeded one each week. In the state of Tennessee, where the baptists were a small and inefficient denomination twenty years since, they have increased in an unusual degree. The baptisms reported in 1851 exceeded 4,500; those of 1852 exceeded 5,000; of which over one thousand came from pædobaptist churches. We give these facts in no boastful spirit, but as collateral proofs of the prevalence of our principles."

NOVA SCOTIA AND NEW BRUNSWICK.

The minutes of the eighth session of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, held at Nictaux, N. S. September 17th, 19th, and 20th, which have just reached us, furnish the following extracts :—

The number baptized in the three provinces during the past year was 585. The number reported at the last Convention was 750 ; in 1851, 1280.

		Churches.	Baptized.	Whole No
Central Association,	N. S.,	31	116	3183
Western	do.	40	71	5454
Eastern	do.	45	50	2300
Eastern	do.	N. B., 45	74	2841
Western	do.	do. 41	274	2802
		202	585	16580

The average proportion of baptism to churches is nearly 3 and the net increase of the body during the year is 282, being not quite two per cent. This exceeds last year's increase, which was only three fourths per cent.

With reference to pecuniary contributions, the committee state with satisfaction that the benevolent energies of the churches have been brought into vigorous operation for various objects, so that large sums have been collected. They advert with peculiar pleasure to the completion of the endowment of Acadia College, and they rejoice in the liberal arrangement recently made in New Brunswick for home missionary purposes. These are indications, as they hope, that the Christian use of money is understood and practised by a goodly number of the professors of the gospel belonging to the baptist denomination in these provinces.

Nine new churches have been constituted —four in Nova Scotia, and five in New Brunswick :—in Nova Scotia , at Chelsea, Ohio, South Yarmouth, and West Yarmouth —in New Brunswick, 2nd Hillsborough, Kingston, Point Monask, 2nd Johnston, and Shediac.

At the close of the business the doxology was sung, Dr. Cramp prayed, and after a most harmonious and cheering session, the convention adjourned to meet at two o'clock, P. M., on the third saturday in September 1854, with the baptist church in Brussels Street, in the city of St. John, N. B.

Immediately after the meeting of the Convention the governors proceded to adopt measures for completing the endowment. The valuable services of the Rev Dr Maclay having been secured, and other agencies appointed, liberal subscriptions were obtained, which amounted, on the 1st of January last,

to upwards of £12,000. The governors have pleasure in stating that the sum of £10,172 9s. 7d., has been already secured, in cash or notes, thus completing the endowment, according to the original design, so that the Institution is at length placed on a firm basis and the hopes of its friends are realised.

Since the above mentioned meeting of the Board of Governors, Dr. Crawley has visited the United States, in order to obtain a third professor, and has succeeded so far that Professor Stuart, who had been previously invited, and whose former services in the college are remembered with much satisfaction, has at length engaged to take charge, temporarily of the professorship of mathematics and natural philosophy, and will enter on his duties in the month of November next.

ASIA.

THE AMERICAN DEPUTATION.

The Foreign Secretary of the Baptist Missionary Union left Calcutta for Assam on the 10th of November in a native row-boat—passage by steamer being not available. On the 15th, the date of his last communication, he had made a little more than a hundred miles, and hoped to reach Gowahati in a month, making no stops on the way that could be avoided, except on the sabbaths. This visit, requested by members of the mission and authorized by the Executive Committee, and which he thought it his duty not to decline, will prolong his absence till late in the spring. Mr. Granger left Calcutta on the 19th of November, upon his homeward voyage.

CHINA.

At Point-du-Galle, which we reached Nov. 26th, writes Mr. Grainger, we received the passengers and mails from China, bringing the latest intelligence from the "insurrection." Thus far this singular movement has received no check. In many cases, as at the taking of Nanking, it meets with no opposition. In that instance the Tartars of the city, to the number of nearly 20,000, submitted their necks to the swords of their victors without striking a defensive blow! Nankin, the Yellow River, and the Grand Canal, are in the hands of the rebels. The imperial proclamations do not attempt a concealment of the astounding facts. They confess an empty treasury, forces paralyzed with fear, and an enemy flushed with victory.

I have conversed with gentlemen from Hongkong, Amoy, and Shanghai. There is but one opinion among the English and American residents in the five ports as to the success of the present movement. The Tartar dynasty will be overthrown. Beyond that, all is uncertain.

As to the Christianity of this movement, I am not sanguine. It is not after the law of Christ's kingdom. It resembles more the conversion of the north countries once effected by the conquering sword of Charlemagne. If it opens the country to foreigners, and ensures toleration to all foreign teachers of religion and to Chinese professing Christianity, that will be a boon indeed. Beyond that, there is little to encourage us in the present movement.

RANGOON.

The Foreign Secretary gives the following notice of that aged servant of Christ, Ko Thah A. He is the pastor of the Rangoon church. He is a venerable old man of eighty. I have met him repeatedly, and always I have been constrained almost involuntarily to rise up before him, so apostolic is his bearing, and with unaffected sincerity to do him reverence. He is a good man, full of faith and of the Holy Ghost. He is too advanced in years to lead public worship, but he can counsel; and he knows both how to live a holy example, and how to pray. At the late ordination of two Karen pastors, he offered the ordaining prayer, and it is not difficult to call up the impressiveness of the occasion, as he laid his hands upon them and commended them to the one God, the Father, the Son, and the Holy Ghost. He told me at our first interview, (the day after our arrival,) that he had been a preacher of Jesus Christ more than thirty years. (Dr. Judson baptized him under the title of Moung Thah A in 1822.) During all this period he had resided in Rangoon. "The teachers have come and gone; I have always remained here. When the teachers left Rangoon the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'" He did preach, and was cast into prison and fined one hundred rupees. Twice he was placed in the stocks, once with his head downward. But his faith had not failed. He has baptized at Rangoon more than 200 believers, including about eighty Karens. Ko Thah A, though making many rich, is exceeding poor. His former dwelling was destroyed during the late war. His present residence is scarcely a *coop* to creep under. He says, "It is enough for *me*; the teachers have given me a support. I do not ask more for myself. The love of money is the root of all evil." (This he repeated with emphatic earnestness.) "But I have been pastor of the church. Inquirers come to see me. I have no house to receive them to. I have not enough to give them food." I need not say provision will be made for him. A zayat will be fitted up, with a room annexed, and inquirers may continue to come and sit at his feet.

ness and uncompromising fidelity. Although he was an extensive farmer, having much to do with worldly affairs, and being highly respected by the neighbouring gentry, yet, throughout his long career of Christian profession, he bore an upright and unblemished character, "worthy of the high vocation wherewith he was called."

He was an intelligent Christian, well-rooted in sound scriptural principles, and not the creature of circumstances and the slave of conflicting impulses, but he always appeared under the jurisdiction of one class of motives, which he had thoroughly imbibed at the outset of his Christian course.

His death was preceded by severe and prolonged illness resulting from pulmonary consumption. So violent were his paroxysms of convulsive cough during the last two years, that the spark of life was expected continually to expire.

But notwithstanding all this, even in those moments of excruciating agony, which he had often to endure during his painful and protracted sickness, no complaints were heard from his lips, but he was often heard breathing words of gratitude and praise to his heavenly Father. All who were acquainted with him could not help observing in him the manifestation of patience, resignation, and the power of faith in the divine Redeemer.

As death was approaching his faith appeared to become stronger and stronger. He was often heard in his extreme weakness to whisper the sweet melodious name of his dear Saviour, and testify his calm reliance on his all-sufficient sacrifice. Although he experienced no ecstatic joy like some, he felt quite safe in the hand of the great and merciful High-priest of his profession. The last day of his earthly existence, while the grim monarch, the king of terrors, having marshalled all his powers to lay his victim prostrate at his feet, made the final assault on him, he was heard repeatedly to exclaim, victory, victory!

A bereaved widow and six children survive to sorrow for the removal of the deceased, and to lament their great and irreparable loss. May He, who is "a father of the fatherless, and a judge of the widows in his holy habitation," befriend them in his tender mercy, according to his gracious promise.

The body of our departed brother was followed to the grave by a large procession of relatives and friends, and was interred in the burying ground of Bethesda chapel.

MRS. LAKE.

Died, January 10, 1854, at Braunston, Northamptonshire, Mary, the beloved wife of Mr. Thomas Lake. The subject of this memoir was baptized by the late Mr. Heighton of Roade, in Northamptonshire, more than fifty years since. In the latter part of her life, she has been residing in Braunston, and her consistent character and punctual attendance upon the means of grace, her ardent wishes and prayers for the peace and prosperity of the church, were strong, but the Lord has taken her away, and she died in the faith and hope of the gospel. On the 14th, her remains were interred in the burial ground belonging to the baptist church in this place, and on Sunday, the 15th instant, her death was improved by the Rev. T. Chamberlain of Pattishall, from Ezekiel xxiv. 16, to a goodly number.

MR. COOPER, FROME.

Died, January 7th, 1854, in his seventy-first year, Mr. William Cooper of Frome. He was baptized and received into church fellowship by Mr. Saunders in the year 1808, and was elected deacon of the church in 1838. His naturally active mind was chiefly directed to matters of a religious nature. Other things were of little interest to him compared with the spiritual, the eternal, and the divine. Revelation was acknowledged by him as the rule of religious faith and practice; discarding all human authority he could say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." The mediation of Christ was esteemed by him to be the great truth of divine revelation, and was ever regarded as illustrative of the glory of God in the happiness of man. Every kind of effort to advance the cause of the Redeemer therefore enlisted his sympathy. For many years he was actively employed in Sunday school instruction, not only in the town in which he lived, but also in many of the adjacent villages. Individual effort to promote the welfare of souls he held to be incumbent on every Christian, and hence he would appeal with great earnestness of spirit to the careless, the slothful, and the backsliding. He has left bequests amounting to one thousand pounds to various religious and educational societies, including, amongst others, the Loan Baptist Building Fund, the Baptist Missionary Society, the Bible Translation Society, the Baptist Irish Society, the Baptist College at Bristol, and the British School at Frome. He had been treasurer of the last named institution from the time of its establishment.

His affliction was severe and protracted; but it was borne in a manner well befitting the closing scene of an aged Christian's life. A chastened submission to the divine will breathed in all he said. The prospect of heaven sustained him in the hour of death. It was on this he dwelt, and not on mere deliverance from the anguish he endured. The hope of re-union with Christian friends in the heavenly world was to him the occasion of holy joy. His last words were, "Glory, glory, glory! Victory, victory, victory through the blood of the Lamb! Victory, victory, vic

—vic—" Nature failed; but soon he added, "I shall be near and like my God." His funeral sermon was preached to a very numerous congregation, in Badcox Lane meeting-house, by Mr. Middleditch, on Lord's day evening, January 15th.

MISS ELIZABETH SARAH CLARKE.

Miss E. S. Clarke, daughter of the Rev. Owen Clarke, pastor of Vernon Chapel, Vernon Square, Pentonville, was born at Taunton, August 3, 1823. She was mercifully blessed with parents who were deeply impressed with the great truths of the gospel of Christ, and who earnestly sought for the same influence upon their children. And as her mind opened and she advanced towards womanhood, she was led to give her heart to Christ as the only refuge for sinners. She joined the church meeting here about six years ago. It always appeared to be amongst her greatest delights to have a name and place in the house of the Lord, and never was she absent from her seat, unless confined by severe indisposition.

So long as her health permitted, she regularly attended the Sunday school, and was most anxious for the spiritual welfare of those committed to her care. It was with much reluctance and sorrow that her failing health compelled her to resign her class into the hands of others. The Ragged School assembling at King's Cross she also took great interest in, and so long as she could, took a class on the Friday evening, but this she was also obliged to give up some time ago; but she still endeavoured to promote its interests by attending and assisting at the various meetings of the conductors of that valuable institution. She also took great delight in aiding the Dorcas Society connected with this place. Upon the death of her dear mother, four years ago, her most affectionate attention was bestowed upon her widowed and afflicted father; her constant anxiety was for his happiness and comfort. Often has she regretted with tears that her strength would not permit her to do more for him than she did. Her character was remarkable for its genuine truthfulness, for the soundness of her judgment, and the beautiful consistency of a simple Christian life. Her closing months of gradually declining strength were supported by a steady confidence in her Saviour, to whom alone she entirely committed herself for time and eternity. Her removal took place on the 13th of January.

MRS. JANE LEWIS.

The widow of the late Mr. Edward Lewis, Blaenavon, Monmouthshire, died on the 3rd of Feb. 1854, after a few months' illness, in the seventy first year of her age, sincerely and deservedly lamented by a number of children and a large circle of friends.

She had the privilege of putting on Christ in baptism in Oct. 1804, when twenty-one years old, and was received by the baptist church at Hanwenarth, then under the pastoral care of the late Rev. James Lewis. She continued a consistent and a devout member of the above church until the church at Horeb, Blaenavon was formed in 1823, when she became a member of that church, and where she continued until she fell asleep in Jesus. She was remarkable for her meekness and resignation to the will of God, and an example to most Christians in her love of hospitality and faithfulness; in her attendance on the house of God, she was well known to most baptist ministers in the principality for the last fifty years, as having many times cheerfully welcomed them to her house and to her table, in the name of the disciples and servants of Christ. She left a noble testimony behind her to the sincerity of her profession, the honesty of her purpose, and the integrity of her heart, as well as to the truth of Christianity and the faithfulness of our God.

COLLECTANEA.

REV. RALPH WARDLAW, D.D.

With a smitten heart, and tears of undissembled grief, we record the death of that great, and good, and useful man, the Rev. Ralph Wardlaw, D.D., for more than fifty years the honoured pastor of the Congregational church assembling in West George Street Chapel, Glasgow. The solemn event took place at Easter House, on Saturday morning, the 17th of December, at seven o'clock. For some months past he had been suffering from a severe attack of inflammation, which reduced his system, and brought on other symptoms, from which no medical skill could relieve him. Though he had reached his seventy-fourth year, and had rendered more than an ordinary amount of service in the cause of his Divine Master, yet so fresh and vigorous were all his powers that we cannot but regard his death as a great public loss.—*Evangelical Magazine.*

REV. W. JAY.

The Rev. W. Jay of Bath was removed by death at his house in Percy Place, on Tuesday, December 27th, 1853, in the 85th year of his age. He had been the minister of Argyle chapel, which he himself opened in 1789, for the unusually long period of sixty-three years, during which successive generations enjoyed his pastoral instruction. In the early part of his life there was so little attraction in the established church and so much in the pulpit of Argyle chapel, that persons of high rank and of political and

literary eminence flocked around the youthful preacher, and admitted him to their private friendship. Among these were Lord and Lady Barham, Mr. Wilberforce, and Mrs. Hannah Moore. The same natural eloquence, sound theology, quaint illustration, and unrivalled pathos, which fascinated the high-born and cultivated, was not less charming to the many. His publications are numerous and well known: his "Life of Cornelius Winter," "Sermons," "Family Discourses," "Christian Contemplated," "Family Prayers," "Morning and Evening Exercises," and many separate sermons. Mr. Jay, though a conscientious dissenter, and liberal in politics, was not at any time what is now understood as a public man. Avoiding platform oratory, he confined himself strictly to the pulpit, and to the reproduction of his sermons in books. Having for many years visited London as a periodical preacher in Surrey chapel, he became as well known there as if he had been a resident minister. We believe that his autobiography has long been prepared, and we shall look for it with much interest, as we understand it will include the correspondence of eminent persons, and will throw much unexpected light on their characters. The variety as well as extensiveness of Mr. Jay's acquaintance, and the shrewd power of observation and word-painting which he cultivated for so many years, are sure to furnish a Life of rare interest. It would be difficult to appreciate the indirect usefulness of his protracted ministry in Bath. His own impression, we have been informed, was that he did more good by his writings than by his preaching. He will probably be remembered for many years to come as the most striking and popular preacher of his day, whose excellencies and faults were equally peculiar, and equally unlikely to be rivalled, or even imitated, with any prospect of success.—*Eclectic Review.*

REV. W. B. COLLYER, D.D., LL.D.

It is now our melancholy duty to add the name of our revered and beloved friend, the pastor of Hanover chapel, Peckham, to those of Dr. Wardlaw and Mr. Jay, as now numbered with the silent dead. After a few days of paralytic seizure, which left nothing to hope, in the circle of his friends, his happy spirit took its flight to the regions of immortal life, on Monday morning, January 9, at seven o'clock.—*Evangelical Magazine.*

THE LATE DR. STAUGHTON.

As the name of this eloquent minister is yet precious to many readers of the Christian Chronicle, whatever relates to him, or even to his ancestors, must afford a measure of interest. On this account, I may perhaps ask space for a few lines.

In the year 1823, died in England the Rev. John Stanger, a very old and excellent baptist minister. Of this venerable servant of Jesus Christ, a very interesting memoir was prepared for the press, by the Rev. W. Groser. Part of the volume was an autobiography of the excellent old pastor. In this production, after speaking of his grandfather, also a baptist minister, who died in 1740, he adds:

"My grandmother's maiden name was Staughton. Her father was a baptist minister in Northamptonshire, and during the operation of the Conventicle Act suffered for nonconformity. He was imprisoned in the jail at Northampton three years and a half, at the time that Mr. Bunyan was imprisoned at Bedford. Several of his grand-children I knew personally, and a great-great grand-son is now a baptist minister at Philadelphia, in America, where he bears an honourable character, and is much esteemed."

I may be permitted to add that John Stanger presented the ordaining prayer, and laid hands on William Carey, at his ordination, in 1787, at Moulton, the village in which Stanger was born, in 1742.—J. B.—*Philadelphia Christian Chronicle.*

TURKEY.

In our last number, we stated that we had received intelligence confirming the statement made in our columns, some weeks since, that a Turk had been beheaded at Adrianople, for having renounced Mohammedanism and embraced Christianity. There is now, we fear, no doubt of the fact. In a letter from our correspondent at Constantinople, which appears in this day's impression, further particulars of the atrocious deed are given. It has, indeed, been admitted by the Turkish government, in reply to questions put to them by Lord Stratford de Redcliffe; and it was justified by the Turkish minister, on the ground that blasphemy of any kind, irrespective of Mohammedanism, would have subjected the alleged offender to the same punishment. This painful event, as we have already said, must greatly diminish—if indeed it does not destroy—the sympathy felt for the Turks in their present struggle. In fact, we never have and never can sympathise with the Turks as Mohammedans, nor as a body politic. The religion of the Turks is their government, and the government is Mohammedanism; and such is the utter absence, in that system, of all that Christian civilisation holds most sacred in regard to the civil and religious rights of man, that it is impossible for a sincere believer in Christianity to avoid regarding it with abhorrence. There is not one single point in their polity in which we can cordially harmonize with them; and the barbarous affair at Adrianople, occurring just at this time, when the claims of Turkey upon Western Europe are the

subject of universal attention, shows plainly that Mohammedanism has lost nothing of its intolerant and ferocious character.—*Christian Times.*

AUCKLAND.

The following notice appears as an advertisement in the *New Zealander* of October 5th, 1853 :—

"The Christian brethren, commonly called baptists, desire to intimate to the inhabitants and strangers of Auckland that they meet for divine worship, in the School-room, Albert Street, near Smale's Point, every Lord's day ; in the morning at eleven, and in the evening at six o'clock.

"The services are for the present mutually conducted by the members of the church. The order of worship is strictly primitive. In the morning, the Lord's supper, reading the scriptures, exhortation, prayer, and praise are attended to ; and in the evening, a discourse is delivered by one of the brethren."

RECEIPT STAMPS.

It may be useful to those who receive money for charitable purposes, if we give a few extracts from a pamphlet recently published by authority of the Commissioners of Inland Revenue, entitled "A popular explanation of the Statute requiring a Stamp Duty of one penny on Receipts and Orders for Money, &c."

The stamp duty payable upon a receipt given for any sum of money amounting to 40s. or upwards is 1d., to be paid by the person giving the receipt. The receipt may either be written upon stamped paper, or an adhesive stamp may be affixed to the paper upon which it is written ; but in the latter case the person giving the receipt must himself cancel the stamp by writing his initials, or some portion of his signature, over it, before he delivers it, under a penalty of £10. A receipt cannot be made valid afterwards by affixing a stamp.

A person giving a receipt for money amounting to 40s. or upwards without a stamp subjects himself to a penalty of £10 ; and if, when 40s. or upwards is paid, a less sum than 40s. be specified in the receipt with the view to avoid the duty, or any other contrivance or device be used for the like purpose, a penalty of £50 will be incurred.

A party refusing to give a receipt incurs a penalty of £10.

Any note, memorandum, or writing whatsoever given upon the payment of money amounting to 40s. or upwards, signifying that an account has been discharged, or that money has been paid, or credit given, is a receipt liable to stamp duty. If, therefore, the person receiving money write or by means of a stamp impress upon any bill of parcels or invoice the word "paid," "settled," "balanced," "discharged," or any words of a like import, intended to signify the payment of money, he must at the same time, if the paper be not already stamped, affix thereto an adhesive receipt stamp, and cancel the same by writing his initials or some portion of his signature thereon. If he omit so to do he will incur a penalty of £10 and the memorandum will be of no avail to the person to whom it is given.

Letters by the post, acknowledging the safe arrival of any bills of exchange, bank notes, or other promissory notes, or other securities for money, are exempt from receipt duty ; but if the receipt of money be acknowledged, a stamp is required.

The exemption is confined to the mere acknowledgment of the *safe arrival* of such bills of exchange, bank notes or other promissory notes or securities. It is not intended to give to the letter the effect of a discharge for money, but simply to authorize the receiver of the securities to convey to the sender the information that they have reached the hands of the person intended. If, therefore, the letter of acknowledgment contain any intimation relating to the appropriation of the money represented by the securities, by signifying that credit has been given for the amount, or that it has been placed to account, it is no longer covered by the exemption, but becomes a receipt chargeable with stamp duty. Instead, however, of enclosing a separate formal receipt in any such case, it will only be requisite to affix an adhesive stamp to the letter of acknowledgment ; at the same time cancelling it by writing the initials or a portion of the signature to the letter upon it.

The documents, the safe arrival of which may thus be acknowledged by post without a receipt stamp, are bank post bills, Bank of England and country bank notes, letters of credit, post office orders, cheques (stamped or unstamped), bills, drafts, and orders for payment of money of every description, whether due or not.

Where advice is given by letter to a person that money has been paid to his credit, a letter in return, merely acknowledging the receipt of the letter containing such advice, is not chargeable as a receipt ; but any intimation that the money has been received is liable.

LIBERATION SOCIETY.

The Society for the Liberation of Religion from State-patronage and Control is preparing to carry on its work in a vigorous and systematic spirit. On the 1st of February last, the executive Committee invited the society's leading friends to a private entertainment at

Radley's Hotel, London, at which their plans were submitted, and measures for obtaining the "sinews of war" were agreed upon. Mr. Samuel Morley occupied the chair, and among those present were Mr. Kershaw, M.P., Mr. Bright, M.P., Mr. Barnes, M.P., Mr. Crossley, M.P., Mr. Pellatt, M.P., Mr. Miall, M.P., Mr. Bell, M.P., Mr. Alderman and Sheriff Wire, Mr. G. W. Alexander. It was stated that a standing Parliamentary Committee had been appointed, with a thoroughly competent professional man as chairman, and that for the future everything of an ecclesiastical kind coming before Parliament would be vigilantly watched with a view to the society's purposes, and to the organization of a compact parliamentary party. Preparation would also be made for the next general election. A determination was expressed to raise £5,000 a year for the next three years, and a long list of subscriptions, varying from £50 to £5, was made up. This comparatively private effort is to be followed up by others on a larger scale, both in town and country. The speakers spoke with the utmost confidence as to the progress of their principles, in and out of Parliament, and regarded the revelations of the census as greatly strengthening their case.

JUVENILE CRIME IN DUBLIN.

In Dublin, at present, juvenile depravity is somewhat appalling. Of committals to the contagion of the gaol in 1852, there were 1,936 children under ten years of age; 4,221 between ten and fifteen; and 8,468 between fifteen and twenty.—*Sunday School Teacher's Magazine.*

CROAGH-PATRICK, IRELAND.

I ascended Croagh-patrick, a high hill in county Mayo, near Westport, still held sacred as the residence for a time of the renowned St. Patrick. On the summit of this mountain is what is called a *station*. It is a *circle* of perhaps thirty or forty yards in diameter, covered with sharp, jagged stones, and the wretched devotees who repair thither are compelled to go round that circle on their *bare knees*, as often as the priest shall enjoin, unless in the case of those who are able to purchase exemption by the payment of money. The stones are porous, and I saw hundreds of them *saturated with the blood* of these deluded victims of superstition; and carried off two fragments of these blood-stained stones as a memorial. I was informed by persons in the vicinity, on whose veracity I could rely, that some years ago the mountain was visited annually by thousands of pilgrims, some of them from a great distance, but that their numbers are annually decreasing. In the neighbourhood of the mountain I visited a *Holy Well*, in which there is a *trout*, supposed to have been put into it by St. Patrick, and actually saw a woman on her bended knees worshipping the trout. I was assured that when a cow or horse becomes unwell, it is a universal practice amongst the Romanists in Connaught and Munster to send for the priest, to *celebrate mass* for the recovery of the animal, for which he receives usually the fee of *half-a-crown*. Will any one say, in the face of these *facts*, that Ireland is not involved in as dense spiritual darkness as any heathen country, and has not as strong, yea stronger claims upon our Christian philanthropy to send the gospel to her perishing millions?—*United Presbyterian Magazine.*

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow us through your columns to intimate to the brethren who usually contribute to the Baptist Union, that it is desirable this small exercise of Christian liberality should not be *entirely* overlooked? The expenses having been unusually small this year, not much is wanted, hardly more, indeed, than it would cost to print and send out a circular; but even under these circumstances, a little more recollection of this claim than has up to this period been shown, will be necessary to keep the balance on the right side. We shall be truly happy if this hint should suffice.

EDWARD STEANE,
J. H. HINTON, } *Secretaries.*
February 11th, 1854.

EDITORIAL POSTSCRIPT.

An unusual absence of that species of intelligence which is generally found in our postscript, partly arising it is probable from the earliness of the date at which February closes, gives us an opportunity which we gladly embrace to advert to a subject of great importance which has just been brought before the House of Commons. The second reading of the Manchester and Salford Education Bill has been happily negatived; but not so much on its merits as because it was an attempt to carry by a private bill that which was virtually a national measure. Its principles will probably be obtruded upon the legislature again before long in another form, and it is desirable that the friends of truth and liberty should be prepared for the conflict that may ensue. Our own views were so well expressed in the discussion by the honourable members for Norwich and Rochdale, that we could wish that we had space for the whole of their speeches. Mr. Peto expressed his belief

that the voluntary principle in education, carried out as it was now being carried out, was everything that the country could require; and, whatever might be its deficiences, he was perfectly persuaded that the country would continue to give it its confidence, and that it would prove the best system that had ever yet been adopted. Having sat on the committee which had inquired into this subject two sessions since, he would call the attention of the House to the circumstance that at Manchester itself there was a larger amount of school accommodation than in any other city of a similar size, and the peculiar position in which Manchester was placed with regard to the education of the young rendered a shorter term of education necessary in that place than in rural districts. Sir J. K. Shuttleworth had said that he should never be satisfied until he found that one in eight of the population attended day schools. The census showed that between 1818 and 1851 the proportion of the population attending them had been raised to one in eight and a half. What, then, could justify the government or the country in interrupting the course which was being followed by benevolence to promote the welfare of the people? He had noticed the difficulties under which the noble lord the member for London (Lord J. Russell) laboured in speaking on this subject. The noble lord seemed encompassed by difficulties, and so he would be if the government stepped ont of its proper course. He (Mr. Peto) maintained that the office of the government was to protect all classes of the community, but that it was no more the business of the Government to be the educator of the people than to be their manufacturer or trader; and if, as the Marquis of Lansdowne had said, Governments and municipalities would become traders or manufacturers, they would be found to be the worst manufactnrers or traders the people could have. They wanted a feeling which no government officials or committees could ever possess to be brought to bear in carrying out their object, and the efforts of active, true benevolence alone could impart to all who were connected with it that feeling, which was, that the welfare of the children was to be placed above all other considerations. The only way in which they could attain that object was by supporting the voluntary system. He would now refer to unendowed schools. In 1818 there were 861 unendowed public schools, with 110,062 scholars; in 1833 there were 5,724 schools, with 390,734 scholars, and in 1851 there were 11,478 schools, with 1,263,536 scholars. From 1818 to 1833 there had, therefore, been an increase of 665 per cent. in the number of schools, and of 255 per cent in the number of scholars; while from 1833 to 1851 the increase in the number of schools had been 201 per cent., and in the number of scholars 323 per cent. He knew that there were a great many people who did not think much of the results of the establishment of Sunday schools. He believed, on the contrary, that they had never had an agency in this country more blessed by Divine Providence or more useful to the working classes than Sunday schools. In 1782 the first Sunday school was established. In 1818 there were 5,463 Sunday schools, with 447,225 scholars. In 1833 there were 16,828 schools, with 1,548,890 scholars. In 1851 there were 23,498 schools, with 2,407,400 scholars. The number of teachers had increased to no less than 302,000, being one in sixty of the entire population. The mere fact of one in sixty of the population having devoted themselves to the education of youth upon their day of rest—this being a greater sacrifice on their part than it would be on the part of those who were occupied solely in the education of youth—must have exercised a most beneficial influence. He believed that the benefit which had been derived from Sunday schools could only be appreciated by those who were well acquainted with them. He knew, from his intimate acquaintance with Lancashire and the neighbourhood of Manchester, that it was impossible to appreciate the amount of good which they had done in that district. Voluntary education benefited both the person giving and the person receiving. It bound together the various classes of the community in a way in which no other kind of instruction could bind them. With regard to the effects of governmental education, he would refer to the example of France, and he would ask whether they would like to see the circumstance take place in this country which had taken place there in the reign of Louis Philippe, who had been obliged to discharge 2,000 schoolmasters at once, because they, the paid agents of the government, were becoming too troublesome, and had inculcated unsound and dangerous principles into the minds of the children! Let them look at Prussia, where the system of education was much of the same character as that which was recognized by this bill. It had often been asked what was the feeling of the children in that country and of their teachers with regard to religion. Nine-tenths of the teachers in Prussia were infidels. Most of them acknowledged that they considered that the religion they taught was a lie, but that they were paid by the government for teaching it, and did so to gain their bread. In Holland he found that a secular system of instruction, without religion, prevailed. A friend of his, while staying in that country, had inquired of one of the teachers when the children received religious instruction. He said he did not know, but must ask the children, and the inquiry was actually made of twenty of the children before one

could be found who had received any religious instruction at all. He agreed with the right hon. gentleman the member for Oxfordshire (Mr. Henley), that if they were going to have education without religion for its basis, and without the beneficial influence of the voluntary principle, they would make a sacrifice of the independence and self-reliance of the people of this country which they were not called upon to make, and which parliament ought not to permit to be made. If this question was to be agitated with reference to the introduction of any bill by the government, they might yet have ample opportunities of thoroughly ventilating the subject of education, and therefore he would not now detain the House any longer, as several other hon. members were desirous of addressing them; but he wished to impress upon them how strongly he felt that if they once departed from the principle of voluntary education, and substituted for it the machinery of state or of central education, they would always regret the effect which would thereby be produced upon the character and feelings of their countrymen.

Mr. Miall said he would avail himself of that opportunity, with the permission of the House, to put it into the possession of the opinion of those who entertained what were called "voluntary principles." Much had been said about education, and it had been divided into three classes—first, charitable education; secondly, education by means of public rates; and thirdly, no education at all. But no real statement had been made of the true principles to be enforced on this subject. He had read, a few days since, the report of the committee for the improvement of the dwellings of the labouring poor, and he thought that if a statistical return of such were made it would be of great advantage, and would go far to prove that proper provision had not been made for the poor; but he should never think on that account of coming to the conclusion that parliament ought to provide suitable habitations for the poor. But it was said, Why put the one burden on the shoulders of government, if you did not put the other? and why put such a charge upon government at all, since the primary duty of education devolved, no doubt, upon the people themselves, who should, and in the majority of cases could, provide such for their children? The fact was, that the fault generally might be traced to the parents of the children, who in many cases made gain of them by getting them employed in factories and workshops; and until the disposition of parents in this respect was reformed, little improvement could be made. Most parents among the lower orders could, by giving up a portion of their beer a-day, find the means of giving their children some education, and it was, in fact, the want of will in the parents to send their children to school which was the great drawback to all measures of improvement of this kind. If those who supported this measure could only be brought to see this, and to correct it, there was little doubt that the supply of education would be quite equal to the demand. He would ask the promoters of the present bill, Would their scheme bring about such a result? and, if not, he did not see how they could, at any rate as the measure now stood, call upon the state to make a scheme operative, without first satisfying the country that it would be effective. If the house were to adopt the system of education proposed by this bill, they would be reducing the high science into a system of police, and degrading education in the eyes of the people. What they (the voluntaryists) said was, Let the state make provision for the destitute, to whom the state might stand in the place of a parent, but do not undermine the self-reliance of the people. They talked of enlarging the basis of representation; let them beware, then, lest the people, instead of relying on themselves, should rely on legislative means, and come not only for education, but clothing, and for decent habitations also. If the house once admitted this principle they must carry it to the full extent. In conclusion, the honourable gentleman entreated the house not to decide a question of such vital and momentous bearing on the narrow basis of a private bill.

Lord John Russell said that he was of opinion himself that we should not realize anything like a system of national education in which there should be any approach to uniformity for a long time to come. The hon. member for Montrose, indeed, seemed to think that the government had only to introduce a measure for the effectuation of this object, and it would be forthwith sanctioned by parliament. His hon. friend had a far higher notion of the power of government than his (Lord J. Russell's) experience had given him; and, moreover, even were schools for secular education only adopted by parliament, he was satisfied that there would be the most general and entire repugnance to them on the part of the people.

To all who desire to understand the subject thoroughly, we earnestly recommend Mr. Hinton's pamphlet, just published, under the title of "The Case of the Manchester Educationists," Part II., in which he gives an epitome of the evidence laid before a committee of the House of Commons last session, and with his usual acumen reviews the whole, treating of the educational duty of the state, the voluntary system, the secular system, its scope, its teaching, its deficiency, its supplement, its machinery, its expediency the local and secular schemes compared—and discusses compulsory school attendance.

IRISH CHRONICLE.

MARCH, 1854.

On the last day of this month the financial year of the Baptist Irish Society will close. So large a proportion of the year's income arrives usually in March, that it would be premature to indulge in the language of trepidation; yet we do not feel quite tranquil in contemplating the serious deficiency that still remains to be made up. Unless several hundred pounds are received before the day for balancing the accounts —and we know not whence to expect them—we shall have to present a much less cheering report than that which it was our privilege to make last year. At this we are not surprised, and even in the most unfavourable event, no feelings can be entertained inconsistent with grateful and profound admiration for that generosity which our friends have displayed. The magnanimity with which they sustained the conflict with that debt by which even the Society's existence was imperilled, and the noble, persevering efforts by which they at last extinguished it, cannot be forgotten, even should some reaction and languor ensue. We know also that the middle and labouring classes have been greatly enfeebled of late by the perplexity of commercial prospects and the high price of provisions. Expectations were cherished some weeks ago by sincere and earnest friends of the Society, which now through the state of public affairs, they lament to find themselves unable to fulfil. We will not complain, then, of our tried and faithful friends, whatever may be the aspect of the balance-sheet when it comes before the auditors; yet we cannot part easily with the hope we have indulged that we should be enabled to enlarge the sphere of the Society's operations. If the influence of those brethren who have recommended extension be not sufficient to induce the public to supply the means for carrying their proposals into effect, after they have at our request visited Ireland that they might know what to advise,—if the published letters of brethren Birrell, Dowson, Stalker, and Bigwood do not secure the result,—then we have little hope that others will produce a stronger impression upon the possessors of property, and excite in them more active zeal. The expectation that we should be able to respond to the entreaties of those labourers who are praying for help, and to gratify those desires which we have thought it a Christian duty to cherish will pass away as a dream, and will not soon be reproduced. But as yet it has not come to this, and we will not relinquish our hope. If we part with it, it shall be taken from us.

We must also remind our friends of the reliance which we are still placing on their unsolicited promptitude. They must not expect deputations to draw forth their gifts. Wisely or unwisely, we are depending upon them to *send* that which they feel that they can afford for this service. They may contemplate their contribution, whatever it be, with the satisfactory thought, No portion of this will be spent in travelling expenses. We have no reason at present to regret the adoption of this principle. Adherents of the principle in different parts of the land have come forth nobly to sustain it. Surely they will continue to do so!

SCHOOLS.

As benevolent members of the Society of Friends generally feel an interest in the work of education, and are often ready to help those who are seeking to promote it though belonging to denominations in whose general missionary labours they would not feel it their duty to co-operate, we wish to apprise our zealous supporters in the country that such aid may with propriety be solicited. It has always been a rule in the schools of the Baptist Irish Society that no catechism should be taught, or any book used for the communication of religious instruction except the scriptures. We receive thankfully subscriptions for the specific purpose of sustaining schools, but our expenditure in this department is very much larger than the amount which that separate fund produces. The desirableness of adding to the number of these schools is increasingly obvious. Contributions for this purpose are therefore greatly valued; and as the principles upon which our schools are conducted are such as The Friends generally approve, we doubt not that many of them feel sufficient interest in Ireland to be quite ready to give their assistance if the case were fairly laid before them.

ATHLONE.

An army physician who has resided for some time at Athlone being about to leave the country, has addressed to the secretary a letter not intended for publication, with a short extract from which we may perhaps without impropriety indulge our readers. He says, "As I am leaving this place with the 33rd Regiment under orders for Constantinople, I feel it a privilege to bear my testimony to the work of the Lord which is going on here under your very excellent and hard working missionary, Rev. Mr. Berry. I believe under God's blessing Mr. Berry has been the means of much good. I consider his life and labours very valuable in this dark corner of the land. . . . .

"The small house he now occupies is not fit for him, and I think his late indisposition was much owing to the very crowded and small rooms. I have persuaded him to offer for a larger house in a healthy situation, believing that means will be provided; for the Lord is good to all who put their trust in him. Mr. Berry lost two valuable friends lately in Captains Graydon and Caulfield; and I fear he will be much tried, for there is great opposition to the missionary work here. However Mr. Berry knows where to look for help, and he has also an excellent pious wife. I pray that the Lord may prosper more and more the work here."

The writer of this note has rendered to Mr. Berry and his family much gratuitous and kind professional attention; and it may be hoped that some who read these sentences will raise aspirations to heaven on his behalf that he may be preserved and blessed in the scene of conflict to which he is proceeding.

BALLINA.

The following portion of a letter from Mr. Hamilton has been standing over a month or two till space could be found for it:—

My county Sligo journey in November was encouraging; we had a good attendance in every place and the people seemed to receive the word with earnestness. I visited the same places this month, viz, Skreen, Carnagera, Coolany, Ardnaglass, Curragh, and Tullylin. In Carnagera and Curragh the congregations were larger than usual, this being the slack season of the year. The school in the latter place has increased also.

Ardnaglass is a new place to me; the

independent missionaries formerly preached there, but as they have had none in this part of Ireland for some time I went there and was received with Christian kindness by Mr. and Mrs. Graham. He went out himself and gathered the people both Roman Catholics and Protestants to hear me preach, and I trust the word has not been spoken in vain.

The little congregation at Newtown-White continues steady and is improving. My visiting from house to house in this town among the more respectable class of people, is, I trust, doing some good. An old gentleman who had lived an immoral life has been induced to marry a female by whom he had several children. He now expresses deep regret for his sinful life, and manifests great love for the word of God and prayer.

Mr. Mc Adam has been doing what he could in selling books and visiting, but he has been in a feeble state of health so that he could not do as much as he wished, but he hopes when the days grow longer and the weather better that he will be able to do more. I think all the small Reference Bibles have been sold, and four large Reference Bibles, and most of the monthly volumes, and several small books.

ANNUAL SERMON.

The Rev. Hugh Stowell Brown of Liverpool has engaged to preach the annual sermon in London on Friday evening the 21st of April.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Barnoldswick, Yorkshire—						
Collection, by Rev. T. Bennett				2	8	0
Blisworth, by Rev. R. Turner				0	6	6
Chard, by the Rev. E. Evans—						
Collection				2	7	6
Dowaton, Wilts—						
Collection, by Rev. J. T. Collier				2	11	0
Earby, Yorkshire—						
Collection, by Rev. T. Bennett				1	5	0
Folkstone—						
Collection, by Rev. D. Jones				2	1	0
Gold Hill, Bucks—						
Collection, by Rev. D. Ives				1	2	6
Hackleton, Contributions				2	15	0
Hammersmith, S. Cadby, Esq.				1	1	0
Hawick, Mrs. Turnbull				3	0	0
Ipswich, Turret Green, by Rev. Isaac Lord—						
Bayley, Mr. W.	1	1	0			
Bayley, Mr. W., jun.	0	10	6			
Corbyn, Mr. W.	0	2	6			
Gill, Mr. George	0	5	0			
Gill, Mr. G., Missionary box	0	15	8			
Lord, Rev. Isaac	0	10	6			
Peck, Mr. J.	0	10	0			
Squirrell, Mr. O.	0	2	6			
Collection	4	2	4			
				8	0	0
Lambeth, Major Farran				0	10	0
Leamington, by Rev. D. Winslow—						
Wallace, Miss	0	10	0			
By the Rev. J. Clark—						
Aspinall, Miss	1	1	0			
Clark, Rev. James	1	1	0			
				2	12	0
Lincoln, by Rev. W. Goodman—						
Barnes, Mr.	0	5	0			
Doughty, Mr.	0	10	0			
Hill, Miss M. A.	1	0	0			
Penney, Mr.	0	5	0			
Penney, Mr. John	0	5	0			
				2	5	0
Liverpool, by John Coward, Esq.—						
Half yearly vote from Pembroke Chapel				30	0	0
London—						
Beddome, W. B., Esq.	1	1	0			
Collard, Mrs.	1	1	0			
Gilman, Mrs.	1	1	0			
Jay, A. T., Esq.	2	2	0			
L. M.	50	0	0			
Peto, S. M., Esq., M.P.	20	0	0			
Pewtress, T., Esq.	1	1	0			
Rawlings, D., Esq.	1	1	0			
Ridgeway, Thomas, Esq.	2	2	0			
Smith, W., L., Esq.	2	2	0			
Warmington, J., Esq.	1	1	0			
Woolley, G. B., Esq.	1	1	0			
				83	13	0
Manchester, by Rev. W. Mayo—						
Moiety of a Subscription for Missionary purposes at Grosvenor St. Chapel				4	0	0
Markyate Street, by Rev. T. W. Wake—						
Cook, Mrs., Woodend	0	10	0			
Collection	0	17	3			
				1	7	3
Montacute, by Rev. E. Evans—						
Prash, Mrs.	0	10	0			

	£	s.	d.	£	s.	d.
Geard, Mrs.	0	10	0			
Sunday School Girls, Second Class	0	5	6			
				1	5	6
Norwich, by Mr. O. B. Silcock—						
On account	28	17	3			
Saffron Walden—						
Collection, by Rev. W. A. Gillson				4	8	3
St. Austell—						
Collection, by Rev. B. Freeman				1	1	1
Taunton, by Mr. Thomas Horsey—						
Blake, Mr.	0	10	6			
Horsey, Mr. T.	0	10	6			
Stevenson, Mr.	1	1	0			
Walters, Mr., Oldbury Lodge	0	10	6			
Collected by Rev. R. Green	1	11	5			
Moiety of Weekly Subscriptions	0	13	9			
Silver Street Sunday School	0	6	7			
				5	4	3

	£	s.	d.	£	s.	d.
SCOTLAND.						
Anstruther and Cellardyke—						
Friends, by Mr. J. Fowler				2	1	6
Edinburgh, by Mr. John Milne—						
"The church under the care of the late Rev. Christopher Anderson till his death, now meeting in Queen Street Hall, Edinburgh"				14	0	0
IRELAND.						
Athlone, by Rev. T. Berry—						
Caulfield, Captain, *The Moorings*	2	0	0			
Graydon, Captain, R.A.	1	0	0			
Pretty, Miss	1	1	0			
Ormsby, Mrs., *Retreat*	0	10	0			
Smythe, Henry, Esq., J.P.	0	5	0			
				4	16	0

Mrs. Risdon of Pershore, and Miss Elizabeth of London, are entitled to our thanks for contributions of clothing for the children in the schools.

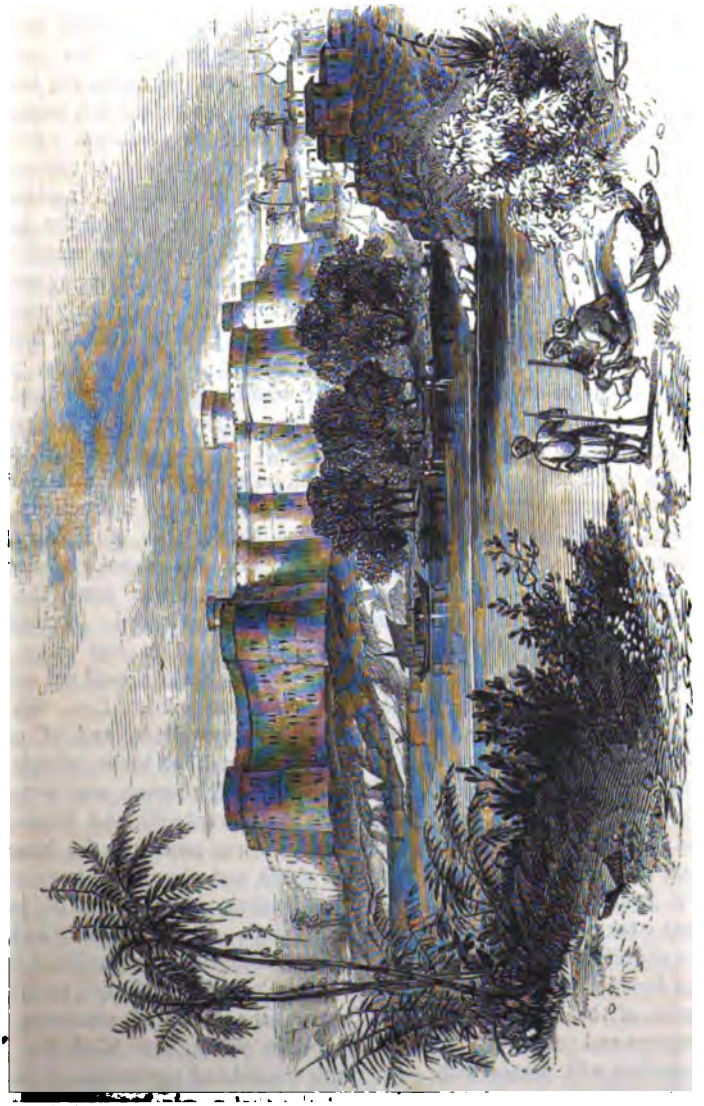
Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. At this season of the year, with the prevalence of distress throughout the island of which our letters inform us, such donations will be specially acceptable. He wishes also for books suitable to assist in the formation of congregational libraries.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns

THE MISSIONARY HERALD.



HYDERABAD, SCINDE, INDIA.

THE SANDWICH ISLANDS A CHRISTIAN NATION.

"THE people of the Sandwich Islands are a CHRISTIAN NATION, and may rightfully claim a place among the protestant Christian nations of the earth!" Such is the language in which the American Board of Commissioners for Foreign Missions announce the result of their labours in the southern seas. Not but that there is much weakness and an imperfect civilization yet existing. Many of the people have to be brought under the power of the gospel, and much remains to be done to give the inhabitants of Hawaii a foremost place among protestant and civilized lands. Still so great has been the advancement, that the most powerful states of Christendom have recognized its independence, and the time has also arrived when Christians may recognize it as a Christian nation. Its government, constitution, laws, institutions, and people, are Christian in the same sense in which they are in our own country; and the appropriate work of a foreign missionary society—that of propagating the gospel among the unevangelized—has been completed. The mission is dissolved. The pastors and the new institutions of the island are placed on the footing of a Christian land, and the Christians of America render only such aid as is required in their own country for home mission purposes, or for portions of the country imperfectly supplied with the means of grace. In but little more than thirty years from the first landing of the missionaries this great work has been accomplished, and the church of Christ rejoices over the once desert place now beauteous as the garden of the Lord with fruits of righteousness and peace.

Our readers will peruse with gratitude and encouragement the following condensed statement of this blessed work from the annual report of the board for the present year.

"The mission to the Sandwich Islands left the United States, October 23rd, 1819, and first saw the islands early in the following April. God prepared their way; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices abolished. All this, however, was merely a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their conditions. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the mission, no taste for any of their instructions.

"The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point. Even the language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were of course none, and not even a conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

"But that people has now become a Christian nation. Not civilized, in the

full modern acceptation of the term. Not able perhaps to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed; and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, five thousand pounds were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the sabbath. Houses for Christian worship are built and frequented as among ourselves. Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The bible, translated by the labours of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the constitution, promulgated by the king and chiefs in the year 1840, declares, 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other Christian government in the world. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress.

"John Quincy Adams, ten years ago, was ready to welcome this people to the general family of Christian nations. He says:—

"'It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human

race, as a separate and independent community.'

"The best of all testimony, however, is that of our own (American) missionaries on the islands.

"'Our little mission church, as originally formed,' say the brethren, 'has expanded into a community of large churches, who build their own chapels, support their own pastors either in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.'"

Nor has the cost of this intellectual, moral, religious, and social creation been large. The board has expended about £170,288; the Bible Society, £8,645; and the Tract Society, £4,958; in all, £183,891. The exploring expedition of the United States squadron to the south seas cost more. It is not even the expense of building a line of battle ship and keeping it in service one year.

The separation of the native churches from American sympathy and aid is not absolute. The board has wisely resolved to aid the churches for a season. While entirely maintaining their *native* pastors, it is only in part that the churches will be at present called upon to support their *foreign* pastors. Eight of these the churches will entirely support, leaving twelve only partially dependent on the funds of the board. It is gratifying to find that the native Christians have promptly met the claims upon them for the maintenance and propagation of the gospel, and that the native pastors are greatly respected and prospered in their work.

Thus the great Head of the church is pleased to cheer his people in their enterprise of faith, and to give them abundant testimony of his approbation of their work. May these delightful results be speedily multiplied, until all lands, and the isles of the sea, shall rejoice together before the Lord in the gracious display of his mercy and love. His providence and his word concur in the exhortation, "Be not weary in well-doing; for in due season ye shall reap, if ye faint not."

THE EXILES OF MADEIRA.

THE EXODUS.

At the time of Mr. Hewitson's arrival in Madeira, under the auspices of the Free Church of Scotland, only some twenty or thirty Portuguese had renounced popery. There were, however, a very large number of persons deeply impressed with the truth who were in the constant habit of reading the Scriptures, and had given up confession. As Mr. Hewitson was not burdened with the restrictions laid upon Dr. Kalley, he began immediately to draw around him a small number of the converts and inquirers. The ordinances of the gospel were administered in secret. But the word of the Lord prevailed. On every

hand the truth spread, and very many were learning to read that holy volume, whose promises cheered the persecuted and wrought a childlike faith in the hearts of those who believed.

The meetings at last attracted the attention of the priests and authorities, and were given up. The people were then invited to visit Mr. Hewitson individually, two or three at a time. Great numbers availed themselves of the opportunity, taking their turns throughout the day to converse with their teacher on the things of God. The second communion service took place on the 20th of April, 1845, when sixty-one persons commemorated the dying love of Christ. It was a solemn service, after sunset on the sabbath evening. The sweet calm of the fading day was in full accordance with the exhortation of the servant of God, and the holy peace which filled every heart of these hidden ones of the Lord. These seasons of refreshment prepared the little flock for the stormy days at hand.

Their place of meeting began to be watched. A few persons suspected of attendance were arrested and examined. On the 10th of May, a woman was put into prison for teaching her neighbours to read the bible, and a man was imprisoned at Santa Cruz for the like offence. The ire of the priesthood was rapidly rising, and the bishop declared his resolution, aided by the authorities, to put down all dissent from the church of Rome. Various acts of persecution occurred; and many were cast into prison. Yet, in spite of all, the word of truth won its way, giving light and life to the perishing. In July, placards were affixed to the church doors, announcing that every recusant must confess or attend church within ten days, on pain of imprisonment. Mr. Hewitson's own position became imperilled; he was threatened with judicial proceedings; yet under cover of the night he continued to hold his meetings. The feast was kept in secret, in his dining room, with closed doors and windows; but, among the little band, were three prisoners, out on parole, through the kindness of their jailor, in whose heart the Lord had inspired pity.

The increasing peril attendant on any kind of public meeting now induced Mr. Hewitson to form a class, numbering fifteen or sixteen persons, which he might train as teachers of their countrymen. This expedient was eminently useful. The disciples met in smaller bands in various places under the guidance of these trained and selected brethren, and were edified. But dangers always attended them. By December, the prisoners in jail were twenty-eight in number—their crime, a deadly one in the eyes of the papacy, the reading of the word of God and social prayer. In three instances banishment to the coast of Africa for seven years was only avoided by a timely flight to Demerara. One of the class, visiting an imprisoned friend in the gaol at Santa Cruz, was himself detained, and put on his trial on the charge of denying the real presence of Christ in the host.

With the hope of gaining for the converts a longer period of repose from open persecution, Mr. Hewitson left the island in May, 1846, for a few months. Previously to this, however, he ordained six elders and several deacons to conduct the meetings and regulate the business of the church during his absence. But the hour of the enemy was at hand.

"On the morning of sabbath, the 2nd of August," writes Mr. Hewitson's biographer, "there assembled in the house of an English family betwixt thirty and forty of the converts, to listen to a pastoral letter from Mr. Hewitson, in addition to their ordinary exercises of prayer, and praise, and reading of the word. Meanwhile a

ruffian rabble had been mustered by one of the canons of the cathedral church.

"As the little congregation was about to retire, the rabble had arrived at the gate, headed by the canon in full canonicals, and shouting defiance and revenge. The first to leave the house was Senhor Arsenio de Silva the elder, who had been conducting the worship. The instant he appeared, the canon thrust in his face an image, bidding him kiss it, and 'adore his God!' Heaping on him all manner of abusive epithets, he knocked off his hat, as a means of inciting the mob to personal violence. With great difficulty Arsenio escaped along with three or four others who had come out behind him.

"Till eleven at night the house was besieged by the mob at the instigation of the canon and several other priests who were present, and under the connivance of the civil authorities. At last, towards midnight, the smashing of the windows and crash of the bludgeons on the door, announced that the money and liquor of the enemy were fearfully doing their work. Amidst the yells of the mob, the cry was still heard for admittance, when Miss Rutherford, addressing them in that calm, gentle, temperate, yet firm and dignified manner, which distinguished her conduct through the night, begged them to withdraw, urging the danger they were incurring by so acting in violation of the law. 'Nao ha leis pelos Calvanistas' (There are no laws for Calvinists), was the instant reply, showing that the impression produced by the long preceding course of authorised persecution was, that Christians were outlawed by the fact of being readers of the word of God: with a further threat that if the doors were not immediately opened, they would burn the house to the ground! Another smash of windows followed. As each blow fell upon the windows and door, and resounded through the house, a shudder passed over the invalid's weakly frame. Meanwhile, Miss Rutherford and Clarke, her English maid, were exerting themselves to conceal the poor Christians from the anticipated murderous attack. They consisted almost exclusively of harmless, quiet, inoffensive women! But they were protestants; they had not been to mass, nor had they lately paid the fees of confession; and so their sex was no protection from the bludgeon of the ruffian! They were marked out by the priesthood for vengeance, and the end was to justify the means. For their greater security they were hurried into the kitchen, at the remote end of the house, that being the apartment likely to be last reached by the assailants, and from which there was a stair-door down to the garden. The seats were then removed from the room in which the meeting had been held; bibles and bonnets were put out of the way, so that no additional cause for excitement might inflame the rabble as they entered. Still crash succeeded crash, and blow succeeded blow!

"After a few more crushing blows, the door of the house flew open; still none dared enter. Soon after midnight, just as arrangements were completed above, lights were distinguished on the staircase, and almost immediately they entered the drawing room. Off this room was the invalid's chamber, and thither the rioters directed their course. Six or eight of the ruffians, preceded by boys carrying lights, flashing in their faces, daringly entered the room, and demanded the Portuguese, placing, by this act of reckless cruelty, the life of a defenceless invalid lady, guiltless of crime, in the most imminent danger. They were informed that the Portuguese were not there, and would not be given up; and they were desired, moreover, not to come further into the sick lady's room. They whispered together for a

few minutes, and then went grumbling and muttering away. A guard being left in the drawing room," continues the tragic story, "they proceeded in search of their victims — a rather tedious process, by the way, in a house with twenty bedrooms and six sitting rooms, besides a chapel and closets of all kinds. At length, we heard the yell of triumph, — the victims had been found. Resistance was not thought of, but they were all on their knees in prayer to God. One was seized—his head laid open to the bone, and himself thrown over the banister to the ground. Here the mob were beating him with clubs, and dragging him out to be murdered in the garden, 'For it is a less crime,' said they, 'to kill him there.' At the very moment of opening the door by which to drag out their intended victim, the police and soldiers entered, thus catching them in the very act of outrage and intended murder in a British subject's house. The mob were asked by what authority they had entered that house, to which they replied, that 'they did not care for authority or law.' Two of the ruffians were then secured, marched off, and lodged in jail."

On the following Lord's day Dr. Kalley's house was attacked, sacked, and the contents burnt, Dr. Kalley and his wife barely escaping with their lives to a British steamer in the bay. Many of the converts fled from their homes to the mountains. Some were caught, or their hiding places discovered, and were cruelly beaten. Two hundred took refuge on board an emigrant ship, to seek in another land a refuge from the fury of their adversaries. Their destination was Trinidad. Soon after three hundred and fifty more followed. Ultimately, the number of exiles sent to Trinidad and to the other West India islands, rose to about eight hundred. In the midst of these direful afflictions these poor oppressed ones bore a noble testimony for Christ. An English resident who was also forced to fly to the steamer to save his life from the wild rage of the priestly mob, thus writes of them:—

"This ship is to take away two hundred of your flock to Trinidad. Seventy are already on board. The sound of the hymns is very sweet as it rises from the hold. It is a great privilege to be near them in this time of need, and to see that their faith does not fail. They never speak against their persecutors—they only mention them with pity. Sometimes I overhear them in prayer, praying for their enemies, and for those who have turned back again to the Casas d'Idolatrie. They have all been in hidings on the mountains—their houses broken up and pillaged; and many of them have nothing left but the clothes they wear. Alas! now the door in Madeira seems closed indeed—your flock scattered in other lands."

We shall not follow these "witnesses" into their exile. They have not been uncared for. In Trinidad and in Illinois, Mr. Hewitson and Dr. Kalley have visited them, and organized them into churches. The love of some was found to have waxed cold; but very many were found cleaving to the Lord with purpose of heart, and walking in the fear of God.

But alas! for Madeira. How dim is the light become, which in tender mercy the Lord permitted to shine in the dense darkness of its superstitious attachments to Rome. A few in secret still seek after God and sigh for the day of redemption; but popery is triumphing over the desolation it has wrought. It has made a desert, and calls it a fertile land. "How long, O Lord?"

JAMAICA.

CALABAR COLLEGE, FOR TRAINING NATIVE YOUNG MEN FOR THE GOSPEL MINISTRY.

The anniversary of this institution was held on Tuesday and Wednesday, the 6th and 7th of December, when the students were minutely and carefully examined in the several branches of literature and science to which their attention had been directed during the year.

The following ministers were present, most of whom took part in the interesting duties of the occasion, viz., the Rev. Messrs. J. M. Phillippo of Spanish Town, J. Clark of Brown's Town, B. Millard of St. Ann's Bay, J. E. Henderson of Waldensia, E. Hewett of Mount Carey, St. James's, W. Teall of Lucea, Hanover, T. Gould of Clarendon, E. Fray of Refuge, A. Brown of Kettering, R. Dalling of Stacey Ville. The Rev. Messrs. W. Dendy of Salter's Hill, and R. Gay of Falmouth, it was much regretted, were not present during the early part of the proceedings, being prevented by the inclemency of the weather.

Several other friends of the institution connected with churches more or less distant from Calabar also favoured the institution with their attendance.

On the first day, after prayer offered by the Rev. Thomas Gould, the Rev. J. M. Phillippo conducted the examination of the first and second classes in the Latin and Greek languages. In Latin, the first class had read during the year the first book of the Æneid of Virgil; the second the construing exercises of the Charterhouse grammar, and the life of Miltiades, in Cornelius Nepos. In Greek, the former part of the first book of the Anabasis of Xenophon, and the latter part of the first chapter of St. John. In Hebrew, the first class had read nine chapters of the first book of Samuel, and were interrogated in the first and second chapters by the Rev. Benjamin Millard.

The students collectively were also closely exercised by the Rev. B. Millard in English grammar and composition; in natural science, and in arithmetic, to mensuration and the rule of three in decimals, by the Rev. J. M. Phillippo, and in physical geography, by the Rev. J. Clark.

These various exercises occupied the whole of the first day, and were closed with prayer by the Rev. William Teall.

On the second day, after the Rev. R. Dalling had invoked the Divine benediction, Mr. Bennet, the senior student, read an essay on the "Intercession of Christ," after which the Rev. J. Clark was the presiding examiner in mental science, and the Rev. J. E. Henderson, in the evidences of Divine revelation.

An essay was next read by Mr. Duckett, a student of the first year, on "Christian Watchfulness," which was followed by an examination of the several classes in Scripture exegesis, analysis of scripture, scripture geography, and Jewish antiquities, by Messrs. Millard, Gould, and Clark.

Mr. P. O'Meally, who also had been but one year in the institution, concluded the series of subjects of examination by reading an essay on effectual prayer.

In the afternoon of the day, according to previous announcement, a public meeting was held in the large room of the college, presided over by the Rev. J. M. Phillippo.

The service was commenced by singing an appropriate hymn given out by the Rev. D. J. East, the president of the institution, and by prayer offered by the Rev. Ellis Fray. A series of brief theological papers were then read in

succession, by three of the senior students; by Mr. Pinnock, on "Christ our substitute," by Mr. Campbell, on "Union with Christ," and by Mr. Steele on "Christ our example." These exercises, which gave great satisfaction, were followed by the singing of another hymn adapted to the occasion, after which the chairman delivered the concluding address, which embraced advice and counsel to the students, encouragement to the president, and an appeal to the congregation for their increased aid in the support of this truly valuable and important seminary.

The president of the college then rose and addressed the meeting under deep emotion, excited by some passages in the address of the chairman, and by the cheering results of the examination. Another hymn was sung, and, after prayer offered by the Rev. A. Brown, the congregation, which was numerous and respectable, notwithstanding the unfavourable state of the weather, separated, expressing their great pleasure and satisfaction with the proceedings.

The manner in which the young men passed through the whole of the exercises prescribed, especially such as related to the critical elucidation of the sacred scriptures and theology in general, reflected honour on the care, attention, and ability of their respected tutor, as well as credit on their own diligence and perseverance. They were evidently well grounded in what they had been taught, performing their exercises with correctness, and replying to the interrogatories with which they were pressed, readily and with perspicuity, intellectually, rather than mechanically; thus supplying an additional demonstration of the fact that, though skins may differ, yet intellect, as well as affection, dwells in black and white the same. The essays that were read on the different theological subjects afforded very favourable specimens of style, reflection, and research. The students altogether displayed, indeed, in proportion to the opportunities they had enjoyed, such substantial and gratifying attainment as merited the warmest commendation of the examiners and friends present.

It was additionally gratifying to the friends of the institution to know, that both the scientific and literary information acquired, was regarded by the young men as only subservient to that higher kind of knowledge which it is their one great object to attain, in order to be better qualified for their future work in winning souls.

At the same time the results inspired the most gratifying hopes that, under the continued influence of the God of all grace, the young men who are favoured with its advantages, will reflect credit upon the institution by becoming consistent and able ministers of the New Testament, and honoured means of diffusing the genuine spirit of Christianity among the churches which they may be called to serve.

The evening was occupied on general business of the denomination, and particularly in reference to general education, on which latter subject an admirable and elaborately written paper was read by the Rev. J. M. Phillippo, and cordially approved.

On Thursday morning the annual meeting of the general committee of the Calabar institution was held in the library of the college house, the Rev. J. M. Phillippo in the chair.

An abstract of the report of the proceedings, together with the receipts and disbursements of the past year were read, from which it appeared that, though everything connected with the institution in every other respect was as satisfactory as could have been anticipated, increased funds were necessary for its continued support and its increased efficiency, as well as to satisfy

demands arising from some necessary repairs of the premises and other extraordinary circumstances; the seminary having no resource but what is supplied by voluntary contributions of its friends in Jamaica and in England.

It was also stated that sixteen young men had been educated in the college from its first establishment, nearly all of whom were occupying important spheres of labour in the island as pastors and teachers; that six are now availing themselves of its advantages, and that others had applied for admission for its privileges.

After various arrangements were concerted for the future government and benefit of the institution, a proposal was made to add to the theological seminary, a normal or high school on liberal principles, for the training of teachers and for the advancement of scholars of promise as to attainments and character from common schools, and for the benefit of private individuals of the higher class, in the various branches of literature and science; and thus to combine the advantages of both institutions at inconsiderable expense, just as is done in many of the colleges of the European continent and in America. The proposal, after an interesting discussion, was entertained, and a committee appointed to mature a plan for consideration, at a general meeting to be held in February next.

The foregoing report has been sent to us by Mr. Phillippo; and we have inserted it because many friends in this country subscribe liberally to the institution, and because all our readers must feel interested in its success as a means of supplying a native pastorate for Jamaica.

FOREIGN INTELLIGENCE.

INDIA, AGRA.—Mr. Robert Robinson, son of our late venerable brother, the Rev. W. Robinson of Dacca, has long desired to devote himself to mission work, and twice offered himself to the Committee with the cordial recommendation of the brethren in Calcutta, some months ago the Committee invited him to take the charge of the station at Dacca. The last mail brought the pleasing intelligence that Mr. Robinson, who gives up a valuable employment in the civil service, has cheerfully responded to the call, and will proceed to Dacca as soon as he can bring his present engagements to an end. He says, "I esteem it a peculiar favour that I am permitted to enter upon the labours of my revered father." Perhaps by this time Mr. Robinson has entered on his work. If so, may the Lord greatly prosper him. Thus there is *one* vacancy filled up.

CUTWA.—Mr. Supper is busily occupied in putting matters at this station into order. The death of a missionary, especially when his place is not at once supplied, is sure to give his successor much to do. He laments the low state of piety among the members of the church, his work among them is, therefore, more the work of a missionary than of a pastor. He adds, however, "I am happy to say the work among the heathen community usually cheers me more. I am frequently going to the bazar and usually have a good number of people, who listen for one or two hours with attention. The same is the case in the villages around us. There being many brahmins, we have now and then some dispute, but it is not with the same bitterness as I have seen it in other places. The people have heard much. Mr. Chamberlain is still remembered by those more advanced in years, Mr. Carey was often with them with his good Bengali, and Mr. Williamson is known all over this part of the country. The mission stations also of Burdwan, Kishnagore, and Berhampore, do much to remove the prejudices of the people, and diffuse the knowledge of our religion among the people. But the saving power of all comes from the Lord, and to us it belongs to draw down His blessing by fervent prayers."

MEWERIA.—Mr. Lawrence writes, "It is still a day of small things with us. Our converts come in, after long intervals, by ones and twos only. We hope the Lord is still with us. During the past year there has been an addition to the church of five persons by baptism, three natives and two Europeans. There has been no painful case of exclusion, none have withdrawn, none dismissed; one only has been removed by death. The present number of members, of all classes, is seventy-two. The native Christian congregation has somewhat improved, and I hope will continue to increase."

JESSORE.—By a letter from Mr. Sale dated January, we find that he has removed to Jessore from Barisaul, as directed by the Committee, and has fully entered on the duties of the station. He has visited all the stations, examined into the state o the little churches in it, and as far as possible put their affairs in order. "We have plenty of preaching room on all sides of us, and are putting up some places in the cheapest manner so as to get the girls' school started again. Mrs. Sale much regretted leaving her school at Barisaul, and has now to begin entirely anew. Not so strong as she was, and having three little ones to care for, she begs that some pious intelligent young person may be sent to sustain her in her solitary toil, for when I am not at hand it is solitary indeed."

CEYLON. *Colombo.*—Nothing of a very exciting nature has marked the labours of the missionary agents during the past year. There has been advance in some directions. A few have been introduced to the fellowship of the Pettah church. Several of its members are seeking the extension of Christ's kingdom in the various localities. One member supplied the pulpit on Lord's day morning before the arrival of Mr. Carter, to allow me to go into the Jungle during that part of the day. Considerable effort was also made to raise subscriptions towards the support of a pastor in the hope the Committee would assist to send them one. In the native churches a few changes have taken place. Only one had added to its members, though there are many candidates, and many have been importunate for admission. But great caution is necessary in such matters. Mr. Allen has forwarded a long and interesting letter from Mr. Silva the native pastor of Matura, who is labouring with great self-denial, having no support but what the people afford. One sentence only can we extract, but it is an index to the whole. "I can give my testimony that the Lord is kind. I do not remember having asked any man for support since I came here. But the Lord has inclined the hearts of the people to bring needful supplies. At times when I have had nothing to procure the next meal, something has been sent in just in time, and proved 'that man's extremity is God's opportunity.'"

JAMAICA, SPANISH TOWN.—Mr. Phillippo writes:—"The packet brought me the gratifying intelligence that my kind friends had at length succeeded in assisting me in my difficulties to the extent desired; and no language that I can employ could convey to them the full expressions of my heart for their kindness. Irrespective of difficulties I must expect to share in consequence of the depressed state of the country, I am as contented and happy as I can hope to be on this side eternity. I never before received so many external tokens of courtesy and good will. One thing adds to my happiness at the present time, my second son is, I trust, decidedly pious, and has strong desires for the work of the ministry. May God direct his way. Brother Hume was with us yesterday, January 25th, on his return from England in good health and excellent spirits."

FALMOUTH.—From Mr. Gay we learn that a large immigration of Portuguese had taken place there, as many as three hundred families; many of them have since died, and many more are totally disabled. "It is a murderous system. They cannot labour on the soil, but they can lie beneath it. And so it has been since the days of William Knibb who unsparingly denounced it. A thousand more are coming to be landed and distributed in Trelawny. Could you not get the Committee of the British and Foreign Bible Society to give me a grant for their use, as many of them can read, and it would afford an introduction to the gospel!" We are glad to add that on application to the British and Foreign Bible Society a grant was at once made, and forwarded to Mr. Gay.

SAVANNA LA MAR.—We have received a long and interesting statement, from Rev. John Clarke, respecting the churches under his care. It gives a clear and distinct view of their condition and progress. From this statement we learn that at Savanna la Mar and Fuller's Field, with their out stations, there are in fellowship 910 members, 281 inquirers, added by baptism 128, which, with those received from other churches and restored, make the clear increase 172. This is very encouraging, and though we are well aware that our brother has had to struggle with great difficulties, yet here is a rich reward, and the prospect before him is rich in promise.

HAITI, JACMEL.—At date of last advices Jan. 27th we are glad to learn that Mr. Webley, and the mission family were all well. By next mail we hope to have intelligence of the station in full.

HOME PROCEEDINGS.

THE meetings held during the past month have been numerous. Mr. Underhill, Rev. H. Dowson, and Dr. Hoby have visited Scotland, the two former taking the district from Dundee to Edinburgh, and thence westward to Glasgow and Irvine; the latter, Aberdeen, Huntly, and Aberchirder in the north. Up to the time of going to press the accounts we have received have been very cheering. In addition to the collections made in the chapels of our own denomination, meetings have been held and sermons preached on behalf of the Society in free churches, united presbyterian, and independent chapels. On Lord's day evening, the 19th ult., a united prayer meeting was held at Elder Street chapel, Edinburgh, at which nearly all the pastors in the city were present and took a part. The deputation speak of it as a truly refreshing and delightful service. Mr. Pearce and Mr. Trestrail advocated the Society's claims at Tottenham and Eagle Street, and with Mr. Carey at Kingston; Mr. Pearce also accompanied Mr. Trestrail to Brentford; the latter also preaching on the Society's behalf at Hemel Hempstead and Eagle Street.

The brethren accepted for India are steadily pursuing their studies under Mr. Pearce, and making satisfactory progress in the language. In this way they are, in fact, doing their work before they enter on their future field of labour; and when they arrive there, will enter upon it under circumstances more favourable than most of those who have preceded them.

FINANCES—IMPORTANT.

As this is the last month of the financial year, we again beg respectfully to remind the pastors and deacons of the churches, and the officers of auxiliaries, that the accounts of the Society close on the 31st of March; and that all monies to be acknowledged in the next annual report must be received at the Mission House on or before that day.

It will conduce to the facility and correctness of making up the contribution lists for the report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of which particulars have not been furnished, we shall feel obliged by their transmission without delay.

ANNUAL SERVICES.

It will be a great convenience to the secretaries if the pastors of London churches who may have engaged with brethren to preach on behalf of the Society, in London, Lord's day, April 23rd, would communicate the names of the brethren thus engaged, and the services they take, whether morning or evening, or both.

Mr. Trestrail has to acknowledge the receipt of £116 12s., "collected by Mr. Cowell and friends at Faversham, to be devoted, by the request of the subscribers, to educational purposes in connexion with the labours of the Rev. W. H. Denham of Serampore."

RETURN OF MISSIONARIES.

Mr. Makepeace, having sought the advice of the first medical gentleman in Calcutta, and that advice having been decided as to

the necessity of his return to Europe, at last, with deep sorrow, resigned every hope of labouring in India, and embarked with his family on board the "Southampton," Dec. 27. We should hope that by this time they are half way on their passage home.

Mr. Thomas informs us that a passage had been taken for Mr. Phillips in the "Monarch," which was expected to leave January 28. We fear that Mr. Phillips is not likely to arrive in time for the annual meetings. May He who holds the winds in his fists and the waters in the hollow of his hand, give to our brethren a safe and prosperous voyage. We trust our friends will not forget them in their approaches to the throne of grace.

It gives us pleasure to state also that Mrs. Law, wife of our esteemed missionary in Trinidad, arrived in safety by the last West India mail packet. She had suffered a good deal on the voyage, but was somewhat better on her arrival. She is at Manchester with her friends. May the change of climate soon restore her health, which has been very seriously affected by a residence in the tropics.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Dec. 23.
CLARENCE, Saker, A., January 4.
AMERICA—NEW YORK, Wyckoff, W. H., January 25.
ASIA—AGRA, Jackson, J., Dec. 20, Jan. 6; Robinson, R., Jan. 6; Makepeace, J., Dec. 16 and 27.
CALCUTTA, Thomas, J., Dec. 17, Jan. 4, 5 and 6.
COLOMBO, Allen, J., Jan. 11 and 12.
CUTWA, Supper, F., Dec. 20 and 31.
FUTTEHPORE—Edmonstone, G., Jun., Dec. 27.
JESSORE, Sale, J., January 2.
KANDY, Davis, J., Dec. 24, Jan. 11.
MONGHIR, Lawrence, J., Dec. 27; Parsons, J., Dec. 2.
BRITTANY—MORLAIX, Jenkins, J., Feb. 3 (2 letters), 10 and 13.
HAITI—JACMEL, Webley, W. H., Jan. 27.
JAMAICA—ANNOTTO BAY, Jones, S., Jan. 6.
BROWN'S TOWN, Clark, J., Jan. 9.
FALMOUTH, Gay, R., Jan. 24.
KINGSTON, Ashburne, A., and others, Jan. 10; Curtis, W., and others, Jan. 10 and 26; Holt, E., Jan. 10; Oughton, S., Jan. 10 (2 letters) and 25; Thompson, J., and others, Jan. 10.
PORT MARIA, Day, D., Jan. 9.
SAVANNA LA MAR, Clarke, J., Jan. 18.
SPANISH TOWN, Allwood and Oughton, Jan. 10; Gould, T., Jan. 25; Phillippo, J. M., Jan. 26.
SPRING GARDENS, Milliner, G., Dec. 23.
STURGE TOWN, M'Laggan, W. L., Jan. 2.
TRINIDAD—PORT OF SPAIN, Law, J., Jan. 9 and 25.
VAN DIEMAN'S LAND—HOBART TOWN, Johnston, K., Nov. 26.
LAUNCESTON, Dowling, H., Sept. 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Elizabeth, for a box of useful articles, for *Mrs. Sale, India;*
Mrs. Pownall, Tottenham, for a parcel of crochet work, for *India;*
Mrs. Nash, Denmark Hill, for a parcel of magazines;
Mr. Thompson, Chancery Lane, for a parcel of magazines, for *Rev. J. Trafford, Serampore;*
The Religious Tract Society, for a grant of four copies of its Commentary (in part), for *Native Teachers, India;*
Miss Thompson, Leamington, for a silk robe, for *Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, to February 20, 1854.

	£	s.	d.		£	s.	d.		£	s.	d.
Annual Subscriptions.				Burls, Miss J.	0	10	6	Collins, W., Esq.	5	5	0
Benham, J. L., Esq.	4	4	0	Cartwright, R., Esq.	5	5	0	Cozens, Mrs.	1	1	0
Burls, Miss	1	1	0	Christian, H., Esq.	1	1	0	Goodings, W., Esq.	2	2	0

	£	s.	d.
Gouldsmith, Mrs.	10	0	0
Hancock and Rixon, Messrs.	1	1	0
Jay, A. T., Esq.	2	2	0
Moore, Mrs.	2	2	0
Do., for *Africa*	1	1	0
Phillips, Mr.	1	1	0
Rawlings, D., Esq.	4	4	0
Ridley, S., Esq.	1	1	0
Rippon, Mrs.	5	0	0
Smith, W., L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss	1	1	0
Donations.			
C. R.	3	0	0
Lucas, Mr. G.	0	10	0
Tollemache, The Hon. Frederick	10	10	0

London and Middlesex Auxiliaries.

Bloomsbury, on account, by Mr. Edmund Pewtress	115	0	0
Devonshire Square— Contributions, by Miss E. Browne, for *Native Preachers*	0	10	6
Hammersmith— Contributions, quarterly, by Mr. John Hill	7	7	2
Highgate— Contributions, by Miss Hatch	3	12	11
John Street— Senior Bible Class, *for Dematagoda School, Ceylon,*	4	10	0
Poplar, Cotton Street— Contributions, by Mr. D. Cumming, for *Native Preachers*	1	2	0
Regent Street, Lambeth— Farran, Major	2	0	0
Salters' Hall— Sunday School, by Y. M. M. A., for *African School*	15	0	0
Spencer Place— Contributions, by Misses Powell, for *Native Preachers*	1	8	6

Bedfordshire.

Luton, Old Meeting— Contributions, two quarters'	5	0	0
Sharnbrook— Contributions, for *Native Preachers*	0	13	0

Berkshire.

Bindlesham— Contributions, by Mr. Brant, for *Native Preachers*	0	5	0
Windsor—			
Collections	6	1	10
Contributions	11	3	1
Do., for *India*	2	10	0
Do., Sunday Schools	3	1	11
	22	16	10
Less expenses	0	9	3
	22	7	7

Buckinghamshire.

Amersham— Contributions, by Young Gentlemen at Mr. West's School, for *Boys' Boarding School, Intally*	5	2	0
Chesham— Contributions, for *Native Preachers*	1	6	10
Colnbrook— Collection	3	7	5
Crendon, Long— Contributions, by Mrs. Rose	1	10	6
Wraysbury— Collection	1	0	10
Contributions by boxes	1	9	2

Cambridgeshire.

Landbeach— Contributions, for *Native Preachers*	1	4	7
Waterbeach— Collection	1	15	8
Contributions	1	10	3
Do., Sunday School	0	9	1

Cheshire.

Higher Bebington, near] Birkenhead— Contributions, for *Native Preachers*	0	12	2

Cornwall.

Calstock— Contributions, for *Native Preachers*	0	3	8
Saltash— Contributions, by Miss J. Westcott, for *Native Preachers*	1	3	8

Derbyshire.

Walton on Trent— Contributions	2	5	0

Devonshire.

Bampton— Contributions	0	19	6
Bideford— Angas, Miss. for *India*	50	0	0
Devonport, Morice Square— Sunday School, for *Native Preachers*	0	12	1
Kingsbridge— Collection	4	15	0
Contributions	5	6	0
Do., Sunday School	0	15	6
	10	16	6
Less expenses	0	5	3
	10	11	3
Modbury— Contributions	1	14	0
Do., Ringmore	0	6	0
Do., for *Native Preachers*	0	18	0

Dorsetshire.

Dorchester— Sunday School, for *Native Preachers*	1	14	2
Weymouth— Juvenile Society	8	0	0

Essex.

Loughton— Contributions, by Miss Gould	8	16	6
Sible Hedingham— Sunday School, for *Native Preachers*	1	1	4

Gloucestershire.

Eastington— Sunday School, for *Native Preachers*	1	3	0
Gloucester— Sunday School, for *Native Preachers*	2	6	6
Woollaston, Park Hill— Collection	0	5	0
Contributions	0	10	0
Wotton under Edge— Rogers, Mr. John	1	0	0

Hampshire.

Andover— Collections	6	9	8
Contributions	27	12	1
Do., Juvenile Working Association	8	4	9
Do., Infant Class	0	1	6
Do., for *Native Preachers*	2	0	0
Proceeds of Tea Meeting	2	14	0
	47	1	10
Less expenses	1	7	3
	45	14	7
Ludgershall— Collection	0	13	7
Romsey— Contributions, for *Native Preachers*	0	16	4

Herefordshire.

Bromyard— Contributions, for *Native Preachers*	0	4	6
Gorsley— Sunday School	0	7	0
Ledbury— Contributions by boxes	1	0	6

Hertfordshire.

Ware— Contributions	1	11	6
Do., for *Native Preachers*	0	8	6
Watford— Contributions, on account, by Rev. J. P. Hewlett	8	3	0

Huntingdonshire.

Ramsey— Collections (moiety)	3	0	2
Do., Public Meeting, *for India*	9	2	10
Contributions	14	13	4
Do., *for India*	20	10	0
Do., for *Native Preachers*	0	15	5
Proceeds of Tea Meeting, for *India*	4	10	4
	52	12	1
Acknowledged before and expenses	40	6	1
	12	6	0
Spaldwick— Contributions by box	0	5	0
Do., for *Native Preachers*	1	4	6

	£	s.	d.
KENT.			
Borough Green—			
Contributions, for *Africa*.....	7	14	0
Do., Sunday School, for *do.*.....	1	1	0
Proceeds of Tea Meeting, for *do.*.....	3	0	0
Chatham, Zion—			
Collections.....	9	18	2
Contributions	3	15	3
Do., Sunday Schools	1	8	8
	15	2	1
Less expenses	0	10	6
	14	11	7
Eynsford—			
Contributions, for *Native Preachers* ...	1	16	7
Maidstone—			
Allnutt, Mrs.....A.S.	1	1	0
Tonbridge—			
Contributions, by Miss Baker	2	0	0
LANCASHIRE.			
Burnley—			
Collections.....	6	1	0
Contribution.....	5	0	0
	13	1	0
Less expenses	0	10	0
	12	11	0
Inskip—			
Contributions	4	9	1
Do., for *India*	1	0	0
	5	9	1
Less expenses	0	0	3
	5	8	10
Liverpool—			
Byrom Street—			
Contributions	1	10	0
Do., for *India* ...	5	0	0
Do., for *Breton Itinerant*.....	2	0	0
Myrtle Street—			
Contributions	27	18	6
Proceeds of Tea Meeting	4	12	0
Pembroke Chapel—			
Contributions, half year 114	4	7	
	155	5	1
Less expenses	2	5	0
	153	0	1
Rochdale—			
Contributions, for *Native Preachers* ...	1	18	2
Tottlebank—			
Contributions	7	7	2
Do., for *Native Preachers*	1	4	4
LEICESTERSHIRE.			
Leicester—			
Woolston, Mr. Thos., the late	1	0	0
Charles Street—			
Contributions, for *Native Preachers*	2	1	0
LINCOLNSHIRE.			
Brocklesby—			
Contributions, for *Native Preachers* ...	0	13	0
Grimsby—			
Sunday School, for *Native Preachers* ...	0	10	9
NORFOLK.			
Bacton—			
Contributions, for *Native Preachers*...	0	10	0
Swaffham—			
Contributions, for *Native Preachers* ...	1	10	0
Tittleshall—			
Contributions, for *Native Preachers* ...	0	10	0
Upwell—			
Contributions, for *Native Preachers* ...	0	10	0
NORTHAMPTONSHIRE.			
Burton Latimer—			
Contributions	1	10	0
Grendon Hall—			
Collection	5	0	0
Middleton Cheney—			
Contributions, by box	2	5	0
Do., Sunday School	0	11	6
Do., for *Native Preachers*	1	10	0
Weston, near Towcester—			
Contributions, for *Native Preachers* ...	0	10	0
NOTTINGHAMSHIRE.			
Newark—			
Sunday School, for *Native Preachers* ...	0	12	6
Sutton in Ashfield—			
Contributions, for *Native Preachers* ...	0	7	6
OXFORDSHIRE.			
Milton—			
Collections.....	3	7	0
Contributions	1	18	5
SHROPSHIRE.			
Bridgnorth, balance.....	1	10	0
Dawley Bank—			
Contributions, for *Native Preachers* ...	2	0	0
Wellington—			
Contributions, for *Native Preachers* ...	0	11	9
SOMERSETSHIRE.			
Bath—			
Ricketts, Mrs. ...A.S.	1	1	0
Bridgwater—			
Contributions, for *Native Preachers* ...	1	0	0
STAFFORDSHIRE.			
Stafford—			
Contributions, by Miss Corfield	0	10	0
SUFFOLK.			
Eye—			
Contributions, for *Native Preachers* ...	2	12	10
Stradbrook—			
Collection	4	10	4
Contributions	4	1	6
SUSSEX.			
Forest Row—			
Contributions, for *Native Preachers* ...	0	17	0
Midhurst—			
Contributions, for *Native Preachers* ...	1	6	8
WARWICKSHIRE.			
Birmingham—			
Contributions, for *Haiti School Room*	1	10	0
Leamington—			
Contributions, by Rev. James Clark	7	7	0
WILTSHIRE.			
Chapmanslade—			
Collection	1	0	0
North Bradley—			
Collection	4	8	0
Salisbury—			
Lindoe, Mrs.....A.S.	1	1	0
WORCESTERSHIRE.			
Astwood Bank—			
Collection	5	6	2
Contributions	0	6	4
Do., Sunday School	0	4	6
	5	17	0
Bewdley—			
Contributions, for *Native Preachers* ...	0	7	11
Kidderminster—			
Contributions, for *Native Preachers* ...	1	1	6
Shipston on Stour—			
Contributions	0	15	4
Do., Sunday School	0	6	0
Do., for *Native Preachers*	3	17	0
Stourbridge—			
Dorricott, Mr. & Mrs. Joseph.....	2	2	0
Worcester—			
Trotman, Miss ...A.S.	0	10	6
YORKSHIRE.			
Bedale—			
Contributions, for *Native Preachers* ...	0	16	0
Leeds—			
Contributions, by Miss Pullen, for *Native Preachers*	0	4	6
Shipley—			
Contributions, for *Trinidad Chapel* ...	10	0	0
Slack Lane—			
Contributions, Juvenile	0	15	0
NORTH WALES.			
FLINTSHIRE—			
Bodfari—			
Collection	1	6	6
SOUTH WALES.			
BRECKNOCKSHIRE—			
Brecon, Watergate—			
Contributions, for *Native Preachers* ...	2	13	7
Llangorss —			
Collection	0	10	6
Pontestyll—			
Collection	0	8	1
Contributions	2	12	6

	£	s.	d.
Ynysyfelin, Bethel—			
Collection	1	5	1
Contributions	0	10	0
GLAMORGANSHIRE—			
Berthlwyd	0	13	4
Bridgend—			
Contributions, for *Native Preachers*	1	2	4
Cardiff, Bethany—			
Collection, Bethany	10	8	3
Do., Bethel	2	5	1
Do., Public Meeting	7	10	10
Contributions	28	1	4
Do., for *India*	1	1	0
Do., Sunday School, Bethany	1	7	1
Do., Do., Bethel	0	16	11
Lantwit Major	2	0	0
	53	10	6
Acknowledged before and expenses	42	0	0
	11	10	6
MONMOUTHSHIRE—			
Newport, Commercial Street—			
Collections	9	10	3
Contributions	15	14	1
Do., Sunday School	5	16	0
	31	0	4
Pontheer, Sion—			
Contributions, for *Native Preachers*	4	12	0
Trosnant	1	4	0
	36	16	4
Less expenses	2	5	8
	34	10	8
PEMBROKESHIRE—			
Bethabara—			
Collection	2	7	0
Contributions	1	10	0
Do., Sunday School	4	12	1
	8	9	1
Less expenses	0	1	0
	8	8	1
Blaenllyn—			
Collection	0	13	9
Contributions	8	17	9

	£	s.	d.
Caersalem—			
Collection	1	3	7
Contributions	1	12	10
Cilfowyr and Ramoth—			
Collections	1	1	0
Contributions	2	5	6
Ebenezer—			
Collection	1	0	2
Contributions	0	13	6
Do., Sunday School	1	17	11
	3	11	7
Less expenses	0	0	6
	3	11	1
Jabez—			
Collection	1	0	0
Contributions	3	1	8
SCOTLAND.			
Anstruther—			
Contributions, for *Native Preachers*	2	0	7
Auchencairn—			
Contributions, for *Native Preachers*	1	0	0
Blair Athol—			
Contributions, for *Native Preachers*	2	12	6
Cupar—			
Collection	2	15	3
Contributions	9	1	9
Do., Sabbath School	1	7	0
Dundee—			
Watson, Mr. Patrick, Donation	5	0	0
Rattray's Court, Seagate—			
Collections	3	1	0
Do., Monthly Prayer Meetings	3	9	8
Contributions	9	19	0
Meadowside	5	0	0
George's Chapel	2	8	6
Rev. R. Lang's	10	10	0
Rev. R. Spence's	19	5	0
	58	13	2
Less expenses	1	1	6
	57	11	8
Edinburgh, Bristo Street—			
Collection, for *Translations*	10	15	2
Glasgow—			
Contributions	20	16	0

	£	s.	d.
Hope Street—			
Collections	25	18	4
Contributions, Dr. Paterson's Bible Class	7	1	6
John Street—			
Collections	9	13	8
Do., for *Translations*	4	16	10
West George Street—			
Society for Religious Purposes	2	0	0
	70	6	4
Remitted in excess	0	10	0
	70	16	4
Grantown—			
Contributions, Monthly Prayer Meetings	1	10	0
Hawick—			
Turnbull, Mrs.	5	0	0
Mill of Mey, Thurso—			
Dunnet, Mr. William, for *India*	1	0	0
Renfrew—			
Fearn, Mrs. Mary, 2 years	0	10	0
Winter, T. B., Esq., 2 years	4	0	0
Stirlingshire Missionary Society, Female Branch by Rev. Jas. Gilfillan	1	8	6
Tobermory—			
Contributions	9	10	0
IRELAND.			
Ballina—			
Collection	1	19	0
Contributions, for *Native Preachers*	2	15	4
Tubbermore—			
Contributions, for *Native Preachers*	10	3	6
Do., Sunday School, for *do.*	1	16	6
FOREIGN.			
INDIA—			
E., Mr. and Mrs., one third of £100	33	6	8
VAN DIEMAN'S LAND—			
Launceston, by Rev. H. Dowling—			
Contributions	10	0	0

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J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1854.

MEMOIR OF THE LATE REV. THOMAS CLARKE OF ASHFORD, KENT.

BY HIS SON, THE REV. E. CLARKE OF TWERTON, NEAR BATH.

THOMAS CLARKE, the third son of John and Sarah Clarke, was born at Newbury in Berkshire on the 3rd of February, 1787. His father and grandfather were builders: the latter of whom erected the noble market place and Town Hall of Newbury. The constitution of Thomas, the subject of this memoir, was delicate, and through a fearful fright he received when quite a boy, his nervous system was for a time completely shattered. From this, however, by the skilful use of means he recovered. At a large grammar school, where he received his early education, he made rapid strides in knowledge, and displayed great activity of mind. On his leaving school he was placed for a few months with a medical gentleman; but he soon conceived a thorough distaste for the profession, although he afterwards became passionately fond of it. An opening not long after presenting itself he was apprenticed to a woollen draper at Reading. Having been educated by his parents in the principles of the episcopal church, he regularly attended divine service with his employer, who was a churchman. About this time the Rev. W. Marsh, of Reading, feeling solicitous for the spiritual welfare of his fellow parishioners, proposed for a trifling sum to take the services of the church, or see the pulpit supplied with evangelical preachers. He obtained the aid of several; but he himself often officiated. To the first sermon he preached from the words, "Behold the Judge standeth before the door," Thomas was indebted for a deep and powerful impression of the importance of vital godliness. Subsequently he was invited by the same clergyman to a weekly conference, reading of the scripture and prayer, at which Lady Marsh his pious mother, and Lady Cadogan attended. These meetings proved highly conducive to his spiritual illumination.

Some months after this, apparently by accident, he one Lord's day heard

the Rev. A. Douglas preach, who took as his text the prayer of the publican, "God be merciful to me a sinner." To this sermon in connection with the ministry of the Rev. W. Marsh, Thomas was indebted as instruments to his acquaintance with the truth as it is in Jesus. He however still attended the established church, and was confirmed, in order that he might enjoy the privilege of communion. Afterwards, however, meeting with a dissenting catechism, he was led to examine it attentively, and this led him to hold more tenaciously ideas which had for a long period obtained a lodgment in his mind. He now regularly attended the independent chapel, and in his sixteenth year became a member of the church of Christ at Broad Street, Reading. His pastor observing his earnest and untiring efforts in sabbath school teaching and evangelization, took occasion to direct his thoughts to the subject of the ministry; but he then declined all idea of leaving business, and at the expiration of his apprenticeship went to High Wycombe still farther to extend his knowledge of it. Here he laboured with great zeal in founding new sabbath schools, and in breaking the bread of life to the poor and ignorant. Nor was he without his reward. He had the pleasure of rejoicing over the conversion of some of his sabbath scholars, and a sergeant of the marines, who gave the most manifest evidence of the "renewing of the Holy Ghost." Mr. Clarke now began to think of devoting himself to the work of the ministry. He mentioned the subject to some of his friends who persuaded him to cherish the object of his desire. Accordingly he made application to Homerton College, and was accepted. And in the year 1809, he entered on his college course. Here in an eminent degree he obtained the esteem of his tutors. And between him and the late Dr. Pye Smith there sprang up a friendship which existed till death. After a residence of about three years at college, Mr. Clarke was led to a thorough sifting of the evidence in favour of infant baptism. His views on this subject in consequence undergoing a complete change, he made it known to his tutors, who, greatly to their honour, informed him he might continue to enjoy his privileges as before. At the expiration, however, of another twelve months he resigned his connection with the institution, and was baptized at Maze Pond chapel by the Rev. Joseph Hughes in May, 1812.

In the year 1813, Mr. Clarke accepted of the unanimous invitation of the general baptist church at Lyndhurst, Hants, to become their pastor. On the 23rd of June, 1814, he was united in marriage to Miss Ann Smith, the daughter of Mr. Thomas Smith, maltster, of Lymington, Hants. This union was a peculiarly happy one. Of Mrs. Clarke we have this testimony, borne by an eminent living minister, that she was without exception the most pious and excellent woman he ever knew.

During Mr. Clarke's residence at Lyndhurst his theological views underwent a considerable change, and he felt his happiness would be increased by taking the pastorate of a particular baptist church. Acting under this impression he resigned his oversight of the church at Lyndhurst after a duration of eleven years.

In the year 1826, he accepted of the earnest and unanimous invitation of the particular baptist church at Paulton, near Bath, to become their pastor. With energy and zeal he entered on his labours at this place. Here in an especial manner his efforts in the cause of truth were crowned with the manifest approbation of the great Head of the church. Over many did he here rejoice as the trophies of redeeming

love, and as the seals to his ministry. A new chapel was erected and a substantial minister's house; both of which he happily succeeded in completely freeing from debt. After ten years' hard and untiring labour at Paulton, he received a most pressing request from the baptist church at Chard, Somerset, to become their pastor. This invitation after deep deliberation he accepted, as having a numerous family he had a prospect of being enabled the more effectually to provide for them. Accordingly, in 1836 he took his farewell of his beloved people at Paulton. The separation, however, was almost too much for his physical frame, so intense was the agony of mind he endured in leaving them. He afterwards said he could not have sustained another such trial.

After a residence of five years at Chard, he was solicited by many to give his aid in the raising of a baptist church at Bridport, Dorset. To this he assented agreeing to remain with them two years. He resided with them, however, double that period: during which time the infant cause greatly increased in strength and vigour. A very severe illness towards the closing period of his connection with this church rendered it desirable that he should be free from the numerous extra efforts which the oversight of an infant cause demanded. Taking therefore farewell of his deeply affectionate friends at Bridport in 1845, he entered on his pastoral engagements with the baptist church, Ashford, Kent. His residence here was marked by the most strenuous efforts to benefit all who came within reach of his influence, both spiritually, morally, and intellectually. This, his labours in the pulpit, the mechanics' institute, and temperance lecture room bear witness to. Nor was he without his reward. He, however, received a shock in the midst of his engagements from which he was destined never to recover. Early in November, 1848, his beloved wife who had shared with him the joys and sorrows of life during thirty-four years was suddenly removed by death. From the effect of this bereavement he never rallied. It soon became evident that he would never again be equal to the discharge of the duties which had previously pressed on him. Alarming fainting fits, in which life to all appearance was for a time quite suspended, followed each other so quickly, and left such excessive debility, that his own medical attendant and an eminent physician in London united in their testimony that nothing but a cessation from ministerial labour could save his life. Convinced of the truthfulness of their statements, he left Ashford for Woodend that he might be near his son who was settled as pastor of the baptist church at Weston, Northamptonshire. On leaving Ashford Mr. Clarke received unmistakeable evidences of kindness and Christian esteem. Nor was this manifestation confined to members of his own flock, and the deep sympathy of his brethren in the association was ever fragrant to his memory.

Ever active in the cause of the Redeemer, while at Woodend he founded a bible class, at which large numbers attended, and sometimes he would venture to preach for his son. He was, however, soon laid aside again, and for three months scarcely ventured out of his house. As summer drew on he seemed to revive, and hopes were entertained by his children and friends that his life might be prolonged for some years. Soon, however, these anticipations were dissipated. At a prayer-meeting held at his house he ventured to address the people at some length. It was observed that he spoke with difficulty, and shortly after he had concluded, the disease of the heart which had insidiously been making its progress displayed the fatal power it held in the

system. All that medical skill could effect was only an alleviation of the excessive pain he suffered during the nine weeks of his last illness. His patience was, however, most exemplary. Severely indeed was it tried. But as the strength of the ship's cable is tested by the severity of the storm, so was the strength of his patience by his last affliction; enabling him to endure the most excruciating sufferings with Christian resignation and fortitude. His end was in beautiful keeping with his life, it was the majesty of repose, saying, 'I know in whom I have believed." His mind in prospect of death, was as calm and unruffled as the surface of a placid lake unagitated by a single breeze. During his illness his desire for the prosperity of Zion seemed to increase in the ratio of his rapidly failing bodily strength. Referring to the spread of the gospel he said on one occasion, "Pray that the golden lamps which remain may burn more brightly." It was his consolation, he said, to remember that he had preached Christ, and turning to his son he said, "Preach Christ faithfully whatever be the result, then you will receive the crown of life." During his illness he dwelt much on the influences of the Holy Spirit, and to all it was manifest that divine and heavenly comforts were indeed realized by him in large measure. Hence the language of his lips—

> "Blest be the Father and his love
> To whose celestial source we owe
> Rivers of endless joy above,
> And rills of comfort here below:"

was beyond all question his own deep and sweet experience. Being asked by his daughter shortly before his death how he did, he replied, "On the borders of Immanuel's land." Feeling life fast ebbing he said, "It is a solemn thing to enter into the presence of the omniscient God, and yet I can say, Let it come. Thanks be unto God that giveth me the victory through my Lord Jesus Christ." While suffering the pains of death, he said, "Ah! this is the conflict. I feel it! It is hard work! Oh! the pain, the bliss of dying." "Yes," added he, "I can say the bliss of dying. My prayer is that I may remain calm and patient to the end, and depart without a struggle or a groan." His prayer was answered, for while speaking to one of his children his countenance suddenly changed, he gave a few slight sighs and the spirit took its flight on Thursday, February 17th, 1853. His remains were interred in the meeting yard at Weston. On the following week the Rev. J. P. Mursell, of Leicester, in a sermon of great power and pathos made an improvement of his death.

In bringing our sketch of Mr. Clarke to a close we may observe that as a man he was distinguished for his loving and philanthropic spirit. His exertions for the poor, the suffering, and destitute, knew no cessation until within a very short period of his death. In him genuine unostentatious benevolence was as a fountain ever gushing forth with streams of blessings. Having a most excellent knowledge of medicine, he was to the poor a rich benefactor. In administering to their wants he gave with no sparing hand, and in relieving their necessities many were the comforts he often denied himself. But if his efforts to benefit men in a temporal point of view were so great, what shall we say of his exertions for their spiritual welfare? To this inquiry let the pecuniary emolument he sacrificed by devoting himself to the ministry—the churches where he laboured—the villages and towns in which he resided—and his own family circle respond. One pleasing circumstance we must not omit to mention. Of the various female servants who resided at different times in his family, six of them there is good reason to believe were brought to a saving

knowledge of the truth as it is in Jesus.

We need hardly add that as a minister he was most exemplarily faithful, as a husband and father full of tenderness and affection, and as a friend conscientiously sincere. "He being dead yet speaketh:" and long will many feel earth somewhat more desolate, and heaven more endeared by the recollection of his departure hence.

THE LOGOS REVEALED.

BY THE REV. SAMUEL WILLS, D.D.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life."—1 John i. 1.

This epistle is not addressed to any particular church, but is of universal application to the church of God, and may be considered suited not only to the then existing Christians, but to all in every age of the Christian era. That it was written by John the Evangelist, appears beyond doubt from the similarity of expression and sentiment with that of the gospel bearing his name, and from the united opinions of all who have considered it, from the earliest period of the Christian church.

It appears to have been the design of the Spirit by John, in this epistle, to guard the Christians of his day against the doctrines of certain heretics, and at the same time to caution the church in all ages against those and all other rising errors. We can gather from this epistle, that the church soon became the seat of error and delusion, requiring this warning to all, "Let him that thinketh he standeth take heed lest he fall." The first propagators of the gospel had not passed from their scene of labours to enter into rest with Christ, before the churches became corrupt, and the tares which the enemy had sown made their appearance in the Corinthian and Gnostic heresies. It is therefore imperative that every Christian should continually revert to the word and the testimony, and regard the unerring word of inspiration, *meditate on these things.*

The revelation of the Son of God is presented before us by John as the Logos—the word.

It needs no argument to prove that it was not the letter of scripture that John alluded to, for he tells us again and again, that by this appellation he signified the Lord Jesus Christ. In the first chapter of his gospel he says, "In the beginning was the word, and the word was with God, and the word was God." The Messiah was called the word of God by the Jews, and in those places where Moses put the name Jehovah, the Chaldee Paraphrasts, who are the most ancient Jewish writers extant, frequently make use of the word *Memra*, which signifies *the word;* and it is generally thought, that by using this name they would intimate that Jehovah in such passages meant the Son of God. They ascribe to *Memra* all the attributes of deity; they say that it was *Memra* who created the world, &c. On this account partly, it may be that John called the Lord Jesus Christ the *Word*, or the *Logos* in the Greek, which is the same as *Memra* in the Hebrew.

It is necessary here to observe, that when the Lord Jesus is called the Word, it is not to be considered a breathing or an emanation from God as a mere word

of speech, or articulate sound, and simply indicating the thought of the mind; while Christ is the Word, he is a distinct person in the Godhead. "There are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these three are one." There is a mysterious union between the Father and the Lord Jesus Christ; and such the oneness in every respect, that as the word bears relation to thought, so Christ does to the Father. He was one with the Father, the representation of the Father, the brightness of the Father's glory: he did that which pleased the Father, "He spake that which he heard, and testified that which he had seen," as in the bosom of the Father he declared him, in flesh and other particulars Christ is the word, he is the eternal Word with the Father, he is the co-existent Word with the Father, he is the co-working Word with the Father.

In him was life—it was the Word of life; *i. e.* the original of life. He is the vital Word, and not the dead letter: the letter of the Word killeth, but the spirit of it giveth life. Christ is the author of all life, human, animal, or vegetable—the life of all creation. In a higher sense he is the author of rational and intellectual life, which men and angels possess—the author of that life which shall never die. Again, in the highest sense he is the life of the new-born soul regenerated by his Spirit—the life of the hidden man of the heart—the life and maintainer of spiritual existence—the Word of life by which man shall live more than by bread. Is he the bread of life? then mark what he says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." When Ezekiel was to go and declare the mind and purposes of God to the people, the Lord said to him, "Eat this roll," which was the volume of the revelation of the mind of God. Christ is the nourisher and maintainer of the soul, and upon this Word of life we feed; *i. e.* we live by faith on the Son of God.

But Christ is especially the Word of life in relation to the gospel; he is the sum and substance of it, and the great revealer of life in it, for here life and immortality are brought to light. Man is naturally dead, and under the curse of God's law held over to eternal condemnation; but Christ becomes our life: he makes known the way of life; he says, "I am the way, the truth, and the life." Of his own will begat he us by the word of truth, and this word of truth is the life of our regeneration, justification, and sanctification. Christ is the life of all Christian graces, and all Christian ordinances. The gospel is a development of the will of God in his mercy and love, and Christ is the sum and substance of it.

The revelation of the Son of God is here declared.

Simply, this is a confirmation of the incarnation of the eternal Word, and what evidence can go further than this to convince the credulous if ready to receive truth upon the evidence of the senses? John says, "We have heard, we have seen, we have looked upon, and our hands have handled." Here are three of the five senses brought forward to evidence the fact we have seen; but the doubtful might reply, It was an apparition. Nay, but we have looked upon, steadfastly gazed on the object. Then it was an optic deception. No, it cannot be, for we heard. Then it was a combined vision and revelation, as in former times to Moses, Joshua, and others. Nay, impossible, for we have handled; it is demonstrable and tangible proof of the reality, that the Word was made flesh, and dwelt among us. The Word, the life, the eternal life, as such could not have been seen and felt, but as manifest and clothed in flesh; there-

fore we have the strongest proof of incarnate deity, yet the Jews believed it not. O my soul, dost thou believe? and if believing the fact, art thou experiencing this blessed Christ to be thy spiritual life within, and the life of thy salvation?

THE ARK OF THE COVENANT.

BY THE REV. JOHN BROWN, A.M.

"THE ark of the covenant," of which the apostle speaks, Heb. ix. 4, was a kind of chest, made of shittim wood, covered with gold on all sides, and ornamented on the top, with a golden crown or cornice. "The mercy-seat," which formed the lid or cover of the ark was made of pure gold. At the two extremities of it, were placed "the cherubim of glory," with their faces turned towards each other, and gently bending downwards, as if looking on "the mercy-seat;" whilst their wings, which "overshadowed" it, were stretched out so as to come into contact, thus forming, as it were, the throne of the God of Israel, who manifested himself from thence to his ancient people in the Shekinah, or symbol of the divine presence, which dwelt between the cherubim. Ps. lxxx. 1. In the ark, the mercy-seat, and the cherubim, Christ, and the gospel dispensation were typified in several respects.

I. The ark of the old covenant was a type of Christ who is the ark of the new covenant. Rev. xi. 19. In that sacred chest the law of everlasting obligation was deposited. Deut. x. 1—5. And as that holy law was deposited in the ark of the old covenant; so that same law is within the heart of Christ, who is the ark of the new covenant. In strict accordance with this remarkable emblem, the Divine Redeemer is introduced in the Psalms, as addressing his Father in the following terms, "I delight to do thy will, O my God: yea, thy law is *within my heart*." Ps. xl. 8.

II. The mercy-seat was typical of Christ's propitiatory sacrifice. The mercy-seat, as we have seen, covered the holy chest, in which the tables of the law were lodged, and was exactly commensurate to that sacred repository. The first tables on which this law was written, with the finger of God, were broken (Ex. xxxii. 19), and this transaction indicated the impossibility of a transgressor being justified by the works of the law. But God was pleased to renew these tables after they had been broken, and to accompany the renewal with a proclamation of mercy. Ex. xxxiv. 1—7. These new tables were solemnly deposited in the ark of the covenant, and covered with the mercy-seat, which was afterwards sprinkled with blood by the high priest, in all his approaches to God. Lev. xvi. 14, 15. The Holy Spirit thus signified the fulfilment of that law *which had been broken*, by the atoning blood and justifying righteousness of the Lord Jesus. He is "the propitiation for our sins." 1 John ii. 2. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii. 25. In both these passages there is an allusion to the mercy-seat. The word which we have rendered *propitiation* in Rom. iii. 25, is the same as that in the Greek translation of the Old Testament scriptures, which, when it refers to the cover of the ark, is always rendered *mercy-seat*, and

the word used in 1 John ii. 2, though different in the original, is of the same derivation. The Hebrew word which we have translated mercy-seat, signifies a covering, and is often rendered atonement; the Greek word means an expiatory sacrifice. Both these ideas are perhaps included in the passages which have just been quoted. As the mercy-seat covered the law *which had been broken*, so the obedience of Christ covers our transgressions; and as the mercy-seat was sprinkled with blood, so our sins are forgiven through the sprinkling of the blood of Jesus Christ.

III. The interest which the angels take in contemplating the mystery of redemption seems to have been typified by the posture of the cherubim, which were placed at the opposite ends of the ark, with their faces bending downwards, as if gazing on the ark and mercy-seat. There seems to be an allusion to this in 1 Peter i. 12, where the apostle informs us that it was revealed unto the prophets of the former dispensation, that "not unto themselves, but unto us they did minister the things," which are now proclaimed in the gospel — "which things," says he, "the angels desire to look into," or "which things the angels desire (παρακύψαι) to bend down and contemplate." See Luke xxiv. 12, John xx. 5. 11. Thus as the cherubim seemed to bend down and gaze on the ark and the mercy-seat; so the angels are represented as bending down to contemplate the mystery of redeeming love. The angels announced the birth of the infant Redeemer to the shepherds in the plains of Bethlehem, and sang, "Glory to God in the highest (heavens), and on earth peace, good will towards men." Luke ii. 14. During the whole period of his humiliation, he was "seen of angels," who beheld his condescension and love to man, with adoring wonder and joy. And if the birth of Jesus furnished them with matter for praise and gladness, much more did his resurrection and ascension. Then it was that they sang with rapture of the triumphs of the King of glory. Ps. lxviii. 17, 18. It is in the work of Christ that the manifold wisdom of God is displayed, not only to man, but even to angels. Hence the mystery of redemption is said from the beginning of the world to have been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church, (that is, by the redemption of the church) the manifold wisdom of God." Eph. iii. 9, 10.

IV. The mercy-seat appears too to have been emblematical of "the throne of grace." It was from thence that God manifested himself to his ancient people, and held communion with the chosen tribes. "There I will meet with thee," says God to Moses, "and I will commune with thee from above the mercy-seat." Ex. xxv. 22. So God now communes with New Testament worshippers from the throne of the heavenly grace in the sanctuary above. The antitypical throne of God is in heaven. It is a throne of inflexible justice, having the eternal rule of righteousness underneath, as the law of everlasting obligation was placed under the throne of Israel's King in the ark. "Justice and judgment are the habitation of his throne," and hither sinners dare not come. But it has been sprinkled with the reconciling blood of Jesus who appears as a slain lamb in the midst of the throne, Rev. v. 6, and has thus satisfied all the demands of offended justice. It has therefore become a throne of grace, and sinners are encouraged to come up even to Jehovah's seat, and order their cause before him, because he has filled their mouth with arguments. "Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our pro-

fession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Conlig, Newtonards, Ireland.

JUDSON'S LOCATION IN BURMAH.

About ten days after the arrival of Messrs. Judson and Newell, they were summoned to Calcutta, and an order was read to them requiring them immediately to leave the country and return to America. Nothing could be more fatal to their most dearly cherished hopes than such a command. They petitioned for leave to reside in some other part of India, but were prohibited from settling in any part of the Company's territory or in any of its dependencies. They then asked leave to go to the Isle of France. This was granted; and Mr. and Mrs. Newell embarked for Port Louis about the 1st of August. The vessel could, however, carry but two passengers; and Mr. and Mrs. Judson and Mr. Rice who was ordained at the same time as Mr. Judson, and had also become a baptist, were obliged to remain behind.

"They had resided in Calcutta about two months, waiting for a passage, when they received a peremptory order to proceed to England in one of the Company's ships. A petty officer accompanied Messrs. Judson and Rice to their place of residence, and requested them not to leave it without permission. Their names were inserted in the daily papers in a list of passengers of the ship in which they were ordered to sail. A vessel was then found about to proceed to the Isle of France; but they were forbidden to take passage in her. They communicated to the captain their circumstances, and asked if he would venture to take them without a pass. He replied that he would be neutral; there was his ship, and they might do as they pleased.

"They succeeded in getting on board the ship without being discovered, and the vessel sailed. After they had proceeded down the river for two days, they were overtaken by a goverment despatch forbidding the pilot to go farther, as the vessel contained passengers who had been ordered to England.

"They were thus obliged to leave the ship. Every effort was made to procure a remission of the order, but in vain. An attempt to procure a passage to Ceylon failed. After spending several days in fruitless attempts to escape the necessity of proceeding to England, when every hope had failed, a letter was put into Mr. Judson's hand containing a pass from the magistrate for a passage in the *Creole*, the vessel which they had left. To whose kindness they were indebted for this favour they never ascertained. It was three days since the *Creole* had left them; and there was every reason to suppose that she had gone to sea. They, however, immediately set out in pursuit of her. After twenty-four hours of rowing and sailing, they reached Saugur, where they found the *Creole* at anchor. They were taken on board; and thus ended their first experiences of the East India Company's government in India."

"The passage was long and tempestuous. There were four passengers besides the missionaries; but none of

them manifested any interest in religion. On the 17th of January they arrived at Port Louis. They here met with a heavy affliction. Mrs. Newell, the intimate friend and first missionary associate of Mrs. Judson, had finished her course on the 30th of the preceding November. This event affected the whole company very deeply, and taught them, more emphatically than their wandering loneliness, that here they had no continuing city.

"Mr. Rice had already been severely attacked with disease of the liver, and his health had become quite precarious. The views of the baptists in America were unknown to the missionaries, and it seemed desirable that some direct intercourse might be commenced between the parties at present personally unknown to each other. It was probable, moreover, that the labours of Mr. Rice might be eminently useful in awakening a missionary spirit among the churches at home. With the hope of recovering his health, and at the same time accomplishing these objects, it was deemed wise for Mr. Rice to return to this country. He sailed March 15, 1813, for New York."

Mr. Judson's account of the events which ensued is contained in the following extract from a letter written a few months afterwards:—

"A slight sketch of our movements, particularly at the time of our coming to Rangoon, I now submit. After a mournful separation from brother Rice, at the Isle of France, in March 1813, we remained there about two months, waiting for a passage to some of the eastern islands, not venturing at that time to think a mission to Burmah practicable. But there being no prospect of accomplishing our wishes directly, we concluded to take passage to Madras, and proceed thence as circumstances should direct. We arrived there in June, and were immediately informed of the renewed hostilities of the Company's government towards missionaries, exhibited in their treatment of the brethren both at Serampore and Bombay. We were, of course, reported to the police, and an account of our arrival forwarded to the supreme government in Bengal. It became, therefore, a moral certainty that, as soon as an order could be received at Madras, we should be again arrested, and ordered to England. Our only safety appeared to consist in escaping from Madras before such order should arrive. It may easily be conceived with what feelings I inquired the destination of vessels in the Madras roads. I found none that would sail in season but one bound to Rangoon. A mission to Rangoon we had been accustomed to regard with feelings of horror. But it was now brought to a point. We must either venture there or be sent to Europe. All other paths were shut up; and thus situated, though dissuaded by all our friends at Madras, we commended ourselves to the care of God, and embarked the 22nd of June. It was a crazy old vessel. The captain was the only person on board that could speak our language, and we had no other apartment than what was made by canvass. Our passage was very tedious. Mrs. Judson was taken dangerously ill, and continued so until, at one period, I came to experience the awful sensation which necessarily resulted from the expectation of an immediate separation from my beloved wife, the only remaining companion of my wanderings. About the same time, the captain being unable to make the Nicobar Island, where it was intended to take in a cargo of cocoa-nuts, we were driven into a dangerous strait, between the Little and Great Andamans, two savage coasts, where the captain had never been before, and where, if we had been cast ashore, we should, according to all accounts,

have been killed and eaten by the natives. But as one evil is sometimes an antidote to another, so it happened with us. Our being driven into this dangerous but quiet channel brought immediate relief to the agitated and exhausted frame of Mrs. Judson, and conduced essentially to her recovery. And in the event, we were safely conducted over the black rocks which we sometimes saw in the gulf below, and on the eastern side of the islands found favourable winds, which gently wafted us forward to Rangoon. But on arriving here other trials awaited us.

"We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore, just at night, to take a view of the place, and the mission-house; but so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Instead of rejoicing, as we ought to have done, in having found a heathen land from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling and the weary are at rest. But if ever we commended ourselves sincerely, and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollection and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which our Saviour bequeathed to his followers,—a legacy which we know from this experience endures when the fleeting pleasures and unsubstantial riches of the world are passed away. The next day Mrs. Judson was carried into the town, being unable to walk."

"The instrument on which he relied for success was the preaching of the gospel. But he knew not a word of the language in which he was to offer to men the blessings of eternal life. This language must first be acquired and thoroughly mastered. He must learn it as perfectly as his vernacular tongue so that he might transfer into it, with exact accuracy, the lively oracles of God. The Burmans are a reading people. They have their religious books, and possess the teachings of Gautama in their own language. They demanded our scriptures, that they might read for themselves the doctrines which were delivered to them orally. Hence it was evident that the bible must be placed in their hands as soon as the missionary was prepared to preach to them the unsearchable riches of Christ.

"To the attainment of the language, therefore, Mr. Judson at once addressed himself, combining with his studies, at as early a period as possible, the work of translation." The aids which he could command were meagre; yet "the attainments which he made were considered in India to be of the very highest order." It was said that "he wrote and spoke it with the familiarity of a native, and the elegance of a cultivated scholar."

"This thoroughness of knowledge of the language could, of course, be the result of nothing but a very extensive acquaintance with Burman literature. Yet he considered this knowledge, in his case, as valueless except in so far as it enabled him the better to present a perfect transcript of the word of God in the Burman language. In the strictness with which he carried out his principles on this subject, there is much

that is worthy of distinct remark. He had a natural facility for the acquisition of languages, and great fondness for linguistic researches; yet he acquired no language of the east, except the Burman. He was strongly attached to physical science, and his researches in this direction might have acquired for him great reputation, and, as many good men might believe, would have given to the mission a desirable standing with scientific men; yet he never published line on these subjects, and he even discouraged a taste for such pursuits among his missionary brethren. He had become fully aware of the temptations to which missionaries are exposed when the treasures of a new language and of a peculiar form of literature are presented before them, and he therefore guarded himself with peculiar strictness. At one time he had found the literature of Burmah exceedingly fascinating, especially its poetry; and he had sundry pleasant visions of enriching the world of English literature from its curious stores. He, for a moment, flattered himself that, by interesting the Christian world in Burmah through her literature, he should open the floodgates of sympathy so as to bring about her emancipation from pagan thraldom. But the dream was soon dispelled. He saw that such an appropriation of his time would lead him aside from the peculiar work to which God had called him; and, though perfectly familiar with more than a hundred Burman tales, and able to repeat Burman poetry by the hour, he never committed a line to paper. He was fond of searching into doubtful histories and mousing among half-fabulous antiquities, and Burmah presented an alluring field for this sort of research; yet he not only resisted his own natural tendencies, but took care never to excite in the minds of others an interest in things of this sort. He admitted nothing into the library of native books (palm-leaf books, selected by himself, but the property of the mission) which would cultivate a taste for these comparatively trivial things. He was revered and caressed by the best society in India, yet he religiously kept aloof from it; and not all the representations of his friends could induce him to turn from his work to relieve the spiritual wants of Englishmen, or preach before an English congregation."

"The following anecdote will place in a clear light Dr. Judson's views on this subject. Not long before his death, a gentleman of Calcutta, a member of a literary society in that city, proposed that Mrs. Judson should translate the life of Gautama into English, to be published by the society. Dr. Judson replied, that as Mrs. Judson's health was suffering from too severe study, he was not sure that a light work of this nature would be objectionable. As the proposal was intended to be, and it really was, both kind and complimentary, the gentleman seemed disconcerted, until Mrs. Judson remarked, that her husband considered many things perfectly proper, and even desirable, on the part of others, 'objectionable' in a missionary. In fact, Mr. Judson disapproved of missionary contributions made either to literature or science, even as a recreation; for he insisted that they could not be made with safety, and that nothing reliable could be accomplished without a draught on those energies which should be devoted to higher objects. Illustrations of the truth of his views he found in the history of some modern missions. He believed in general that the ministry is from its nature a self-denying employment. He who expects to indulge in worldly amusement, or spend his time in cultivating literary tastes or secular science, had better seek some other profession. This is specially true of a missionary.

His work is great, the labourers are few, the temptations are alluring, and everything binds him to exclusive consecration to his work."

Yet in 1816, we find him writing thus to Dr. Bolles:—"I just now begin to see my way forward in this language, and hope that two or three years more will make it somewhat familiar; but I have met with difficulties that I had no idea of before I entered on the work. For an European or American to acquire a *living* Oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the West, or any of the dead languages, as they are studied in the schools. One circumstance may serve to illustrate this. I once had occasion to devote about two months to the study of the French. I have now been above two years engaged on the Burman; but if I were to choose between a Burman and French book to be examined in, without previous study, I should, without the least hesitation, choose the French. When we take up a western language, the similarity in the characters, in very many terms, in many modes of expression, and in the general structure of sentences, its being in fair print (a circumstance we hardly think of,) and the assistance of grammars, dictionaries, and instructors, render the work comparatively easy. But when we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new and uncouth; when we find the letters and words all totally destitute of the least resemblance to any language we had ever met with, and these words not fairly divided and distinguished, as in western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when, instead of clear characters on paper, we find only obscure scratches on dried palm-leaves strung together and called a book; when we have no dictionary, and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher,—

'Hoc opus, hic labor est.'

"I had hoped, before I came here, that it would not be my lot to have to go on alone, without any guide in an unexplored path, especially as missionaries had been here before. But Mr. Chater had left the country, and Mr. Carey was with me but very little before he left the mission and the missionary work altogether.

"I long to write something more interesting and encouraging to the friends of the mission; but it must not yet be expected. It unavoidably takes several years to acquire such a language, in order to converse and write intelligibly on the great truths of the gospel. Dr. Carey once told me, that after he had been some years in Bengal, and thought he was doing very well in conversing and preaching to the natives, they (as he was afterwards convinced) knew not what he was about. A young missionary who expects to pick up the language in a year or two will probably find that he has not counted the cost. If he should be so fortunate as to find a good interpreter, he may be useful by that means. But he will find, especially if he is in a new place, where the way is not prepared, and no previous ideas communicated, that to qualify himself to communicate divine truth intelligibly by his own voice or pen, is not the work of a year. However, notwithstanding my present incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of scripture, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans I meet with."

WHAT TO DO WITH A THREATENING LETTER.

When Nineveh was in its glory, a successful warrior who sat upon the throne determined to subjugate the small independent kingdoms which lay between his own dominions and those of the Egyptian monarch. Sending an army under the command of his cupbearer to invade Judea, over which the pious Hezekiah was reigning, he spread desolation throughout the provinces and alarm in the capital. Before there was time to do more, intelligence which showed that his forces were required elsewhere caused him to retire suddenly. The Assyrian conqueror, suspending his operations, but desiring to perpetuate the terror which he had excited, sent to Hezekiah a threatening letter. He boasted of his ancestral greatness, recounted his victories, and defied any power, human or divine, to defend the Jewish sovereign from the overwhelming forces which would soon arrive. Hezekiah received the insulting epistle and read it. He knew the truth of the Assyrian allegations. He knew that he had to do with an enemy whom no treaties could bind, from whose forbearance there was nothing to hope, and against whom his allies could afford him no effective help. What course did Hezekiah take? What measure did he adopt as the most appropriate to the crisis? "Hezekiah received the letter of the hand of the messengers," we are told, "and read it, and Hezekiah went up into the house of the Lord, and spread it before the Lord."* There was one house, in those days, which the Most High had chosen as *the* house of prayer—one place towards which he had represented his eyes as open "night and day." Thither Hezekiah hastened, taking with him the letter, "and spread it before the Lord." How expressive the action! How easily imitated! We have to do with a Father who seeth in secret, and there is a place where we are encouraged to believe that he will meet us. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father who seeth in secret shall reward thee openly."

"The Assyrian came down, like the wolf on the fold,
And his cohorts were gleaming in purple and gold.
Like the leaves on the forest when summer is green,
That host with their banners, at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown:—
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the might of the gentile untouched by the sword,
Hath melted like snow in the glance of the Lord."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVI.—ENDUE.

In a single instance the Greek word Ἐνδύω [Enduo] is transferred into our common version. A list of the passages in which it occurs in the New Testament, showing also the various ways in which it is rendered, will sufficiently illustrate its meaning.

Matt. vi. 25.....Nor yet for your body what ye *shall put on.*

* 2 Kings xix. 14.

Matt. xxii. 11.....A man which *had* not *on* a wedding garment.
xxvii. 31.....And *put* his own raiment *on* him, and led him away.
Mark i. 6.....John was *clothed with* camel's hair, and with a girdle.
vi. 9.....And not *put on* two coats.
xv. 17.....And they *clothed* him *with* purple, and platted.
20.....And *put* his own *clothes* on him, and led him out.
Luke xii. 22.....Neither for the body what ye *shall put on*.
xv. 22.....Bring forth the best robe and *put* it *on him*.
xxiv. 49.....Until ye *be endued* with power from on high.
Acts xii. 21.....Herod, *arrayed* in royal apparel, sat upon.
Rom. xiii. 12.....And *let* us *put on* the armour of light.
14.....*Put ye on* the Lord Jesus Christ, and make not.
1 Cor. xv. 53.....For this corruptible must *put on* incorruption, this mortal must *put on* immortality.
54.....shall have *put on* incorruption, shall have *put on* immortality.
2 Cor. v. 3.....If so be that *being clothed* we shall not be found naked.
Gal. iii. 27.....baptized into Christ *have put on* Christ.
Ephes. iv. 24.....and that ye *put on* the new man.
vi. 11.....*put on* the whole armour of God, that ye may.
14.....and *having on* the breast-plate of righteousness.
Coloss. iii. 10.....and have *put on* the new man.
12.....*put on* therefore as the elect of God bowels of mercies.
1 Thess v. 8.....*putting on* the breast-plate of faith and love.
Rev. i. 13.....*clothed with* a garment down to the foot.
xv. 6.....*clothed in* pure and white linen.
xix. 14.....*clothed in* fine linen, white and clean.

To *endue* then is to invest, as with a garment. Dr. George Campbell accordingly renders the passage in which the word is transferred in the common version, "Continue ye in the city of Jerusalem, until ye be invested with power from above."

THE EXAMPLE.

Preachers and teachers are apt to rebuke and give many admonitions to the young; but I think if they would only truly exhibit Jesus in his majesty and in his humiliation, in his earnestness and in his love; if they would depict him in his deep condescension, his poverty, and his self-renunciation, there could not certainly be found a more serious rebuke, and it would have a much more impressive effect than censures and admonitions. The difference is the same as that in the fable, where there is a contest between the sun and the storm, as to which should first cause the traveller to give up his mantle. When the storm came he seized his garment eagerly, and wrapped it more closely about him; but before the mild sunbeams he allowed it to fall from him. There is for me no more powerful sermon on repentance than when Jesus is exhibited before me. When I see how in all things he sought not his own glory, but that of his heavenly Father, how am I ashamed of my ambition; when I see how he came not to be ministered unto but to minister, how am I ashamed of my pride; when I see how he took the cup which his Father gave him, and drank it, how am I ashamed of my disobedience; when I see how he bore the contradiction of sinners against himself, and when he was reviled, reviled not again, how am I ashamed of my impatience and my passion; and, in short, nothing has so subduing and humiliating an influence

upon me as my Saviour's example. As Luther beautifully writes: "Put on the Lord Jesus Christ, says the apostle; that is indeed most attractive. For he must be a knave who would see his Lord fast and suffer hunger, while he himself was feasting and sleeping, and living in idleness and pleasure. What master would suffer such conduct in a servant? and what servant would dare to act in such a manner? Indeed, it cannot be so; man must be ashamed when he looks upon Christ, and finds himself so completely unlike him. Who will be able to move or attract him, if he is not excited, and admonished, and charmed by the example of Christ? What should the noise of pamphlets and discourses be able to accomplish, if the louder thunder of Christ's example fails to arouse us?" To Him, therefore do I lift up my prayer.

Thou blessed Saviour, sacred Spring,
As clear as crystal glistening;
Thou Stream of blessing, pure and free,
All splendour of the cherubim,
And holiness of seraphim,
Is darkness, when compared with thee!
O Thou, my pattern here,
Make me thy image bear;
My all in all!
Ah, teach thou me,
And let me be
All pure and holy, like to thee!

Oh, gentle Jesus, as thy will
Was subject to thy Father's still,
Yea, even unto death resign'd;
Ah, let me thus like thee be passive,
My heart and will to thee submissive,
Guided entirely by thy mind;
Like thee may I be mild,
And gentle as a child,
As docile too!
Ah, teach thou me,
And let me be
Meek and obedient, like to thee!

Tholuck's Hours of Devotion.

DIAMOND PASTE.

The largest pearl in the Crystal Palace was the property of a member of Parliament. It is considered the largest in the world; measures four and a half inches in circumference, two inches in length, and weighs 1,800 grains. It is a beautiful gem, but it might be imitated; and an inexperienced eye would not detect the false from the true. Cheap imitations of the Koh-i-Noor are advertised and sold, and they appear to possess the lustre of the original diamond. Even the diamonds, sparkling with rich colours, are copied with great precision, and the copies possess many superficial qualities of the originals. They exhibit almost equal brightness, and pass with casual observers for genuine and precious stones.

The deception is exposed by those severe trials through which the diamonds pass uninjured, but which crush the paste to powder. The world is full of paste and pretence in the moral as in the ornamental department. The denunciations against deception in religion are required, or they would not occupy any lines of scripture. They have been necessary at all periods of the world's history, in some part of its surface the profession of religion is popular and useful to men's interests in certain circumstances, and is made for the same reason as induces a tradesman to seek a good connection, a merchant to form an extensive credit, or a barrister to cultivate the friendship of attorneys.—*Troup's Art and Faith.*

LEVITY.

BEWARE of levity. I write feelingly; my love of joke has been a sore trial to me all my journey, and painful discipline have I gone through in order to its subduing. I look upon buoyancy of spirit as great a blessing as lightness of spirit is its opposite.—*J. Harington Evans, September*, 1842.

THE GOOD SHEPHERD.

Thou faithful Shepherd Lord!
Who led'st Thy flock of old,
Teach me that still Thou lov'st
Each weak one of Thy fold.

Saviour! unto Thy voice
May I obedient be;
And trustful as a lamb
Arise and follow Thee.

No stranger's voice I'll know,
His call sounds not like Thine;
When help I need, he leaves—
Seeking not me, but mine;

He cares not for my soul,
Unlike my Shepherd true;
I'll listen only to Thy voice,
Who lov'st Thy chosen few.

Oh! may I every care
Roll trustingly on Thee;
My heart, for all its joys,
Unto the Saviour flee!

Be still, and no more sad,
With anxious sorrow prest,
Since my good Shepherd knows
His own sheep's wants the best.

From "Louisa Von Plettenhaus."

THE STARRY HEAVENS.

WHAT a scene to gaze on high,
O'er the grandeur of the sky,
When the night's rich purple shade
Is with thousand stars arrayed.

God their march in order guides,
Each within his power abides.
Wond'rous wisdom! Can he then
Deign to mark the sons of men!

Thought infirm! for infinite
Is his providential sight,
And no things of earth and air,
Small or mean, elude his care.

What sweet comfort to each breast,
That would on his mercy rest,
Thus to know a Father's love
Guards us as the stars above.

By thy Spirit's grace impart
That pure, humble, contrite heart,
Loved of Thee, that we may share
All thy goodness, power, and care.

Terrington's Christmas at the Hall and other Poems.

"THE FORMER THINGS ARE PASSED AWAY."—REV. XXI. 4.

"THE former things are passed away,"
The woes which darken life's short day,
The blest shall know no more:
Sorrow and sighing, pain and death,
Sin, with its pestilential breath,
Reach not that happy shore.

The tears which here suffused their eyes,
When oft were snapped the tenderest ties,
By God are wiped away:
The Lamb for ever them doth feed,
To living fountains them doth lead,
From Him they never stray.

The King eternal on the throne,
The humblest there doth deign to own,
Though here unknown to fame:
His face benignant they shall see,
His people they shall ever be,
Their God shall be his name.

In realms of uncreated light,
Far, far beyond the shades of night,
For ever they shall reign;
Eye hath not seen the towering height,
The height in bliss and glory bright,
The meanest there shall gain.

Oh! may it be our happy lot,
When all things here below are not,
To find a mansion there;
The praise of Jesus to repeat,
And cast for ever at his feet,
The sparkling crowns we wear.

JAMES DAVIS.

Horton College.

REVIEWS.

Notes on the Parables of our Lord. By RICHARD CHENEVIX TRENCH, B.D. *Vicar of Itchen Stoke, Hants; Professor of Divinity, King's College, London; and Examining Chaplain to the Lord Bishop of Oxford. Fifth Edition, revised.* London: Parker and Son. 8vo. Pp. 523. Price 12s.

THE attention of our readers was called, a short time ago, to two small but very interesting works by Mr. Trench, namely, one upon "Popular Proverbs," and the other upon the "Derivation of Words." The volume named at the head of this article is, as the title indicates, upon a strictly theological theme. We have perused it carefully, and can confidently say that the work will prove a rich treat, and a source of much suggestive instruction to all those who take a devout and studious interest in the most beautiful of *his* discourses who spake as "never man spake." Mr. Trench possesses the three requisite qualifications for the production of a good and an abidingly useful work upon the parables of the great Teacher:—

First, he evidently possesses an earnest, a poetical, and pious mind. He is thus prepared to receive with meekness, with mental and spiritual sympathy, those important lessons of doctrine and duty which the parables of Christ convey, and convey in the most pleasing, and often times in the most exquisitely poetical, forms.

Secondly, Mr. Trench is evidently a first-rate classical scholar; and hence has been able to enrich his pages, without the least pedantry, with critical and exegetical observations of a very interesting and valuable kind.

Thirdly, he is evidently familiar with commentaries, and has collected into his foot notes a mass of valuable matter from interpreters of all ages and every section of the church. We have here Apostolic Fathers; Chrysostom and Augustine; St. Bernard and Thomas Aquinas; Luther, Calvin, and Grotius; Greek, Latin, English, and German commentators telling us in choicest language their maturest thoughts upon the structure and subject matter of the parables of Christ. If any of our readers have amused and instructed themselves by an attentive perusal of the notes of some standard work of great research and labour,—for example, "Gibbon's Decline and Fall of the Roman Empire;" they do not regret, we are sure, the time spent upon the task, and we can promise them a similar treat from the volume before us, unalloyed, moreover, by the melancholy emotions sometimes excited by traces of irreligion and defective morality which disfigure that otherwise fascinating and noble work.

Our readers may judge of Mr. Trench's style by the following extract from the very interesting and valuable observations contained in the preliminary chapters.

"The parables, fair in their outward form, are yet fairer within, apples of gold in network of silver; each one of them like a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up; or, as fruit which, however lovely to look upon, is yet more delectable still in its inner sweetness. To find, then, the golden key for this casket, at the touch of which it shall reveal its treasures; so to open this fruit, that nothing of its inner kernel shall be missed or lost, has naturally been regarded ever as a matter of high concern. And in this, the interpretation of the parable, a subject

to which we have now arrived, there is one question of more importance than any other—one presenting itself so continually anew that it will naturally claim to be the first and most fully considered. It is this: How much of them is to be taken as significant? and on this matter there have been among interpreters the most opposite theories. There are those who seek to find only the most general correspondence between the sign and the thing signified; while there are, on the other hand, those who aim at running out the interpretation into the minutest detail; with others of course, occupying every intermediate stage between those extremes. Some have gone far in saying, This is merely drapery and ornament, and not the vehicle of essential truth; this was introduced either to give liveliness and a general air of verisimilitude to the narrative, or as actually necessary to make the story, which is the vehicle of the truth, a consistent whole, since without this consistency the hearer would have been perplexed or offended; to hold together and connect the different parts, just as in the most splendid house there must be passages, not for their own sake, but to lead from one room to the other. They have used often the illustration of the knife which is not all edge; of the harp, which is not all strings; they have urged that much in the knife which does not cut, is yet of prime necessity,—much in the musical instrument which is never intended to give sound, yet must not be wanting: or to use another comparison, that many circumstances 'in Christ parables are like the feathers which wing our arrows, which though they pierce not like the head, but seem slight things, and of a different matter from the rest, are yet requisite to make the shaft to pierce, and do both convey it to and penetrate the mark.'"

"The nearest approach, perhaps, to a canon of interpretation on the matter is that which Tholuck lays down: 'It must be allowed,' he says, 'that a similitude is perfect in proportion as it is on all sides rich in applications; and hence, in treating the parables of Christ, the expositor must proceed on the presumption that there is import in every simple point, and only desist from seeking it, when either it does not result without forcing, or when we can clearly show that this or that circumstance was merely added for the sake of giving intuitiveness to the narrative. We should not assume anything to be non-essential, except when by holding it fast as essential the unity of the whole is marred and troubled.'"*

The volume contains many interesting philological remarks, of which the following are fair examples.

"Σαγγήνη (not as some derive it, from ἕσω ἄγειν, but from σάττω, *onero*) a *hauling* net, as distinguished from the ἀμφίβληστρον, a *casting* net (Matt. iv. 18); in Latin, *tragum*, *tragula*, *verriculum*. It was of immense length; on the coast of Cornwall, where it is now used, and bears the same name, *seine* or *sean*, a corruption of the Greek, which has come to us through the Vulgate and the Anglo-Saxon, it is sometimes half a mile in length, and scarcely could have been much smaller among the ancients, since it is spoken of as nearly taking in the compass of an entire bay (*vasta sagena*,

* "Out of this feeling the Jewish doctors distinguished lower forms of revelation from higher, dreams from prophetic communications thus, that in the higher all was essential, while the dream ordinarily contained something that was superfluous; and they framed this axiom, 'as there is no corn without straw, so neither is there any mere dream without something that is ἀργόν, void of reality and insignificant.' They would instance Joseph's Dream, (Gen. xxxvii. 9;) the moon could not there have been well left out, when all the heavenly host did obeisance to him: yet this circumstance was thu ἀργόν, for his mother, who thereby was signified, was even then dead, and so incapable of rendering hereafter the homage to him which the others at last did."—*See John Smith's Discourses*. p. 178.

Manilius.) It is leaded below, that it may sweep the bottom of the sea, and supported with corks above, and having been carried out so as to enclose a large space of sea, the ends are then brought together, and it is drawn up upon the beach with all that it contains. Cicero calls Verres, with a play upon his name, EVERRICULUM *in provinciâ*, in that he swept all before him; and in the Greek fathers we have θανάτου σαγήνη, κατακλυσμοῦ σαγήνη (see Suicer's *Thes.*, s. v.); in each case with allusion to the all-embracing nature of the net; which allowed no escape. See Hab. i. 15—17, LXX., where the mighty reach of the Chaldean conquests is set forth under this image, and by this word. In this view of it, as an ἀπέραντον δίκτυον Ἄτης, how grand is the comparison in Homer (*Odyss.*, 22, 384) of the slaughtered suitors, whom Ulysses saw:—

ὥστ' ἰχθύας, οὕσθ' ἁλιῆες
κοῖλον ἐς αἰγιαλὸν πολιῆς ἐκτοσθε θαλάσσης
δικτύῳ ἐξέρυσαν πολυωπῷ· οἱ δέ τε πάντες,
κύμαθ' ἁλὸς ποθέοντες, ἐπὶ ψαμάθοισι κέχυνται.

"There are curious notices in Herodotus (iii. 149; vi. 81.) of the manner in which the Persians swept away the conquered population of the Greek islands; a chain of men, holding hand in hand, and stretching across the whole island, advanced over its whole length, thus taking as it were, the entire population in a draw-net; and to this process the technical name σαγηνεύειν was applied. Cf. Plato's *Menexenus* (p. 42, Stalbaum's ed.) where the process is described: *De Legg.* p. 698; and Plutarch, *De Solert. Animal.*, c. 26. There is a good account of the σαγήνη, in the *Dict. of Gr. and Rom. Ant.*, s. v. Rete, p. 823."

We have only space for another extract. It is from the author's beautiful remarks upon the parable of the good Samaritan. It is a fair specimen of the general subject matter of the book, which is often lively though never frivolous; learned without being pedantic; and cannot but prove very suggestive and stimulating to all who wish to form a proper estimate of the parables of the Lord. "'*But a certain Samaritan, as he journeyed, came where he was.*' This man might have found the same excuses for hurrying on as those who went before him had done, for no doubt they *did* make excuses to themselves, they did, in some way or other, justify their neglect to their own consciences; as perhaps they said there was danger, where one outrage had happened, of another happening,—that the robbers could not be far distant and might return at any moment,—or that the sufferer was beyond the help of man, or that he who was found near him might himself be accused of having been his murderer. The Samaritan was exposed to at least the same danger in all these respects, as those that had passed before him, but he took not counsel of these selfish fears, for when he saw the wounded and bleeding man, '*he had compassion on him.*' While the priest and Levite, marked out as those who should have been foremost in showing pity and exercising mercy, were forgetful of the commonest duties of humanity, it was left to the excommunicated Samaritan, whose very name was a bye-word of contempt among the Jews, and synonymous with heretic (John viii. 48), to show what love was; and this, not as was required of them, to a fellow countryman, but to one of an alien and hostile race, one of a people which had no dealings with his people, that had anathematized them; even as, no doubt, all the influence with which he had been surrounded from his youth, would have led him, as far as he had yielded to them to repay insult with insult, hate with hate, wrong with wrong. For if the

Jew called the Samaritan a Cuthite—a proselyte of the lions (2 Kings xvii. 25), an idolater who worshipped the image of a dove, and cursed him publicly in the synagogue, and prayed that he might have no portion in the resurrection of life, and proclaimed that his testimony was nought, and might not be received, that he who entertained a Samaritan in his house was laying up judgments for his children, that to eat a morsel of his fare was as eating swine flesh, and in general would rather suffer any need than be beholden to him in the smallest office of charity; if he set it as an object of desire that he might never so much as see a Cuthite; the Samaritan was not behind hand in cursing, nor yet in active demonstrations of enmity and ill-will. We are not without evidences of this in the gospels (John iv. 9; Luke ix. 53), and from other sources more examples of their spite may be gathered. While, for instance, the Jews were in the habit of communicating the exact time of the Easter moon to those of the Babylonian captivity by fires kindled first on the Mount of Olives, which were then taken up from mountain top to mountain top; a line of fiery telegraphs which reached at length along the mountain ridge of Auranitis, the Samaritans would give the signal on the day preceding the right one, and so perplex and mislead."

The following note upon the origin of the Samaritans involves a theory upon the subject which will be new to many of our readers.

"Our Lord calls the Samaritan a stranger (ἀλλογενής, Luke xvii. 18), one of a different stock. It is very curious how the notion of the Samaritans, as being a mingled people composed of two elements, one heathen and one Israelitish, should of late universally have found way not merely into popular, but into learned books; so that they are often spoken of as, in a great measure, the later representatives of the ten tribes. Christian antiquity knew nothing of this view of their origin, but saw in them a people of unmingled heathen blood (see testimonies in Suicer's *Thes.*, s. v. Σαμαρείτης, to which may be added Theophylact on Luke xvii. 15, Ἀσσύροι γὰρ οἱ Σαμαρεῖται;) and the scripture itself affords no countenance whatever for this view, but much that makes against it. . . When our Lord, at the first sending out of his apostles, said, 'Into any city of the Samaritans enter ye not,' (Matt. x. 5), he was not, as some tell us, yielding to popular prejudice, but gave the prohibition because, till the gospel had been first offered to the Jews, 'to the lost sheep of the house of Israel,' they had no more claim to it than any other gentiles, being as much ἀλλογενεῖς (Josephus calls them ἀλλοεθνεῖς) as any other heathen. What is singular is, that the mistake is altogether of recent origin; the expositors of two hundred years are are quite clear of it. Hammond speaks of the Samaritan in one parable, as "being of an Assyrian extraction;" and Maldonatus, *Samaritani origine Chaldæi erant* . . . . . Robinson says (*Biblical Researches*), 'The physiognomy of those we saw was not Jewish.'"

We have noticed what appear to us to be a few blemishes in the work. Mr. Trench is evidently a believer in baptismal regeneration; he has more reverence than we possess for the teachings of the so-called "fathers of the church;" and is no friend to the different sections of the protestant church—the church of England not being a *sect* of course! But justice compels us to add that his peculiar views are not brought prominently forward, and when stated are put forth in the mildest and most tolerant mode. The work is a most valuable contribution to biblical lore, and may the gifted author live to write many such. H.

The Mystery Unveiled; or Popery as its Dogmas and Pretensions appear in the light of Reason, the Bible, and History. By the Rev. JAMES BELL, *one of the Ministers of Haddington.* Edinburgh: Paton and Ritchie. London: Hamilton, Adams, and Co. 1854. Pp. vi. 603.

Protestant Principles: or the Ultimate Appeal in Religious Controversy. A Lecture, by the Rev. N. HAYCROFT, A.M. *Minister of Broadmead Chapel, Bristol.* London: James Nisbet and Co. 1854. Pp. 42.

No subject has been more prominently brought before the British public during the last three or four years than Popery. The bold attempt of Pius in 1850 to establish it on a firmer footing than heretofore in this country has quickened the present generation to a sense of its true, immutable character. The results of that step were widely different from the pope's anticipations. Deceived by the defection of a few Puseyite clergymen—the increasing emigration from Ireland—the incorrect representations of the Romish priests in England, and prompted by his own ambition; he parcelled out the nation into regular sees—restored the hierarchy of ordinary bishops; and creating Dr. Wiseman a cardinal set him at their head. The cardinal was proud of his new dignity, and some of his earlier displays of it will not soon be forgotten. It was thought by many of the Romish clergy themselves that the ostentatious manner in which he paraded his honours was most unwise and detrimental to the interests of their church in this country. We believe that by this time the pope has regretted his own conduct and that of Dr. Wiseman; and we are not sure that the withdrawment of the cardinal from England may not be regarded as proof of this opinion.

It cannot be denied that during the twenty years which intervened between the passing of the Catholic Emancipation Act and the appointment of the bishops and cardinal, English protestants had fallen into great inertness. They seemed ignorant of the movements which Rome was making around them. Devoted to commercial pursuits—earnest in promoting political and social reforms—seeking to clear away the obstructions which impeded the progress of religious liberty—and full of schemes for the amelioration of mankind; they appeared practically to ignore the fact that popery still had a home in our land, and that every year she was enlarging her borders and augmenting her influence and power.

All this time she was quietly, assiduously, successfully establishing her missions — erecting her chapels — increasing her agents—multiplying her publications—distributing her charities — insinuating herself into the good opinions of the ignorant—and winning many over to her ranks. We could point to some places where during those twenty years she doubled her numbers, and to others where in 1829 she had no chapel—no priest—no service of any kind whatever—not half-a-dozen members; but where now she has elegant chapels, stationed priests, regular services, and crowded congregations. It may be said, this must not be considered a *bona fide* increase; it has resulted from that rapid and great addition which is being made to the population of our large towns by Irish poor. We admit that this cause *partly* accounts for the fact; but it does not account for the *whole*. In some of the places to which we have referred there are no manufactories, and the addition of Irish population has been comparatively small. We have had an opportunity of witnessing in one of the strongholds of popery in England the method of her endeavours and success. Beyond what may be regarded legitimate means she employs

others—the most unworthy and sinister. By bribing the poor—by interfering with the social and domestic relations—by promoting intermarriages between papists and protestants—by blandness where it would not do to threaten—and frowns where smiles would be thrown away, she resolutely and perseveringly pushes her cause. Too successfully have these methods been used. In 1829 there were in this country 394 Romish chapels; in 1850 there were 574: last year they reported 616.

If, however, during the twenty years to which we have referred, protestants were too supine; it is manifest that Romanists had grown too self-confident. It is allowed on all hands that in 1850 they overshot the mark. Their great movement, then, awakened protestants to a consideration of the real case; and the agitation which was excited is not likely soon to subside. Alliances and associations have been formed, special missions to Roman catholics set on foot, courses of lectures delivered, volumes and pamphlets without number written. We cannot exactly agree with all the strong expressions which have been used (though against popery itself nothing too strong can be uttered); we cannot see the propriety of all the measures which have been suggested for the repression of this evil; still we rejoice in the interest which has been created, and the good which must certainly be wrought. Let Romanists be met with strong arguments and kind words—let the positive side of this controversy be as fully shown as the negative, and we have no doubt or fear as to the glorious issue. Truth is mighty, and must prevail.

With these views we hail the works whose titles appear at the head of this article. The former is a most valuable contribution to protestantism by a Scotch divine. For thoroughness of principle it is such a book as Knox might have written; for Christian charity it is a model to controversialists. It exhibits an intimate acquaintance with the great points in dispute—with the arguments employed by papists to sustain their views and practices—and with the manner in which from scripture, reason, history, these arguments are to be met. It sets forth by reference to facts, extracts from political speeches, and the present state of Europe, the injurious influence which popery is now exerting over the civil and religious condition of all European states. It is written in a clear, bold, eloquent, effective style. Altogether it is a book we are glad to have on our shelves, and we strongly commend it to our readers as an additional weapon to their protestant armoury.

The second publication, entitled, "Protestant Principles," is an excellent lecture by the worthy minister of Broadmead chapel, Bristol. It was delivered without any idea of its subsequent publication; but many of the lecturer's friends, thinking it might be rendered useful, desired its appearance; and the lecturer judged it his duty to comply with their request. We are glad that it was so. In a lucid and able manner he discusses the worthlessness of tradition, the value of the written word, and the proper spirit and method of investigating that word. The lecture closes with the following eloquent peroration: "Let all evangelical protestants hold fast the truth, and exemplify it in their lives; let them preach it in all simplicity and faithfulness, diffusing it with unwearied assiduity and undaunted zeal; let the gospel be raised to its proper throne in the church of Christ, and in all our hearts; the character of the world's history will soon be changed, and the triumph of Christianity will approach. The church, emancipated from the corruptions and errors that have so long exhausted her energies, and

destroyed her freedom, shall appreciate the magnitude of her illustrious mission. Borne on the prayers, and sustained by the resources of her children, Christianity shall go forth in majesty and glory, casting her magic spell over intellects and hearts, and enthralling in her mighty captivity of love the millions of our apostate race. And when the sabbath of the world's history shall have arrived, when angels tune their harps for the final anthem, and earth, re-consecrated the temple of the Highest, shall celebrate the jubilee of her redemption, the Christian church, purified from the corruptions of this world, and gathering into her bosom the multitude of her ransomed sons, shall enter upon those visions of glory which eternity shall consummate. The happiness of a regenerate earth shall merge into the sublimer happiness of heaven, and God shall be 'all in all.'"

W.

BRIEF NOTICES.

Scripture Expositions, or Daily Meditations. Designed for Family and Closet Devotion; being Select Portions from the Word of God for every Morning and Evening throughout the Year. By the Rev. SAMUEL WILLS, D.D. *In Four Volumes.* New York: M. W. Dodd. London: John Snow. 8vo. Price 18s.

The author is an English baptist minister who has resided during the last six years in the United States. Having become pastor of a church in New York, he was favoured there with acceptance and usefulness; but the climate not suiting his constitution, he was disabled by disease of so serious a character as to require immediate return to his native land. His health has improved, but the propriety of his attempting to live in America again is doubtful. In these four volumes are a short piece for every morning and one for every evening in the year, the average length of each being about two pages. The subjects and the mode of treating them are decidedly evangelical; and being in general rather elementary than profound, they are well adapted to afford pleasure and profit to plain Christians. Many of them may be used with great advantage at prayer-meetings, and in other week-day evening services, when instructive speakers are scarce or when a diversity of exercises is desired. As a specimen may give a more correct idea of the character of the work than mere description, we have given one in an earlier part of the present number.

The Seven Churches of Asia; an Exposition of the Epistles of Christ to the Seven Churches of Asia Minor; with a succinct Historical and Geographical Account of each place and church, illustrating the Prophetic Announcement concerning them. By the Rev. SAMUEL WILLS, D.D. *Embellished with Engravings.* New York: Dodd. London: Snow. 8vo. Pp. 368. Price 5s.

A production of the same author, similar in spirit, but more elaborate in execution. The design is "to interest Christians in the perusal of what Christ saith to the churches, and particularly the young; hoping that, while they may find features in it to engage their inquiring minds with scripture history, they may also gain lasting profit, and, when laying down the book, exprience that the words of Christ have proved to be 'as goads, and as nails fastened by masters of assemblies, which are given from one shepherd.'" The course pursued by the author in reference to each church is uniform: first, he gives historical and geographical information respecting the place in which the persons addressed resided, referring to both its ancient and its modern condition; and then this is followed by an exegetical treatise on the Saviour's Epistle. With the explicatory portions are mingled practical remarks applicable to the cases of existing churches. The tendency is excellent throughout. Dr. Wills rejects the supposition, which at one time was more prevalent than of late, that these letters were intended to describe the different succeeding states of the church of Christ, and says, "The churches are real, and their spiritual state is here really and literally pointed out." By the "angel" he understands "the minister for the time being." "The angel of the church here," he says, "corresponds with the person and office of the officiating minister among the Jews, called the *sheliach tsibbur*, whose business in the synagogue was to read, pray, and teach." In the title page he has inadvertently countenanced the mistake into which many fall of identifying Asia Minor with proconsular Asia. The seven churches were all situated in proconsular Asia, which is generally intended when Asia is spoken of in the New Testament, and which was but one province of the large tract of country called Asia Minor.

Practical Sermons: designed for vacant Congregations and Families. By the Rev. ALBERT BARNES, *Philadelphia. First English Edition. With Additional Sermons.* Edinburgh: T. and T. Clark. London:

Hamilton, Adams, and Co. 16mo. Pp. 443. Price 4s. 6d.

These discourses are just what they profess to be, plain, earnest, practical sermons. Some of them are calculated to arrest and impress the unconverted; and others, to make the Christian feel the obligations to holiness and devotedness to God under which he is laid by the gospel. Those on "The Enemies of the Cross of Christ," and "The rule of Christianity in regard to Conformity to the World," are especially sensible and good. They justly and forcibly condemn the members of Christian churches, who are lovers of gaiety and pleasure, whose delights are in the concert and ball room, and whose amusements and pursuits can scarcely be distinguished from those of the ungodly world. This volume may be used with advantage by our brethren who supply our village stations but who have not time for study. B.

Lessons suggested by the Death of Venerable Pastors: a Sermon preached at Hanover Chapel, Peckham, on the Evening of the Funeral of the Rev. William Bengo Collyer, D.D., LL.D., F.A.S., Monday, 16th January, 1854. By the Rev. JOHN MORISON, D D., LL.D., *Minister of Trevor Chapel, Brompton.* London: Ward and Co. 8vo. Pp. 39. Price 1s.

Comparatively few of our readers remember the immense popularity of Dr. Collyer during the first twenty years of his ministry; but they who do, and who were in a position to form a just estimate of him will be delighted with this affectionate and truthful discourse. Dr. Collyer was a really great man, though like other great men he had some weaknesses which were easily discernible and unfairly magnified. His disposition, however, was remarkably amiable, and the preacher has only done him justice in pointing out two particulars which distinguished him in his palmiest days: the first, that "he never shrank from a full announcement of the humbling doctrines of the cross;" the other, that the poorest of his brethren might always approach him, and depend on his readiness to render them service. "I bear this solemn but deliberate testimony," says Dr. Morison, "that when princes of the blood treated Dr. Collyer as if he had been an equal, and the father of our beloved Queen embraced every opportunity of showing him favour, he was the most humble and condescending popular man I ever came in contact with. It has been said that he was vain, and no doubt he had the elements of vanity in him, as of all other human infirmity; but this I will say, that, had those who accused him of this mean vice better understood his easy and unsuspicious temperament, — how much he confided in human beings,—and had they been aware of the uniform condescension and humility which marked his private character, they would have resorted to another philosophy in interpreting little matters, which exerted no malign influence upon his fellow creatures."

Protestant Persecutions in Switzerland and Germany, Results of an Investigation into Cases of Protestant Persecution on the Continent, undertaken at the instance of the Executive Committee, for the Vindication and Promotion of Religious Liberty, recently Constituted by the Homburg Conference, with a Selection of Documents. By the Rev. T. R. BROOKE, B.A., *Rector of Avening. And the Rev.* EDWARD STEANE, D.D, *one of the Honorary Secretaries of the Conference. To which are added the Minutes of the Homburg Conference.* London: Partridge, Oakey, and Co. 8vo. Pp. 64.

A thousand copies of this pamphlet have been kindly given for distribution among baptist ministers, each of whom may have one on application at the Mission House till all are spent. We trust that our brethren will avail themselves of this privilege very generally; and that thousands will procure the work through the booksellers, in the ordinary way of trade. It will be read with astonishment both by members of our own denomination and by others; for very few well informed people even have any notion of the extent to which baptists are enduring persecution on the continent of Europe. The gentlemen whose names are on the title-page appear to have performed their work faithfully and wisely, and their statements being the result of inquiries made in the places referred to, may be relied on with implicit confidence. Baptists in England may learn from this publication very important lessons, and not baptists alone but all who can be induced to read it, whether pious or profane. Some extracts from it will be found in our European Intelligence.

Christmas at the Hall, the Hero's Grave, Night Musings, and other Poems. By T. J. TERRINGTON, *Author of "Welton Dale," &c.* London: Longman. Hull: J. W. Leng. 8vo. Pp. xiii. 196. Cloth. Price

The preface tells us that "the author of the present volume has had for many years an intense and almost insuperable bias towards poetical composition;" and that "this book was mainly written, and is issued solely as an experiment, to see how far criticism and public feeling may adjudge the author to possess poetic talents, which, if properly cultivated and assiduously applied, might be capable of producing works of a useful character and beneficial tendency." In such a case, it is a serious thing to pronounce judgment, lest on the one hand we should dishearten one whose services in this department might be valuable, or on the other hand should encourage a man to devote his life to the production of harmonious inanities. We have wished therefore to transfer the cause to a higher tribunal, and have placed on page 213 one of the shorter pieces, as a specimen, hoping that our readers may thence derive a just and satisfactory conclusion.

The Protestant in Ireland: in 1853. London: Seeleys. 1854. 12mo. Pp. viii. 211.

The writer, it appears, went to Ireland in August, 1853, with a party whose choice of Ireland as the country they should visit was determined by "the convenient arrangement of

tourists' tickets." The results of his own observation, however, constitute a very small part of his work, which consists chiefly of extracts. These are taken principally from the Reports of the Irish Church Missions, the Monthly Information published by the same society, the Reports of the Irish Reformation Society, the Rev. L. W. Jones's New Reformation in Ireland, Lord Roden's Progress of the Reformation, the Banner of the Truth, and Dr. Dill's Miseries of Ireland. From these and kindred sources the author seems to have derived the greater part of his impressions; except some very good ones which he took with him respecting the intimacy of the bond of union which connects together for weal or woe the destinies of the sister islands, the baneful character of popery, and the folly of supporting Maynooth, which, nevertheless, he passed through in the dark. Of the exertions of Christians not connected with the established church on behalf of Ireland, he seems to know very little; but of the importance of such exertions he has a well founded conviction. "Ought we not to fear," he asks, "lest England herself should be Romanized and degraded by means of unhappy Ireland, if this neglected sister be not raised and protestantized and evangelized through English instrumentality?"

The Sunshine of Greystone: a Story for Girls. By E. J. MAY, *Author of "Louis' School Days."* London: Binns and Goodwin. Small 8vo. Pp. 364. Price 5s.

This is a simple pleasing tale. It reveals the strugglings after light and holiness of a mind awakened at school to the importance of religion, exposed to the adverse influences of an irreligious home, but at length, by God's blessing on persevering effort, brought into the liberty and peace of a child of God. It shows the happy effects of unobtrusive piety and Christian kindness in the eventual conversion of the various members of the family, and thus affords a beautiful illustration of the motto,

"A girl's first duties lie at home."

It cleverly exposes the love of excitement and religious dissipation prevalent among professing Christians. The sketch of "the Gossip Aiding Society" is admirable, and suggests an inquiry as to the real worth of the religion of those who figure at working parties and bazaars, and are ever running after some popular preacher. The unhappy results of sanctimoniousness, of the absence of sympathy and interest in the harmless pleasures of unconverted brothers and sisters, and of the indulgence of spiritual pride which repels them as unworthy of consideration or affection, are portrayed with correctness and power. It is a capital book for girls, is elegantly got up, and has our hearty recommendation. Our praise, however, is not quite unqualified. We object strongly to the pharisaical treatment of young children who cannot understand the claims of God on the sabbath, which compels them to listen demurely to "Sunday stories" about "very good and *pious*" people, and carefully excludes every source of childish enjoyment from the nursery on the Sunday. A more effectual method of implanting in their young hearts hatred of religion can scarcely be conceived. B.

Religious Emblems and Allegories: a series of Engravings designed to illustrate Divine Truth. By the Rev. WILLIAM HOLMES. *A new Edition with an Introduction by the Rev James Smith.* London: William Tegg and Co. 1854. 18mo. Pp. 395. Price 5s.

This is just the book for a birth-day or other present. It is especially adapted to youth; but will be read with pleasure and profit by persons of mature years. The eye affecteth the understanding and the heart; and here weighty religious truths are in pictures vividly and faithfully presented to the mind. The designs are good and well executed. Each engraving is accompanied by quotations from the sacred scriptures, a short description in verse, and a more lengthened explanation in prose, containing frequently an illustration, from history or every day life, of the truth represented. We are occasionally reminded of Quarles. It was originally published in America in which country it has had, and still has, an extensive sale. B.

Germ Thoughts: in Morals, Politics, Education, and Philosophy. By JOSEPH HINE, *Author of the "One Hundred Original Tales for Children."* London: Aylott and Co. 24mo. Pp. 188.

A great number of oracular sayings, many of which are true and important; but so large a proportion of them seem to us to be false or doubtful, that we could not put the book into the hands of a son or daughter comfortably.

Memoirs of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. WILLIAM HANNA, LL.D. *Second Quarterly Part.* Edinburgh: Constable and Co. London: Hamilton, Adams, and Co. 1854.

The second instalment of that cheap edition which we characterized in November last.

The London Quarterly Review. No. I. September, 1853.

Contents:—

I. Christian Population of the Turkish Empire.
II. Wesley and his Critics.
III. Forbes's Memorandums in Ireland.
IV. Cryptogamic Vegetation.
V. Spirit Rappings and Table Movings.
VI. Modern and Mediæval Hygiène.
VII. Secularism: its Logic and Appeals.
VIII. Public Education.
IX. Ultramontanism: its threatened Supremacy in Europe.
X. India under the English.
Brief Literary Notices.

No. II. December, 1853.

Contents.

I. Oriental Discovery: its Progress and Results.
II. Natural History of Man.
III. The British and Foreign Bible Society.
IV. Monkish Literature.
V. Captivity of Napoleon.

VI. The Dukes and Cardinals of Guise.
VII. Alford's Greek Testament.
VIII. Autobiography.
IX. Our Australian Possessions.
Brief Literary Notices.

No. III. March, 1854.

Contents.

I. Thiersch, as a Theologian and a Critic.
II. Madagascar.
III. The Life and Epistles of St. Paul.
IV. The Mormons.
V. Meteorology: its Progress and Practical Applications.
VI. Recent Discoveries in Palestine.
VII. Junction of the Atlantic and Pacific Oceans.
VIII. Richard Watson.
IX. Modern Poetry: its Genius and Tendencies.
X. The Past and Future of America.
Brief Literary Notices.

London: Partridge, Oakey, and Co. 8vo. Price

Our knowledge of this new quarterly is derived solely from these three numbers. Till we received them we were not aware of its existence, and we have not learned from what party or parties they emanate. We have not had them long enough to examine them thoroughly, but it is evident that the conductors are protestants who hold evangelical sentiments; it is probable that they are of different denominations; and we conjecture that they have among them some able Wesleyan writers. There are several articles we should like to read; but we must now go to press, and we are not willing to defer our notice of the work to another month. The titles of the articles, which we have transcribed fully, will apprise our readers of the general character of the contents.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Whitaker's Educational Register, 1854. Containing a list of the Universities in the United Kingdom, with various particulars concerning them; the Colleges connected with the Church of England, the Roman Catholics, and various Dissenting Bodies; together with a Complete List of the Foundation and Grammar Schools in England and Wales, with an account of the Scholarships and Exhibitions attached to them, &c., &c., &c. Fourth Year of publication. *London: Joseph Whitaker, 41, Pall Mall.* 16mo., *pp.* 247.

The Glasgow Infant School Magazine or Repository. Second Series. By D Caughie, Master of the Initiatory Department in the Glasgow Normal Seminary. Sixth Thousand, with numerous Woodcuts. *London: Darton and Co.* 24mo., *pp.* 311. *Price* 3*s.*

Education best Promoted by Perfect Freedom, not by State Endowments. With an Appendix, containing Official Returns of Education, in 1818, 1833, and 1854. By Edward Baynes, author of the History of the Cotton Manufacture. *London: John Snow.* 8vo., *pp.* 48. *Price* 6*d.*

The Most Holy Trinity: The Doctrine Illustrated and Proved from the Scriptures. To which is annexed, Striking Testimonies from the Lives of Eminent Apostolic and Early Christian Fathers, and various Notable Primitive Heresies relating thereto, during the first four Centuries of the Christian Church. By Ebenezer Soper. *London: Seeleys.* 8vo., *pp.* 64.

The Centenary Services of Bristol Tabernacle, held November 25th, 1853. Containing a Sermon by the Rev. J. A. James, and Addresses by the Revs. G. Smith, Henry Quick, J. Glanville, and Dr. Beaumont. *London: Partridge, Oakey, and Co.* 16mo., *pp.* 159.

Lectures to Young Men. No. I. The Age; its Advantages and Temptations. A Lecture, delivered at Trevor Chapel, Brompton. By John Morison, D.D., LL.D. *London; Ward and Co.* 16mo., *pp.* 32. *Price* 6*d.*

Lectures to Young Men. No. II. The Bible: its Conflicts and Triumphs. A Lecture, delivered at Trevor Chapel, Brompton. By John Morison, D.D., LL.D. *London; Ward and Co.* 16mo., *pp.* 32. *Price* 6*d.*

Lectures to Young Men. No. III. The Sabbath: its Claims and Benefits. A Lecture, delivered at Trevor Chapel, Brompton. By John Morison, D.D., LL.D. *London: Ward, and Co.* 16mo., *pp.* 32. *Price* 6*d.*

Lectures to Young Men. No. IV. The Sunday School: its Position and Prospects. A Lecture, delivered at Trevor Chapel, Brompton. By John Morison, D.D., LL.D. *London: Ward and Co.* 16mo., *pp.* 32. *Price* 6*d.*

The National Debt: Should the Revenues of the Church be applied towards its Extinction? By B. Baker. *London: Houlston and Stoneman.* 8vo., *pp.* 36.

The British and Foreign Evangelical Review, No. VIII., March, 1854. Contents: I. Father Paul Sarpi. II. Modern Apologetics. III. Modern Caricatures of Evangelical Religion. IV. Education in the High Schools of Germany V. The Psalmody of the Reformation. VI The English Liturgy and Liturgical Reform. VII. The Census Returns on Religious Worship in England and Wales. VIII. Sir William Hamilton's "Discussions"—His Reply to the British and Foreign Evangelical Review. IX. Critical Notices. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 230. *Price* 3*s.* 6*d.*

The Eclectic Review. March, 1854. Contents: I. Benjamin Disraeli: A Literary and Political Biography. II. Theory of Human Food. III. Lord Holland's Memoirs of the Whig Party. V. Sanitary Farming. VI. St. John's Search of Beauty. VII. Christianity and its Modern Assailants. VIII. The Caucasus and the Country between the Euxine and the Caspian. Brief Notices, Review of the Month, Literary Intelligence, &c. *London: Ward and Co.* 8vo. *Price* 1*s.* 6*d.*

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. March, 1854. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 48. *Price* 5*d.*

INTELLIGENCE.

AMERICA.

The following tables are taken from the American Baptist Almanack for 1854, *published at Philadelphia, by the American Baptist Publication Society.*

TABLE SHOWING THE NUMBER OF REGULAR BAPTISTS IN NORTH AMERICA.

States.	Associations.	Churches.	Ordained Ministers.	Licentiates.	Baptized in one year.	Total communicants.
Alabama	23	579	293	65	3585	41,482
Arkansas	9	129	87	12	537	4483
California	1	12	14	...	35	400
Connecticut	7	115	133	16	544	16,355
Delaware	...	2	2	1	20	337
District of Columbia	...	5	8	...	77	789
Florida	3	73	37	3	257	2687
Georgia	35	880	473	173	5475	65,639
Illinois	24	378	294	61	2753	19,259
Indiana	28	451	235	52	2423	22,119
Indian Territory	1	29	28	5	449	2680
Iowa	3	50	34	5	157	1882
Kentucky	46	797	397	101	4839	69,098
Louisiana	7	114	57	12	531	4473
Maine	13	287	212	14	599	19,775
Maryland	1	32	26	3	301	2438
Massachusetts	14	249	278	18	1377	32,107
Michigan	10	180	128	4	829	10,043
Minnesota	1	4	7	...	...	82
Mississippi	19	475	240	65	2980	30,112
Missoura	28	439	245	52	2298	24,006
New Hampshire	6	95	70	4	455	8364
New Jersey	4	103	102	15	548	13,362
New Mexico	...	...	4	...	...	8
New York	42	815	770	96	4551	87,538
North Carolina	26	599	280	84	3208	42,674
Ohio	27	448	288	38	2217	24,693
Oregon	1	11	9	5	21	176
Pennsylvania	16	332	251	46	1852	30,053
Rhode Island	2	51	55	5	98	7406
South Carolina	15	437	249	35	2653	45,296
Tennessee	19	496	341	81	4508	37,281
Texas	10	125	74	15	684	4259
Vermont	8	105	89	8	262	7999
Virginia	26	608	314	59	5229	89,929
Wisconsin	6	107	106	5	303	4624
German Churches	...	15	17	...	102	785
Welsh Churches	...	32	22	13	...	1577
Total	481	9659	6259	1171	56,758	776,370
British Provinces	12	330	194	21	1805	23,045
West India Islands	...	96	130	...	1272	36,058
Anti-Mission Baptists	170	1803	918	...	2119	66,507
Free Will Baptists	125	1173	905	165	...	51,775
General Baptists	3	17	15	...	19	2189
Seventh Day Baptists	6	71	77	...	...	6321
Church of God	...	274	131	...	...	13,500
Tunkers	...	150	200	...	...	8000
Disciples	...	2700	2250	...	...	225,000
Grand Total	797	16,273	11,079	1357	61,973	1,208,765

BAPTIST COLLEGES IN THE UNITED STATES.

Name.	Location.	Presidents.	Founded.
Brown University,	Providence, R. I.	Francis Wayland, D.D., LL.D.	1764
Madison University,	Hamilton, N. Y.	Stephen W. Taylor, LL.D.	1819
Waterville College,	Waterville, Me.		1820
Columbian College,	Washington, D. C.	Joel S. Bacon, D.D.	1821
Georgetown College,	Georgetown, Ky.	D. R. Campbell, LL.D.	1829
Richmond College,	Richmond, Va.	Robert Ryland, D.D.	1832
Granville College,	Granville, Ohio.	Rev. Jeremiah Hall, A.M.	1832
Mercer University,	Penfield, Ga.	John L. Dagg, D.D.	1833
Shurtleff College,	Upper Alton, Ill.	N. N. Wood, D.D.	1835
Wake Forest College,	Wake Forest, N. C.	John B. White, A.M.	1838
Rector College,	Pruntytown, Va.		1839
Union University,	Murfreesboro', Tenn.	J. H. Eaton, LL.D.	1840
Howard College,	Marion, Ala.	Henry Talbird, A.M.	1841
Franklin College,	Franklin, Ia.	Silas Bailey, D.D.	1844
Baylor University,	Independence, Texas.	Rufus C. Burleson, A.M.	1845
Central College,	McGrawville, N. Y.		1848
University at Lewisburg,	Lewisburg, Pa.	Howard Malcom, D.D.	1849
William Jewell College,	Liberty, Mo.	R. W. Thomas, A.M.	1849
University of Rochester,	Rochester, N. Y.	M. B. Anderson, A.M.	1850
Oregon College,	Oregon City.	George C. Chandler, A.M.	1850
Furman University,	Greenville, S. C.	James C. Furman, A.M.	1851
Mississippi College,	Clinton, Miss.		1851
Union College,	Sumner Co., Tenn.	O. J. Fisk, A.M.	1851

BAPTIST THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

		Senior Professors.	
Theol. Dep. Madison Univ.,	Hamilton, N. Y.	George W. Eaton, D.D.	1820
New Hampton Theol. Sem.,	Fairfax, Vt.	Eli B. Smith, D.D.	1825
Newton Theol. Institution,	Newton Centre, Mass.	Henry J. Ripley, D.D.	1826
Mercer Theol. Seminary,	Penfield, Ga.	John L. Dagg, D.D.	1833
Furman Theol. Seminary,	Greenville, S. C.	J. C. Furman, A.M.	1835
Western Bap. Theol. Insti.,	Covington, Ky.	Samuel W. Lynd, D.D.	1840
Theol. Dep. Howard Col.,	Marion, Ala.	Henry Talbird, A.M.	1843
Kalamazoo Theol. Sem.,	Kalamazoo, Mich.	J. A. B. Stone, A.M.	1846
Rochester Theol. Seminary,	Rochester, N. Y.	Thomas J. Conant, D.D.	1850
Fairmount Theol. Institn.,	Cincinnati, Ohio.		1851

Toward the endowment of the above-named institutions, more than 1,500,000 dollars have been subscribed within the past six years, the greater part of which has been collected and invested. The whole number of instructors connected with them is 154—pupils over 2500. They have graduated over 4,000 students. Their libraries contain more than 120,000 volumes.

In addition to the above collegiate and theological institutions, there are in the United States a large number of seminaries and academies chartered, and endowed more or less liberally by baptist associations and communities. An imperfect list of these gives the names of forty-two chartered female colleges, seminaries, &c., and thirty-four academies for males, or with separate departments for male and female pupils. A full list from all the states would considerably increase this number. These are distinct from the much larger number of schools, which are strictly individual property.

AMERICAN BAPTIST MISSIONARY UNION.

Hon. Geo. N. Briggs, LL.D., of Mass., President; Hon. Ira Harris, LL.D., of N. Y., Chairman of the Board of Managers; Rev. Solomon Peck, D.D., Foreign Secretary; Rev. Edward Bright, D.D., Home Secretary; Mr. Richard E. Eddy, Treasurer. Missionary Rooms, 33, Somerset Street, Boston, Mass.

The annual meeting of the Board of Managers and of the Union was held in Albany, N. Y., May 19–22, 1853. 508 life-members were in attendance.

The receipts from all sources, for the year ending March 31st, were 134,112 dollars, 17 cents, and the expenditures 135,344 dollars, 28 cents. The monthly issue of the Missionary Magazine was 5,700 copies, and of the Macedonian, 36,500.

The number of missions is 19, embracing 88 stations and 111 out-stations, besides 401 places of stated preaching in Germany and France. Connected with the missions are 64 missionaries, of whom 60 are preachers; and there are 66 female assistants. The number of native preachers and assistants is 206. Total of missionaries and assistants connected with the missions, 336. There are 181 churches, having an estimated membership of 14,250, of which about 1,200 were added by baptism the past year. The number of schools is 81, including 24 boarding-schools, with 1,980 pupils.

The annual meeting in 1854 will be held, May 20th, in Philadelphia, Pa. Rev. S. Bailey, D.D., of Ia., has been appointed to preach the annual sermon, Rev. Edward Lathrop, of N. Y., alternate. The Executive Committee was authorized to expend 160,000 dollars during the present year.

AMERICAN BAPTIST HOME MISSION SOCIETY.

Hon. Isaac Davis, LL.D., President; Rev. B. M, Hill, D.D., Corresponding Secretary; Rev. J. R. Stone, Assistant Secretary; C. J. Martin, Treasurer. The Home Mission Rooms are No. 354, Broom St., New York.

The twenty-first anniversary was held at Troy, N. Y., May 13–15, 1853. The total of receipts, including balance from former year, was 51,470 dollars 56 cents. The number of missionaries and agents in the the employment of the Society the past year is 179.

The missionaries have been distributed as follows: in Canada West, 2; Grand Ligne Stations, Canada East, 6; Pennsylvania, 3; Delaware, 2; Ohio, 2; Michigan, 9; Indiana, 35; Illinois, 33; Wisconsin, 36; Iowa, 22; Minnesota, 4; Oregon 3; California, 3; New Mexico, 4. Besides whom, nine collecting agents have been employed the whole or a portion of the year.

The number of states and territories occupied is 13. The number of stations and out-stations supplied is 500; and the aggregate amount of time bestowed upon the field is equal to that of one man for 116 years.

The misisonaries report the baptism of 1,025 persons, the organization of 59 churches, and the ordination of 30 ministers. Twelve houses of worship have been completed, and 30 are in progress of building.

AMERICAN BAPTIST PUBLICATION SOCIETY.

President, Rev. J. H. Kennard; Secretaries, Rev. W. Shadrack, Rev. J. N. Brown.

The twenty-ninth (including the anniversaries of the Baptist General Tract Society) annual meeting was held in Philadelphia, May 4–6, 1853. The receipts of the year from all sources 43,404 dollars, 88 cents; the expenditures 43,362 dollars, 12 cents. Of the receipts, 25,699 dollars, 59 cents, have been from sales of merchandise; 2,758 dollars, 56 cents, from donations for general purposes; 2,060 dollars, 6 cents, for colporteur fund; 1,871 dollars, 48 cents, for building fund.

The increase in the value of stock, books, stereotype plates, and engravings for the year, was 4,869 dollars, 31 cents; and the total amount of assets is 65,772 dollars, 5 cents, showing a gain over the valuation of the last year of 5,281 dollars, 61 cents.

The whole number of publications in the Society's catalogue is now 406, of which 174 are bound volumes, in English, German, and French. Of the tracts, 199 are English, 15 German, 3 French, and 10 children's tracts.

Of the new issues of the Society there have been published during the year, 179,000 copies; of older issues, 253,700; making the total number of publications for the year, 432,700. These publications contained 4,508,000 octavo pages;—3,705,000 duodecimo; 10,233,000 18mo.; 160,000 32mo.; 1,072,000 48mo.; making a total issue of 19,678,800 pages. Nearly 3,000,000 pages of tracts were also printed and distributed during the year.

AMERICAN BAPTIST HISTORICAL SOCIETY.

This Society, which has a connexion with the Publication Society, was organized May 6th, 1853. Its object is to collect and preserve all "manuscripts, periodicals, and books," relating to baptist history, biography, &c., and to publish such historical and antiquarian works as the interests of the denomination may demand. Its officers are:—President, Rev. Wm. R. Williams, D.D., of New York; Vice Presidents, Rev. John M. Peck, D.D., Ill., Rev. William Hague, D.D., N. J., Rev. Baron Stow, D.D., Mass., Rev. R. B. C. Howell, D.D., Va.; Secretary, Horatio G. Jones, jun., Esq., Pa.; Treasurer, Rev. B. R. Loxley, 118, Arch St., Philadelphia, Pa.

Terms of membership, one dollar per year.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Rev. B. T. Welch, D.D., President; Rev. Rufus Babcock, D.D., Corresponding Secretary; Nathan C. Platt, Esq., Treasurer. Bible House. 115, Nassau Street.

Receipts 44,215 dollars 84 cents. Foreign appropriations for the year:—to Missionary Union, 10,500 dollars; for Scripture distribution, and evangelizing purposes in Germany, by Mr. Oncken, 9,371 dollars; Southern France, by Dr. Devan, 80 dollars; Orissa, by Rev. Dr. Sutton, 1,000 dollars; Italian Scriptures, through Rev. Dr. Winslow, 245 dollars; per German colporteur in Canada, 176 dollars; for Chinese Scripture distribution in Canton, 500 dollars; Baptist Missionaries in Calcutta, for Scriptures in Bengal and Sanscrit, 1,500 dollars. Total, 23,872 dollars.

The total of foreign appropriations since the organization of the Society, is 262,833 dollars.

AMERICAN BIBLE UNION.

The third anniversary was held Oct. 7, 8, 1852. Receipts, 20,799 dollars 50 cents; unpaid subscriptions, 61,746 dollars. President, Rev. Spencer H. Cone, D.D.; Corresponding Secretary, William H. Wyckoff; Treasurer, William Colgate,—Office, 350, Broome Street, New York. Expended for the revision of English Scriptures, 5,279 dollars; Spanish Scriptures, 747 dollars, 49 cents; French Scriptures, 702 dollars, 43 cents; Siamese New Testament, 1,000 dollars; Bengal, Sanscrit, and Armenian Scriptures, 1,000 dollars.

SOUTHERN BAPTIST CONVENTION.

The fourth biennial meeting of the Convention was held at Baltimore, Maryland, May 13, 14, 1853. Rev. R. B. C. Howell, D.D., of Richmond, Virginia, President.

Foreign Mission Board.—Rev. R. B. C. Howell, D D., President; Rev. James B. Taylor, Corresponding Secretary; Archibald Thomas, Esq., Treasurer. Office, Richmond, Virginia. Receipts, 21,438 dollars, 45 cents. 12,000 copies of the Home and Foreign Journal are circulated monthly. *Missions.*—China, two stations and one out-station, eight male and six female missionaries, and two assistants, one boarding, and five day-schools and chapels. Identified with the African missions in Liberia, there are thirteen stations, nineteen missionaries and teachers, and eleven day-schools, with about 400 scholars. Three stations are proposed in Central Africa, to be occupied by six missionaries, four of whom are already secured.

Summary.—Stations and out-stations, nineteen; missionaries and assistants, thirty-nine; schools, seventeen; scholars, 480; churches, fourteen; with a membership of 644.

Domestic Mission Board.—Rev. J. H. De Votie, President; Rev. Jos. Walker, Corresponding Secretary; Wm. Hornbuckle, Treasurer. Office, Marion, Ala. Receipts, 13,074 dollars, 47 cents. The number of missionaries employed is 77, who baptized during the year 642 persons, constituted 21 churches, commenced the erection of 17 meeting-houses, and completed 13 others.

Bible Board. — Rev. Samuel Baker, D.D., President; Rev. Wm. C. Buck, Corresponding Secretary; C. A. Fuller, Treasurer. Receipts, 8,073 dollars, 86 cents. Office, Nashville, Tenn.

Southern Baptist Publication Society. —This Society held its sixth annual meeting at Atlanta, Ga., April, 1853. James Tupper, Esq., President; Rev. E. T. Winkler, Corresponding Secretary; A. C. Smith, Esq., Treasurer. Office, Charleston, S. C. Permanent Fund, 6,613 dollars; subscriptions unpaid, 9,575 dollars, annual sales from the Depository, 21,000 dollars.

AMERICAN INDIAN MISSION ASSOCIATION.

Hon. T. G. Blewitt, of Mississippi, President; Rev. S. L. Helm, Corresponding Secretary; Charles S. Tucker, Treasurer. Office, Louisville, Kentucky. The tenth annual meeting was held in Louisville, Ky., May, 1853. Receipts, 14,030 dollars, 53 cents.

Summary.—Missions, 4; stations, six; out-stations, ten; missionaries and assistants, twenty-five; churches, twenty-two; baptisms, 146; communicants, about 1,500.

AMERICAN BAPTIST FREE MISSION SOCIETY.

The tenth anniversary was held, June 1st, in Utica, N. Y.

Rev. A. L. Post, President; Rev. W. Walker, Corresponding Secretary; George Curtiss, Treasurer. Office, Utica, N. Y. Receipts, 7,986 dollars, 9 cents; total expenditures, 6,644 dollars, 84 cents.

NEW ENGLAND SABBATH-SCHOOL UNION.

Hon. Charles Thurber, LL.D., President; Rev. Alfred Colburn, Corresponding Secretary; Asa Wilbur, Treasurer. Depository, No. 79, Cornhill, Boston. Nine new books and eighteen reprints have been issued during the year. Receipts for the year, 1,783 dollars; disbursements, 1,728 dollars.

"The Young Reaper," a Sunday school journal, is published monthly.

GERMAN MISSION SOCIETY OF THE MISSISSIPPI VALLEY.

William M. M'Pherson, President; S. B. Johnson, Corresponding Secretary; D. A. Spaulding, Treasurer. Office, St. Louis, Mo.

The third annual meeting was held in St. Louis, Mo., Nov. 5th, 1852. The annual sermon was preached by Rev. H. G. Weston, of St. Louis. Missionaries have been sustained in Illinois, Missouri, &c.

EUROPE.

Last summer, at the conference held at Hesse Homburgh, a committee was formed of which the Earl of Shaftesbury was president for the vindication and promotion of religious liberty. At the request of that committee, the Rev. T. R. Brooke and the Rev. Dr. Steane visited many of the places in which persecution had been experienced, with a view to verify the alleged facts, to obtain further information, and to express the sympathy of the committee with the persecuted.

The report which they presented has been published and deserves universal attention; the following are a few brief extracts.

ZURICH.

"In this city, formerly the asylum of many of the expatriated English reformers, and under a republican government, one of the most flagrant of all the instances of intolerance had taken place into which we were commissioned to inquire. The statement we had received was to the effect, that the Rev. Ferdinand Bues, pastor of the baptist congregation, after having acted in that capacity for twelve months, was, on the 1st of May, 1852, summoned before the authorities, and, by a summary process, after being thrown into prison, and detained there from Saturday afternoon till Monday morning, marched to the frontiers by gendarmes, under sentence of banishment from the canton for life."

"We were told on all hands, in conformity with the declaration of Dr. Furrer, that in Zurich there was full toleration for all religious sects; and intelligent persons with whom we conversed expressed strong incredulity of our statements until they found them verified by the result of our inquiries. Nor could we learn that the expulsion of Mr. Bues was founded upon any law. It seems to have been an arbitrary proceeding on the part of the police authorities, who, in the case of persons not natives of the canton, are invested with large discretionary powers."

SAXE MEININGEN.

"In the town of Hilburghausen, formerly the capital of the Saxon duchy of that name, which is now united with the duchy of Saxe Meiningen, is a small baptist congregation, not having a resident pastor, but forming a branch of the baptist church at Hersfeld, in Hesse Cassel, under the superintendence of Mr. Beyebach, a baptist missionary stationed there. They are suffering under severe restrictions, so much so that a decree has been issued by the supreme government absolutely prohibiting their meetings, the circulation of tracts, and the administration of the sacraments; interdicting the visits of their pastor, and subjecting by name the chief person among them to a specified penalty if he receives him into his house. These prohibitions are enforced by fines or imprisonment, and the magistrates and gendarmes are charged to watch vigilantly against any infraction of them, and to lay immediate information, if any such case occur, before the state attorney. We saw some of these persecuted people, and received from them such an account of the manner in which they stealthily hold their assemblies for Divine worship, as strongly reminded us of similar scenes and events related in the religious history of our own country. On one occasion, after having administered the ordinance of baptism, their pastor had a narrow escape from being captured by the police; and his little flock were scattered without being able, as they had intended, to celebrate the Lord's supper."

It is not only by the police that they are harassed. "Popular malice has been stirred up against them, and that, we regret to say, by two clergymen who live in the town, and are jointly conductors of a low paper, entitled 'Dorfkirchen Zeitung,' in which these godly people are held up to contempt and ridicule, and the passions of the populace are excited against them. Their windows have been broken by missiles, and, recently, some of the baser sort assembled before the house of one of them, and taking his wood, kindled a large fire with it, to the danger of his premises, in which they burnt the tracts that he had distributed."

In an interview with the minister of the interior, Mr. Oberlander, the deputation inquired if these restrictive measures had been adopted solely on religious grounds, or if the parties against whom they were directed were politically, or otherwise than religiously, troublesome. "To this, he replied, 'not at all.' He believed them to be very good people, except that they would hold their own views on religious subjects, and act upon them."

HESSE CASSEL.

"In this Electorate the intolerance is, if possible, still greater than in the preceding case. All religious meetings and ministerial functions are rigorously interdicted to the baptists, and they are kept in a state of constant apprehension and alarm."

"We felt it to be our duty to go to Cassel, and endeavour to obtain an interview with the supreme government; and to this step we were also strongly urged by our suffering friends, who were willing to hope better results from it than we fear are likely to be realized.

"Hessia being under martial law, it appeared desirable that we should see the military as well as the civil authorities. On inquiring at the *Ministerium*, we found that

a cabinet council was to assemble at ten o'clock, which would prevent our obtaining an audience with the prime minister before one. In the meantime, therefore, we waited upon General Schirmer, the commander-in-chief. He received us with great urbanity; but on understanding our business, declared his inability to render us any assistance, or indeed to enter into communication with us respecting it. He was, he said, only the executive power, and could not in anyway interfere, especially as the matter related to the church; such affairs were under the control of the minister, to whom he referred us. We withdrew, thanking him for his politeness, and repaired to the office of the latter.

The prime minister of Hesse Cassel, at the present time, is his excellency John Daniel Louis Frederic Hassenpflug. The reception we met with from this gentleman formed a striking contrast to that with which we had just been honoured by the commander-in-chief; and we cannot characterise his manners towards us otherwise than by saying that they were extremely rude and ungentlemanly. We again used, as our introduction, the letter of Sir A. Malet; but he treated it with marked disrespect; a circumstance which we felt to be the more offensive, as electoral Hesse is one of the governments to which that minister is accredited. Having read it, he said curtly, that he should pay no more attention to a deputation bringing such a letter, than he should to any ordinary travellers. This was the first sentence he addressed to us, and it could not, of course, fail to make its proper impression, foreshadowing with no little distinctness the subsequent contemptuousness with which we were treated. As to the object of our visit (he continued), he wished us to understand that the baptists should not be tolerated in Hessia. We asked if this hostility to them had a personal origin, if they were not peaceable subjects, or if they improperly meddled with politics? He replied, by no means; it rested entirely upon ecclesiastical reasons. We inquired if we were, therefore, to understand that no religious liberty would be allowed to persons dissenting from the church of the state. He answered that he would not say what might be the case if other evangelical sects should arise, but certainly the baptists should have none. We disclaimed for them all connexion both in their principles and historically with the anabaptists of Munster. This disclaimer he allowed might be just in relation to the English baptists, but he denied its application to those of Germany. We rejoined that the committee by which we were deputed would not throw their shield over them, if they were not persons of good moral character. It might be so, he said, but that was not enough; the Turks were a moral people. And the Turks, we answered, are tolerated in our country. He replied, with a sneer, such things might do for England, but would not suit Hessia. We inquired, if the law which we had with us, and which we showed him, applied to the baptists. This was the constitution given by the elector in 1848. He threw the paper violently from him, and said, with evident anger, this is of no force now; and he then pointed our attention to a law of the present year, which annulled it. We further inquired, if we might entertain the hope that the present restrictions would be removed, when martial law terminated. To this he replied, that he could not say what might be done then, adding emphatically, but assuredly, they would not have the baptists in Hessia.

"Through the whole conversation Mr. Hassenpflug manifested great irritation and impatience. We admired the quiet equanimity with which Mr. Lehmann translated to us the waspish sentences in which the baptists were denounced, and we confess to the feeling of a sense of strong provocation which it required something more than philosophy to repress."

MECKLENBURG SCHWERIN.

"On the morning of the 24th of February last, three officers presented themselves at the house of Mr. Wegener, the baptist missionary residing there, bringing with them a search warrant. Having made their perquisition, they took away with them a number of books, the church records and seal, the communion plate, and several private letters. The next morning they came again and repeated the search; boxes and cupboards were ransacked, and about a thousand religious tracts, eight bibles, and a quantity of other books, among which were Baxter's Saints' Rest, Bunyan's Pilgrim's Progress and Holy War, and Memoirs of Mrs. Judson, were packed in baskets brought for the purpose and carried off. In the afternoon of the same day, Mr. Wegener was cited before the authorities, and told by them that they were acting in what they had done under instructions from the highest quarters; that he and his congregation were not acknowledged by the state, and would not be permitted to celebrate divine worship, and that he ought to obey the laws and not act in violation of them. The missionary replied, that he had always lived as a good subject, and had honoured the magistrates; that neither he nor his friends had ever spoken or done anything against the government; that they created no disturbance, but worshipped God peaceably; and that their only wish was to make the gospel known among their fellow-creatures. He was finally told that there was only one alternative, submission or emigration, and was then dismissed. On the 19th of May he was apprehended and sentenced to four-

teen days' imprisonment, every other day on bread and water, for having administered Christian ordinances.

"About the same time another person in the neighbouring town of Eldena, of the name of Weding, was summoned before the judicial court of Grabow for not having brought his infant to be baptized. He was ordered to take it for baptism within a week, under a penalty of twenty-five dollars, or a fortnight's imprisonment.

"Another person from Korn was at the same time, and by the same court, commanded to provide his child with a Lutheran catechism within three days, or pay a fine of ten dollars."

"Since our return," say the deputation, "Dr. Steane has received a letter from Mr. Wegener, dated Ludwigslust, October 19, in which he says, that on the 14th an officer of justice came to him from the minister to say that an execution would be put into his house for the costs of the last proceeding against him, amounting to something more than seventeen dollars, and that he must proceed to take an inventory of his effects. 'But where,' said he, 'are they? Your things are already gone; your cow is sold; what shall I take now?' I replied that he must take my wife and children; for if I was deprived of every thing else, I should have nothing with which to support them. The man looked perplexed, but said he must execute his commission, painful as it might be to him. 'He knew,' he remarked, 'and the authorities knew that I was a good and peaceful citizen, and it would be well,' he continued, 'if all the inhabitants of the place led such a life as I did. They (the officers) would lay no hands on me, unless they were forced to do so by the ministry; and every one's faith was certainly a matter between God and his own conscience.' Finding that there were no articles of furniture of any value left, the officer was about to set down the house, when he was told there was still a pig and a goat, and that he must take them. These words, Mr. Wegener says, coming from his wife, quite overcame the man. 'Your cow is gone,' he exclaimed, 'and will you now part with your pig and your goat?' and the man wept bitterly, adding, 'how is it possible!' 'In June of last year,' Mr. Wegener adds, 'my silver watch and a polished bureau were seized for six dollars, for costs of trial and eleven days' imprisonment at Grabow; this year, the cow, the pig, and the goat, the last necessaries in my house, on which we and other brethren and sisters who have lodged with us have lived for the last year. May they be an offering to the Lord, who has commanded us for his sake to leave father, and mother, and wife, and children, and houses, and lands, and promised that we shall receive a hundredfold in this life, and in the world to come life everlasting."

In an interview with the Minister of Justice and of Ecclesiastical affairs, they inquired if there was any other ground of complaint against the baptists. "He replied none whatever. He said also that he personally knew some of them, and respected them for their excellent character, and that he believed they were generally sincere Christians, 'to whom (he added) I can cordially extend the hand of Christian fellowship, as partakers with me of the true faith of the gospel, as I wish to do to all real believers." We rejoined that, in that case, we were filled with surprise at his avowed judgment that they ought not to be tolerated, and marvelled how he could direct measures to be taken for the suppression of their worship. He answered that the law must be enforced, and that they could not allow sects to spread in Mecklenburg."

"We then referred to the refusal of the marriage rite to baptists, and inquired if he was cognizant of the fact. He answered that he was, that he knew there were many cases of the kind, and that it was the unavoidable, and he thought the proper consequence of their leaving the Lutheran church, for it was unreasonable to expect that, having left it, they should still be permitted to enjoy its privileges. We remarked that we regarded it rather from a social point of view, under which aspect it constituted a most serious grievance, and might lead to greater evils; and that we hoped a remedy would be found, either by allowing baptists and other dissenters, if there were any, to be married by their own ministers, or by making marriage a civil rite, to be performed by a civil functionary. And this latter alternative we sustained by saying, that however desirable it might be to have the marriage contract associated with religious observances, yet protestants had never, like the Romanists, advanced it into a sacrament, or even regarded it as in itself a part of religion; and that this was now the law in England, where formerly, as in Mecklenburg, none but the established clergy could perform the rite.

"To this he replied, first, that it could never be conceded to the baptists to be married by their own ministers, for the law did not admit that they had any ministers; on the contrary, they were totally proscribed. And secondly, that, though marriage certainly was not a sacrament, it was a religious rite, and its performance pertained to the church, and so it was regarded by Luther and all Lutherans. As to the example of England, he should be very sorry to see it followed in Germany, and he thought that with us the consequences would be dreadful.

"We remarked that if these were the opinions of German statesmen and governments, we feared the case of the baptists was hopeless. He said it was so, and repeated, 'nothing is left for them but to emigrate.'"

SCHAUMBURG LIPPE.

The principality of Schaumburg Lippe is one of the smallest states in Europe, and adds to this distinction that of being also one of the most intolerant. In the month of June, 1852, the following decree was issued by the prince:—

"We, by the grace of God, George William, reigning prince of Schaumburg Lippe, having been informed by our government and consistory that the sect of the so-called baptists, for some time past existing in our territory, have sought by public addresses and the distribution of tracts to gain adherents, and that the emissaries of this sect have even dared to dispense the holy sacraments; and we, being resolved that this sect so opposed to public as well as ecclesiastical order shall not continue to pervert the minds of our subjects, and finding that the warnings of the clergy have been of no avail, do make the following decree, founded upon the Church Ordinance of the year 1614, as follows:—

"1. The local authorities are prohibited from granting a permission of residence to any missionaries of the baptists.

"2. Should such foreign missionaries secretly or without permission remain in the country, they are to be arrested and imprisoned, for the first offence for one month, for every subsequent offence three months.

"3. If baptists who are natives of the country hold conventicles or meetings for religious worship, they shall be imprisoned one month or two, according as the meeting has been held privately or in public. Foreigners holding such meetings are liable to the punishment in clause 2.

"4. Whoever allows such meetings to be held at his house, but does not himself conduct it, shall suffer imprisonment for fourteen days.

"5. Any person, whether a native or a foreigner, who sells or distributes baptist tracts, shall be liable to an imprisonment of fourteen days for each offence. A foreigner incurs in addition the penalty in clause 2. All tracts of this kind are to be sent to our government.

"6. Persons performing ecclesiastical acts, namely, the administration of the sacraments, ordination, and marriage, shall be subject to an imprisonment of six months. Foreigners incur in addition the penalty in clause 2."

On the 26th of February, 1853, six of the brethren were apprehended and committed to prison. "Each of us took his bible under his arm," said a respectable tradesman in Buckeburg, "and we went cheerfully to our punishment, in the confidence that the Lord was with us. In the evening, when we were locked up, we sung a hymn in the dark, for lights were not allowed, and commended ourselves to the grace of God, and then laid down to rest. Next morning we deliberated how we should pass our time. We agreed that we would spend the morning in singing, reading, and prayer. At every meal, each in his turn was to read a portion of the word of God, and pray; besides this, we had meditations on the scriptures at ten in the forenoon and three in the afternoon, and practised singing. Thus the time passed rapidly, and we often remember with joy the blessed hours we spent in prison. Books were allowed us without restriction, and in the presence of the jailer we were permitted to receive visits from our friends Our prison was over the gate of the town, and our singing was heard in the street, and attracted much notice, so that our imprisonment and the cause of it became all the more known as the consequence, and people were led by it to inquiry and to the word of God. On the 26th of March we were restored to liberty.

"On the 11th of May, four of the sisters were cast into prison. My wife was one of them, with an infant in her arms only four months old; and the wife of another brother, with an infant only six weeks old. Like the brethren, they spent much of their time in reading, and at first in singing also; but this was afterwards forbidden, and the jailer was commanded to take away all their books from them except the bible. They suffered much, especially the infants, from cold."

In addition to his imprisonment, a fine was inflicted upon Mr. Tecklenburg for refusing to take his infant to be baptized; and his goods were seized for it. This proceeding created a great sensation in the town.

Among the documents presented with this report are:—

Declaration that the within-named persons had been sentenced to one month's imprisonment, October 3, 1852, and had undergone that punishment.

Order to Tecklenburg to take his infant to be baptized, under a penalty of five dollars, January 24, 1853.

Sentence on Tecklenburg to pay the fine of five dollars above mentioned, and a further penalty if he refuses to obey the order within eight days, with costs, February 25, 1853.

Order to seize Tecklenburg's furniture for payment of the fine and costs; and a further fine threatened, April 4, 1853.

Order to seize Tecklenburg's goods for augmented fine and costs; and a further fine threatened, April 23, 1853.

Decree, requiring Tecklenburg and five others to pay costs of maintenance during imprisonment, prison dues, &c., under a penalty of their goods being seized for the same.

BAVARIA.

"A small baptist church has existed at Bayreuth, since the year 1840. By an instrument, dated July 6th, 1852, and signed

by the magistrate of the town, the pastor is strictly forbidden to administer the sacraments of baptism and the Lord's supper, and to hold religious meetings, under pain of imprisonment and hard labour, in the prison of Plassenburg. Householders are warned by public advertisement, not to suffer such meetings to be held in their houses; and different members of the church, and among them the pastor's wife, are threatened by name, if they attend any such meetings, with severe visitation by the police."

SCHLESWIG AND HOLSTEIN.

"We were informed at Hamburg, that strict orders had for some time past been issued in these duchies, interdicting assemblies for religious worship, and the sale or distribution of religious books and tracts by the baptists. Different persons, members of the baptist community, have been imprisoned on bread and water. We brought away with us a document, which had just been issued from Copenhagen, sealed with the king's seal, the purport of which is, the refusal of a petition which had been transmitted to him by a person of the name of Schlesier, his wife, and two other persons, praying that the sentence passed upon them might be repealed. The circumstances are these. On the 28th of March last, the above mentioned Schlesier, accompanied by his wife and a friend, accepted an invitation to dine with a Mrs. Seeman, a widow living at Schaltz, in the duchy of Schleswig. Before dinner, Schlesier read aloud a sermon from Dr. Krummacher's 'Elisha;' and while they were sitting at table the police entered, declared it to be a religious meeting, and took down their names. They were summoned before the authorities, and mulct in fines of different amounts, and in default of payment, were ordered to be imprisoned on bread and water. Against this sentence they petitioned the king of Denmark, but their petition has been rejected, and they were then, when we were at Hamburg, expecting daily to be apprehended and committed to jail."

HOME.

BUCKINGHAM.

The Rev. E. Johnson of the Baptist College, Bradford, having accepted the unanimous invitation of the baptist church, Buckingham, entered upon his pastoral labours, February 19th, with the cheering prospect of increasing usefulness in his Master's cause.

STOGUMBER.

The Rev. G. T. Pike, having received an affectionate and unanimous invitation to the pastorate from the baptist church at Stogumber, has acceded to the request of the brethren, and commenced his stated labours on the first sabbath in March.

BOLTON.

The Rev. J. J. Owen of Sabden has accepted the cordial and unanimous invitation to the pastorate of the baptist church meeting in Moor Lane chapel, intending to commence his labours March 26th.

WITHINGTON, HEREFORDSHIRE.

Mr. Moore, late of Whitebrook, Monmouthshire, having accepted the invitation of the particular baptist church at Whitestone chapel, has commenced his stated labours there.

BIRKENHEAD, CHESHIRE.

The Rev. W. H. Bonner, late of Keppel Street, Russell Square, has accepted the unanimous invitation of the church at Birkenhead to become their pastor, and hopes to commence his labours in this capacity on the second Lord's day in this month.

SALENDINE NOOK.

The Rev. J. Stock, having received a unanimous invitation to become the second classical tutor at Horton College, Bradford, and having decided to remain with the people of his charge, the church and congregation held a meeting on Wednesday evening, March 8th, for the purpose of presenting a testimonial of their esteem and respect, and of their joy at the decision to which he had come to continue with them. About two hundred and fifty persons partook of tea in the vestry, after which they adjourned to the chapel. Wm. Shaw, Esq., of Bottom Hall, senior deacon of the church, occupied the chair, and congratulated the meeting on the auspicious circumstances under which they were met. Mr. John Haigh of Quarmby then read an interesting statement of the history of the church during Mr. Stock's pastorate, which commenced on the 21st of May, 1848, and of their present condition. The chairman next presented the testimonial, which consisted of two handsome purses, one containing eighty sovereigns for Mr. Stock, and the other twenty sovereigns for Mrs. Stock. The purses were worked by two young ladies, members of the church. The formal ceremony of presentation having been gone through, Mr. Stock responded in a very solemn and impressive address, explanatory of the reasons which had induced him to decide to remain amongst them, and expressive of his ardent desires for their increased spiritual prosperity.

REV. J. ROBINSON.

We are informed that the Rev. J. Robinson, brother of our late missionary at Dacca, and for several years pastor of the church at Gretton, Northamptonshire, is at present disengaged, and residing at Emsworth, Hants.

SCOTLAND.

The secretary of the Baptist Home Missionary Society for Scotland, chiefly in the Highlands and islands, has requested us to say that Mr. William Grant, missionary at Grantown, has kindly undertaken the journey on behalf of the society into the north of England, and from Yorkshire to Oxford. The committee earnestly commend him and the cause which he advocates to the kindness and liberality of their friends in England, whose aid in years past is gratefully acknowledged.

LIBERATION OF RELIGION.

The committee of the Society for the Liberation of Religion from State Patronage and Control invited a large number of their influential supporters to a *soirée* on Wednesday the 8th of March, at the Whittington Club, London. The intentions of the committee in respect to parliamentary action, to preparation for the next general election, and to means for turning to account the gratifying revelations of the census, were explained to the meeting, and it was resolved that to carry on operations with vigour, an effort should at once be made to raise the Society's income to £5,000 by subscriptions pledged for three years. Lists were accordingly put into circulation, and in a few minutes it was announced, amid great cheering, that, including sums announced at a previous *soirée*, nearly £800 had been subscribed. The committee intend forthwith arranging for similar entertainments in most of the large towns.

OXFORD AND CAMBRIDGE.

A memorial, signed by more than one hundred members of the House of Commons, including both churchmen and dissenters, has been presented to Lord John Russell, pressing upon him the opening of the Universities to the public without distinction of sect or creed, and it is understood that the support to be given to ministers in respect to their measure of University Reform, by at least some of the subscribers to this document, will depend on the course taken by the government. The members who have thus moved are likely to be well supported out of doors, the executive committee of the Society for the Liberation of Religion from State Patronage and Control having sounded the key-note, by passing resolutions, urging the dissenting bodies throughout the country, and dissenters generally, to unite in bringing to bear upon the government and the House of Commons all the influence they can command for the attainment of their object. They assert that the exclusion in question violates the principle of religious liberty, and operates to the serious injury of dissenters, who are thereby deprived of valuable educational facilities, are disqualified for the occupancy of many public posts, and are shut out from many social advantages. Parliament being about to legislate with a view to a more complete development of the educational resources of the universities, and their adaptation to the present wants of the people, the time has come when, in their judgment, the removal of this grievance should be imperatively demanded.

SALTER'S HALL, LONDON.

The Rev. Jesse Hobson has resigned the pastorate of the church assembling in Salter's Hall Chapel, Canon Street.

RECENT DEATHS.

REV. PAUL ALCOCK.

Mr. Alcock, having been dismissed from the baptist church at Stroud, entered on the pastoral office, in the year 1830, at Sandy Lane, Wiltshire. Thence he removed to Berwick St. John's, and afterwards, in 1844, to Parley, near Christchurch, in Hampshire. Here he endured repeated family bereavements, and other heavy trials. He died at Christchurch, on Lord's day, February 5th, in his sixty-third year, after many weeks' illness and much bodily suffering. "I saw him," says the Rev. Joseph Fletcher of Christchurch, "nearly every day for some weeks before his death. He was much esteemed by all who knew him in this town. Since he took up his residence here, after retiring from Parley, he was accustomed to attend upon my ministry, and was in fellowship with our church. Though much troubled in mind at various times during his last illness, his end was perfect peace."

MR. WILLIAM BAILEY.

Although a notice of the removal of Mr. Bailey has already appeared in this periodical, it seems to be due to the memory of the dead, as well as sanctioned by a time-honoured observance, briefly to gather up such prominent points of character as are cherished in the recollection of those who knew him best, and place them, side by side with the mementos of useful lives that have been chronicled in these pages for the last half century.

The most distinguishing feature of his Christian life, unquestionably, was his devotion to the house of God. For the ancient chapel in Eagle Street, its successive pastors, its office bearers, its members, for its very walls, he cherished an habitual and most ardent affection.

Gradually rising, as one early association after another was swept away, from simple membership to fill the important post of senior deacon, and that during several months, while destitute of a minister, it could never be said that he had the disposition to "lord over God's heritage" the power entrusted to him. From the first day of his association with this people to the last, the poor, and such as rather conceal than intrude their wants, found in him at all times an easily-accessible and sympathizing friend; and he had the pleasure to receive, more than once, an unanimous expression of confidence from the church meetings over which it became his duty to preside. In him we had an incarnation, so to speak, of the words of the ancient bard: "Lord, I have loved the habitation of thy house and the place where thine honour dwelleth." And there are many besides the numbers who paid him the last tribute of respect, who know that this text, in this instance, is not wantonly or presumptuously applied.

The unsolicited testimonials to his worth that have been received by his family, though valuable and most gratifying in themselves, are doubly so when considered as unbought and truthful witnesses, from quarters little suspected, of the dignity and superiority of a consistent Christian life. Firm and unflinching in his denominational peculiarities, he was never a bigot, but was privileged, during the latter part of his life, especially when enfeebled by illness, to enjoy the friendship of the rector of the parish in which he resided for so many years, and in which he had honourably served nearly all the parochial offices. To those visits, with those of his own minister, and the attentions of friends, he never referred but with pleasure—they were so many bright beams in the sunset of his life, and shed a holy lustre on its very close.

His patient acquiescence and child-like conformity to every arrangement that was recommended by medical men or others, was worthy of imitation. One long standing habit after another was interdicted; the business of the Baptist Fund (in which he always took peculiar delight) prohibited, but no word of murmur or resistance ever escaped his lips—a more than human power was manifestly tutoring him, weaning him from earth, subduing every inclination, and reconciling him to every painful arrangement made on his behalf, rendering his last days, if not his most useful, at least his most holy, realizing the state predicted by the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Into the exemplary nature of his conjugal affection, and the sanctity of his family circle, with its thousand self-denying memories, it is no province of such a notice as this to enter, but of his complete and perfect mastery of the last enemy, those who knew him best can speak and think with certainty and satisfaction. He was accustomed habitually, to speak of his death as an event that would probably be sudden, and in a little pocket-book that he always carried, were found the following lines which he repeated, indeed, to one of his family the week before the end came:—

"And when I'm to die
'Receive me,' I'll cry,
For Jesus hath loved me,
I cannot tell why.

"But this I can find,
We two are so joined,
He can't be in glory
And leave me behind."

His favourite readings were the Gospels and the Pilgrim's Progress. Over the picturesque descriptions of the land of Beulah, and the summonses to cross the river, he would love to linger, and the glory of the welcome when the dark waters were passed would always powerfully affect him. On the occasion of his last attack but one, before consciousness had left him, observing the anxiety of the doctors as to the issue of the seizure impending but inevitable, he said with a dignity of which the trusting Christian surely is alone capable, "I am not afraid." And though when the "post from the celestial city" brought the "note" for him, it was not possible for him to add to the history of an active life any words of dying confidence, we know he slept peacefully, and will sleep on till the resurrection of the just.

MRS. NOTT.

Died on Tuesday, Nov. 15, 1853, Frances, daughter of the late Mr. Samuel Downing, and wife of the Rev. Clement Nott of Sutton in Ashfield, Nottinghamshire, after a brief illness of three days.

Mrs. Nott had been united to her now bereaved husband about twenty-four years. During the whole of this period, as well as for many years previously, one fixed and uniform course of pre-eminent piety distinguished and adorned her character. From a child a peculiar tenderness of feeling, combined with an assiduous disposition to promote the happiness and interests of others, marked her spirit, and for the exercise of these amiable traits of character ample opportunities were afforded and scrupulously employed in after life. Fragile and delicate in constitution, her exertions were however often

impeded by indisposition; still in spirit she never flagged. Whether in health or sickness there was the same untiring and devoted solicitude for those around her, and especially for her aged and honoured parents. These she affectionately watched over and tended during their later days, and at length followed sorrowing, but not without hope, to the verge of the tomb. Two years subsequently to these events she was united in marriage to the writer of these lines; and if ever woman fulfilled the duties of a relation so dear with pre-eminent fidelity, prudence, and affection, they were so fulfilled by her. Trials and difficulties at times would necessarily arise and cast their shadows across her path, but these were never met with a murmur, or regarded as though some strange thing had happened. On the contrary, they were viewed as inseparable links in the great chain of providence, or as a part of that needed discipline with which an all-wise God sees fit to exercise all his children; and hence, whether of a personal or relative character, they were borne with exemplary patience until brighter scenes arose. At what period her religious impressions commenced, or by what means they were produced and matured, no note is preserved to indicate. We only know that though during that period of life in which the fascinations of the world are apt to exert their most baneful influence, she was (though for a time peculiarly exposed to such influence) alike preserved from corruptness both of sentiment and of practice. There is evidence also that, about the year 1820, she and her revered mother sat down at the table of the Lord together, and that including the period before and after her connexion with the church under the pastoral care of her esteemed brother-in-law, the Rev. Thomas Roome independent) she laboured assiduously in the sabbath school for the long space of sixteen years. Nor can it be otherwise than gratifying to know that there are many individuals who still cherish the kindest remembrance of her indefatigable and devoted exertions to promote their spiritual and eternal interests. Providential events however subsequently transpired which led to the removal of her brother from a pastorate of thirty-seven years to another important sphere of action; and these again led to her own ultimate separation from the independent and to her union with the baptist church over which her husband presided in the same town. And here, without intending to convey the slightest reflection upon the church she had left, she was often wont to say she had found a peculiarly happy home. Cordially and affectionately welcomed into their midst, she as affectionately reciprocated their kindness, and at once identified herself with all their interests, and to the end of her truly Christian career devoted all her energies to the promotion of their peace and prosperity. She could not it is true fulfil all that was in her heart, but if true Christian sympathy, fervent and unceasing prayer, judicious counsel, and consistency of character, are of any avail, then had the church the full benefit of all these; and if vigour of body had been equal to vigour of mind, that additional advantage had been realized too. But, as already intimated, possessing a peculiarly sensitive mind, and by no means a robust constitution, not only would her physical activities seem to come short of the energies of others, but at times her piety assumed somewhat of a morbid cast, and then, to a casual observer, its purity would appear to be dimmed by an oppressiveness bordering upon gloom and despondency, yet to those who knew her intimately and could read the inner characteristics of her spirit, there were still seen prominently inscribed thereon, supreme love to Christ, intense devotion to his cause, holy deadness to the world and a jealous concern for the honour and glory of her Lord. The spirit was willing, the flesh *alone* was weak. In truth it may be added that to honour the Saviour herself, and to see him honoured by others, ever afforded her the highest gratification, and tended more than any other event to disperse the gloom and scatter the doubts which would occasionally gather around her spirit. Remarkable indeed as it may appear yet such was the fact, no matter how depressed herself, there was always the placid smile, the cheering word, the felt sympathy, and the warm expression of Christian kindness ready to be evinced towards others, and especially towards the young convert, the timid inquirer, and the poor and afflicted of the Saviour's flock. No marvel that thus loving she should be loved in return; this is the love that begets love, and which never fails of its reward. In stating the fact that Mrs. Nott's temperament was peculiarly susceptive, and that as a consequence she at times became depressed and seemed as one "walking in darkness and having no light," yet it ought in justice to be observed that the only effect induced by this state of feeling was to lead her nearer to God, and to the cultivation of a more earnest and persevering suit at a throne of grace for the vouchsafement of that illuminating and consolatory influence of the divine Spirit by which alone her "peace could flow as a river, and her righteousness as the waves of the sea."

For some years past Mrs. Nott's health had suffered much at times from dyspeptic affections; but in the spring of last year a more serious attack than any previous one, arising from the same cause, had well nigh brought her to the grave. Mercifully however for the sufferer the disease yielded to the skilfully applied remedial measures adopted, and at the expiration of some eight

or nine weeks a restoration to decidedly improved health appeared to have been effected. Her spirits after this also assumed a more plastic and quiet tone, her bodily strength became more vigorous, and to all her friends, with this twofold resuscitation of life, there seemed to open up a strong ground of hope that many happy days of cheerful intercourse were in reserve for their mutual enjoyment: but the hopes thus excited and fondly cherished were doomed to a speedy and fatal blight. He who seeth not as man seeth, and judgeth not as man judgeth, saw the effect of his own hand in the rapidly ripening fruit which hung pendent on this delicate branch of the true vine, and in wisdom and mercy doubtless resolved to house it safely where, beyond the reach of all future storms and tempests, it might wave beneath an unclouded sky and flourish in immortal bloom. Accordingly but a comparatively short time elapsed before the hand of affliction was again laid upon her; and as the symptoms of this renewed attack were precisely similar to those of the preceding one it soon became evident that the prostrate form could not long hold out under so fearful an assault; and so it proved, for within three days, despite of all that human skill and kindness could devise, life had fled, and *there* only as the image of one that sleepeth lay the helpless form of her whom it is no exaggeration to say, that she walked the earth as one who watched and longed for heaven. "The Master cometh and calleth for thee," we believe was an announcement that created no surprise; her lamp was trimmed, her light was burning, and she had only to die and enter into the joy of her Lord.

We are aware that to many what is termed a dying testimony is often devoutly desired, and the eager inquiry is, in the event of death, How did he die? What evidence was given that future happiness is realised? If in the instance before us a similar inquiry is made, we can only say that, with the exception of a few lucid moments, the whole of which were filled up with the most devout and earnest breathings for the manifestation of her Saviour's love and sympathetic remembrance of her in her trying hour, no opportunity was afforded for the exhibition of any such testimony. But with unfeigned satisfaction we can add that in her case none was needed. Life and not death was her loudest and truest chronicler. This indeed had been "an epistle of Christ known and read" by all who knew her.

REV. C. HATCHER.

Died, on Saturday the 4th of March, at Great Ellingham, Norfolk, aged 76 years, the Rev. C. Hatcher, who, for nearly thirty-seven years, was the respected pastor of the baptist church in that village, which he resigned in 1842 from the premature infirmities of age. His end was peace, dying, in his own language, "resting on the bosom of Jesus." His funeral sermon was preached on Lord's day the 12th, to a large congregation, by the present pastor the Rev. J. Cragg, between whom and the deceased an uninterrupted excellent Christian feeling had prevailed.

MRS. SANDERS.

On Thursday, March 2nd, at Winchester, Hants, whilst on a visit to her daughter, after a long and painful illness, borne with much Christian patience, Mary Ann, the beloved wife of Joseph Sanders, Esq., of Sutherland Square, Walworth, and eldest daughter of Russell Pontifex, Esq., of Trinity Square, Southwark, in the 56th year of her age.

MR. WILLIAM GOODRIDGE.

In the year 1780, Mr. John Goodridge having settled in a farm at Blisworth, in the county of Northampton, was brought under the ministry of Mr. William Heighton, pastor of the baptist church at Roade, who preached at Blisworth on sabbath and week-day evenings. In 1782, Mr. Heighton baptized and received him into the church at Roade. His son William was born in 1781. He was brought up in the fear of God; and in 1807, he also was baptized by Mr. Heighton, and added to the church of which his father was a member.

The church at Blisworth having separated from the church at Roade, in the year 1826, with the cordial consent of their former and much-loved pastor, Mr. John Goodridge and his son William were unanimously chosen to the deacon's office, which they filled with faithfulness and honour.

The subject of this notice possessed a strong bodily constitution, and enjoyed uninterrupted health for many years; but being rather corpulent, his infirmities increased towards the close of his life, and a little more than two years ago he retired from active employment, and was confined from the house of God by severe illness.

About noon on Friday, January 13th, he requested to be lifted out of bed as usual, when, on its being perceived that he leaned heavily, he was laid back, and without a struggle or a sigh he departed this life. His character was marked by sincerity and humility. His resolutions and plans were formed deliberately; but when formed, his decisions were unalterable. He was a cheerful supporter of the cause of Christ.

CORRESPONDENCE.

QUERY RESPECTING THE GREEK AND LATIN CHURCHES.

DEAR SIR,—Will you give us in your next number of the Baptist Magazine, a little account of the Latin and Greek churches? At this time when they are so often mentioned by name, it is vexing not to know whether they are catholic or protestant, from what they sprung, and when they first appeared in the world. I see the Emperor Nicholas states his obligations to them, that 900 years ago the Greek church introduced their faith into his dominions, but I really believe not one half of the English people know whether the Russians are idolaters or not. Do give us a nice article that will explain the matter, I will answer for its being acceptable. A. B .C.

ANSWER.

During the dark ages several controversies arose between the eastern and the western churches, some relating to doctrinal questions but more to the supremacy of the Roman see. At length after several partial reconciliations, which all proved transient, they formally separated, the two parties mutually excommunicating each other and reciprocating tokens of animosity. The spirit of Christianity was not perceptible on either side; the bishop of Rome was the head of the Latin faction and the patriarch of Constantinople of the Greek, and if the latter was not as completely a pope as the former, it was because he was restrained by the authority of the Greek emperor.

The leading article of the first number of the London Quarterly Review, recently published, is on the Christian population of the Turkish empire, and it contains among other observations the following, which will probably be interesting at the present juncture.

"In some respects, the Greek Church has not, so formally and officially as the church of Rome, propounded error, because she has not been driven to it by the antagonism of truth. In such cases the germ of the error is then in an undeveloped state, a practice rather than a theory; in other cases, circumstances force it into utterance. Then, the doctrine of transubstantiation was not formally acknowledged and defined in the Greek confessions of faith until 1672; yet it had prevailed in principle from the days of Chrysostom. There is no such express Pelagianism as in the articles of the Council of Trent; yet the doctrines of man's ruined and lost condition, of the grace of God in Jesus Christ, and of justification by faith, are as little felt or understood, and as practically set aside, as they can be in the Vatican or at Maynooth. They have no statues or images of the Saints; but they carry picture-worship further than the most superstitious Roman Catholics: St. Nicholas in limestone would be a scandal, but St. Nicholas in oil is a hearer and an answerer of prayer. Pretended miracles are a matter of daily occurrence, says Hartley; and it is so easy to be canonized, that beggars ask for alms with the pious ejaculation: 'May your father be sainted!' Marriage is only forbidden to monks and prelates, not to the common parish priests, which is an immense advantage over Romanism; so that auricular confession is not productive of so great enormities as in the latter system; but it is not the less a substitution of man's absolution for God's, a means of deceiving souls and of lowering the moral standard of the whole population; for sin against God and man can be conjured away by whispering it into the priest's ear, and undergoing some little inconvenience called 'penance.' The Greek Church came into contact with the spirit of the Reformation early in the seventeenth century, in the person of the celebrated patriarch, Cyril Lucus, and, in 1638, he fell a victim to his pious efforts. Only twenty-five years ago, it was the boast of the Greek clergy that they had never interdicted the diffusion of the scriptures in the vulgar tongue; but they do so now, because a few of their people have begun to read them. The liturgies are in the old Greek and the old Sclavonic; and ideas of magical virtue are attached to the repetition of the mere sound, though not understood by the people. No high intellect or moral qualifications are required for admission to the priesthood; but the slightest physical imperfection would be an insuperable difficulty, and the canditate for holy orders who has the misfortune to lose a tooth must give up his pretensions to the sacred office! Perjury is common; and people who swear falsely on the name of Christ without scruple, will not do so on the name of some more respected saint. There are two fast-days in the week, numerous special fasts, and four Lents, so that more than half the days of the year are fast-days; and this religion of arbitrary external performances is set so high above the external laws of right and wrong, that many a poor superstitious wretch will shed a fellow-creature's blood without remorse, but be horror-struck at the thought of violating a fast. Finally, the great feature of the eastern as well as the western apostasy, is the excessive adoration of the blessed Virgin. The yearnings of the heart after a human mediator all-powerful in heaven are turned away from Him who wept at the grave of Lazarus, and asked His disciples' sympathies in the garden of Gethsemane. The little

child's first prayer is this: 'On thee I repose all my hope. Mother of God, save me!' The adult is taught to say, 'Amidst all the sorrows of life, to whom can I flee for refuge but to thee, O holy virgin!' And again: 'May we love thee with all our heart and soul and mind and strength, and never swerve from thy commandments!' And, when the last scene is over, and the body is committed to the grave, the officiating priest cries aloud, 'By thee, O holy Virgin, we are raised from earth to heaven, having thrown off the corruption of death.' We are speaking of the Greek religion here chiefly with reference to its influence upon the temporal condition of those who profess it; but enough has been said to show that, even in this respect, nothing can be expected from it. There is no principle of national regeneration hid within it; there can be no amalgamation between it and the increasing intelligence of the nation. Knowledge can only make the Greek an infidel, and it is rapidly doing so already among the best-instructed classes. The absence of some of the evils with which we find fault in Romanism, instead of being a symptom of superiority, is merely the consequence of the Greek church's representing a phase of Christian history, anterior to that represented by Rome. There have been three great periods in the history of the Church, which may be called, respectively, the imperial, the feudal, and the modern. The transitions between those periods were each of them marked by a great schism; and the Greek church has remained a fossilised specimen of the imperial phase, as is the Roman of the feudal.

"In 1589, the Czar Feodor Ivanovitch obtained from the patriarch of Constantinople the recognition of the separate jurisdiction of the patriarch of Moscow, thus securing the independence of the Russian church, without the perils and inconveniences of schism. In 1702, Peter the Great took the more decisive step of proclaiming himself head of the national church. The union of supreme religious and civil authority in one person was not only, as the most simple and natural sort of Theocracy, suited to the imperfect culture of the Russian people; it was also, in a great measure, prepared by the traditions of the Greek church itself; for patriarchs had been learning the lesson of subordination, while popes had been practising that of supremacy. However, that same tendency to confound the religious and national characters, which made the Czar's usurpation possible within his own territories, has rendered it of less importance with respect to other populations of the same confession. The Greek has not that urgent anxiety for the union of all his co-religionists under one chief, which set the pope at the head of the Roman catholic hierarchy. The three millions of Austrian Greeks look up to the patriarch of Carlowits as their only religious head on earth. The great majority of the Russians acknowledge the Czar in the same character. We say 'majority;' for five millions of Starowers, or 'old believers,' dissent stoutly from the doctrine of imperial supremacy, and call Peter the Great, 'Antichrist.' The archbishopric of Athens has lately been raised to supreme independent jurisdiction over emancipated Greece, with a Holy Synod of its own; and the thirteen millions of the Greek church still under Turkish rule bow to the spiritual sceptre of the 'œcumenical patriarch,' without accusing their brethren of schism, but also without feeling as impressed or attracted as might have been expected by the pretensions of an imperial patriarch. It is only in Russia itself, and among the lower orders, that the person of the Czar is viewed with such religious veneration as the champion of the cause of God and of the orthodox church. Hence he has been driven to struggle for religious influence among the Greeks of Turkey, not so much in his theocratic character, as by intrigues of detail, from matters of the internal administration of some petty convent, to the nomination of the patriarch, or the use of his patronage. Those intrigues provoked the Hatti-sherif of 1836, which reserved to the Sultan the right of confirming or revoking all nominations to episcopal sees, made by the patriarch of the Holy Synod. At the same time, to make amends for this stretch of authority, it was promised that no acting Bishop should be deposed by the Turkish ministers arbitrarily, or without prior advice of the Holy Synod. The practical purpose of Prince Menschikoff's famous mission would seem to be the transferring from the Sultan to the Czar the authority the latter had begun to exercise over the ecclesiastical organization of his Christian subjects. At least, this is the interpretation which we are inclined to put upon that innocent diplomatic phrase, 'the guaranteeing the immunities of the Greek church.'"

The anti-christian character of the religion of the Russians appears obviously in the national catechism. In the Sunday School Teachers' Magazine for March, a writer conversant with the subject says:—

"While the professors of the Greek faith in Russia are the most superstitious of the nations of Europe, they are the most heedless and contemptuous of their religious chiefs. While the people repeat in their catechisms that the emperor is the vicegerent of God, a synod, presided over by a lieutenant-general, decides upon ecclesiastical affairs. The priests are paid their stipends from the public treasury; they receive rank according to military routine, and, officiating at the altar, they are decorated with the insignia of the military orders. This priesthood, teaching the nation that the will of the

emperor is the only law, the only means by which they can be blameless in this world, or saved in the next, are also used to administer to the enormous mass of men constituting the army of Russia the oath to extend its frontier! The following extracts from the 'Russian Catechism' will verify these remarks:—

"'Q. How is the authority of the emperor to be considered in reference to the spirit of Christianity?—*A.* As proceeding immediately from God.

"'Q. What duties does religion teach us, the humble subjects of his Majesty, the Emperor of Russia, to practise towards him?—*A.* Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the words worship and fidelity.

"'Q. Wherein does this worship consist, and how should it be manifested?—*A.* By the most unqualified reverence in words, gestures, demeanour, thoughts, and actions.

"'Q. What kind of obedience do we owe him?—*A.* An entire, passive, and unbounded obedience in every point of view.

"'Q. In what consists the fidelity we owe to the emperor?—*A.* In executing his commands most rigorously without examination; in performing the duties he requires from us, and in doing everything willingly without murmuring.

"'Q. What are the supernaturally revealed motives for this worship (of the emperor)?—*A.* The supernaturally revealed motives are, that the emperor is the vicegerent and minister of God, to execute the divine commands; and, consequently, disobedience to the emperor is identified with disobedience to God himself; that God will reward us in the world to come for the worship and obedience we render the emperor, and punish us severely to all eternity should we disobey or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly the emperor; not from worldly consideration, but from apprehension of the final judgment.

"'Q. What books prescribe these duties?—*A.* The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.

"'Q. What examples confirm this doctrine?—*A.* The example of Jesus Christ himself, who lived and died in allegiance to the emperor of Rome, and respectfully submitted to the judgment which condemned him to death.'

"In the printing of the catechism, the words 'GOD' and the 'EMPEROR' are printed in large letters; the name of 'Christ' in small. This was the catechism that the Roman catholic Polish children were constrained to learn, and by which constraint the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

"If anything can be worse than the Popery of Rome, is it not a system like this?"

To the Editor of the Baptist Magazine.

DEAR SIR,—Some time since you inserted my request for "a few reasons either for or against Christians attending concerts." Your correspondents did not favour me with a reply; but I should be obliged by your allowing me again to introduce the subject by proposing the four following questions:—

I. Is music in itself a proper subject for a Christian's study?

1st. Instrumental.
2nd. Sacred.
3rd. Secular.

II. If it is, how far is he justified in attending concerts (whether sacred, secular, or instrumental), considered in the abstract?

III. How far do the present mode of conducting concerts,—the course of education pursued by public musicians,—the character of the performers, &c., alter the case?

IV. In what way should music be introduced in public and family worship?

I remain, dear sir,
Yours respectfully,
M. H. W.

EDITORIAL POSTSCRIPT.

As a chronological list of the meetings connected with our denomination which are to be held in London the latter part of this month may be convenient to some of our readers, we give the particulars as far as we are able to ascertain them.

The brethren who are united in the maintenance of strict communion principles, anxious that their meetings should not clash with those of other institutions, as has sometimes been the case, have arranged that they shall be held this year earlier than usual. Their societies are, the "Strict Baptist Society for Missionary and Educational purposes," and the "Baptist Tract Society." The General Meeting of the Messengers and Subscribers to the former is to be held in Trinity Chapel, Southwark, on Tuesday afternoon, April 18th, at half-past three o'clock; and on the following evening, Wednesday, a Public Meeting will be held in the same place, at half-past six.

Thursday, April 20th.

The prayer-meeting in the library of the Mission House for a blessing on the ensuing meetings of the various societies, is to commence at eleven o'clock in the forenoon. The Rev. Jonathan Watson of Edinburgh is expected to preside.

The thirteenth Annual Meeting of the Baptist Tract Society is to be held in Eagle Street Chapel in the evening, the chair to be taken at half-past six by Robert Lush, Esq.

At eight o'clock, the same evening, a sermon is to be addressed to Young Men, on behalf of Baptist Missions, by the Rev. Isaac New of Birmingham, in the Poultry Chapel.

Friday, April 21st.

The forty-second Annual Session of the Baptist Union is to be held at the Mission House, 33, Moorgate Street, at ten o'clock: an introductory address to be delivered by the Rev. James Hoby, D.D.

In the evening, at seven, worship will begin at Devonshire Square Chapel, Bishopsgate Street, when a sermon on behalf of the Baptist Irish Society is to be delivered by the Rev. Hugh Stowell Brown of Liverpool.

Lord's day, April 23rd.

Sermons and Collections for the Baptist Missionary Society are expected at baptist places of worship in and near the metropolis, a list of which may be found in the Missionary Herald.

Monday, April 24th.

In the forenoon, at eleven, the annual private Meeting of members of the Baptist Irish Society for the transaction of business will be held at the Mission House.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Home Missionary Society will be held at Finsbury Chapel. As the meetings on Monday and Tuesday evenings last year were held in a different place, it is desirable to notice particularly the change. The platform at Finsbury chapel, which had been thought objectionable, is to be altered before these meetings occur, so as to render the place commodious as well as spacious.

Tuesday, April 25th.

In the morning, at ten, the annual private meeting of members of the Baptist Missionary Society will be held for the transaction of business at the Mission House.

In the evening, at half-past six, the annual public meeting of the Baptist Irish Society will be held in Finsbury Chapel: the chair to be taken by Richard Foster, Esq., of Cambridge.

Wednesday, April 26th.

In the morning, at eleven, service will commence at Bloomsbury Chapel, when a sermon on behalf of the Baptist Missionary Society is to be preached by the Rev. Edward Steane, D.D., of Camberwell.

In the evening, the designation of three missionaries for India is to take place in Surrey Chapel, Blackfriars Road, Southwark: service to commence at half-past six.

Thursday, April 27th.

At eleven, the Annual Public Meeting of the Baptist Missionary Society is to be held in Exeter Hall, S. M. Peto, Esq., M.P., to preside.

In the evening, the annual meeting of the Bible Translation Society will be held in Bloomsbury Chapel.

Friday, April 28th.

A public meeting of the Metropolitan Chapel Building Society is to be held in Bloomsbury Chapel, the chair to be taken at seven o'clock. This Society is erecting a substantial and commodious building in Camden Road, Camden Town. [See Baptist Magazine, 1853, p. 712.] We are informed also that eligible plots of ground have been secured in other parts of the metropolis, and that the Committee only want the pecuniary aid of their friends to enable them to proceed with other undertakings.

An esteemed correspondent says, "Having recently settled in this neighbourhood, I have been gratified at its improving aspect in reference to the accommodation for the public worship of dissenters. Many of those who had fixed their residence here were accustomed to travel to town on the Lord's day, to worship in places that had become endeared to them by early and long cherished associations. Others, and probably the much larger number, joined the worship of the established church." He then proceeds to speak of the band of Christian friends with whom he is associated—of the exertions they have made—of the need of assistance from non-residents—and of the opportunity afforded to any who may be seeking a suburban home to co-operate in their attempt to enlarge the boundaries of the Redeemer's kingdom. All this is excellent; and so long as it is not known whether it comes from Lee, or from Dalston, or from Islington, or from Westbourne Grove, or from Camberwell Gate, or from Stratford, or from Twickenham, or from three or four other places, its appearance in our pages is unobjectionable. But if we were to allow him to plead the cause of one, any one, What would equity demand on behalf of the others? And how should we be able to face the unnumbered writers to whom we have said in time past that chapel cases cannot be inserted in the body of the work? Heartily do we wish that those who have ability to do so may exert themselves to aid to the utmost such laudable undertakings;—undertakings the importance of which no one can estimate who is not practically acquainted with the peculiarities of the metropolis and its environs. Heartily do we second his exhortation to all who are selecting residences, to place themselves where they will have opportunity to strengthen the hands of those who are endeavouring to maintain and promulgate the truth.

IRISH CHRONICLE.

APRIL, 1854.

APPROACHING MEETINGS.

Devonshire Square Chapel has again been kindly granted for the Annual Sermon on behalf of the Baptist Irish Society on Friday evening, April 21st; and the Rev. Hugh Stowell Brown of Liverpool has consented to preach. The service is to commence at seven o'clock.

The Private Meeting of Members of the Society is to be held in the Library of the Mission House, 33, Moorgate Street, on Monday, April 24th, the chair to be taken at eleven o'clock. The Rules enacted at the General meeting in 1847, in conformity with which this meeting is convened, are the following:

That a General Meeting of the Members of the Society be held every year, at which the proceedings of the past year shall be reported, and the officers chosen for the year ensuing.

That every person subscribing ten shillings and sixpence a year, or upwards, and every Baptist Minister making an annual contribution or collection for the Society, be considered members thereof.

That a Donor of ten guineas or upwards at one time be a Member of this Society for life.

It is always desirable that there should be at this meeting a large attendance of persons entitled to vote and to take part in its proceedings; that is, of all donors of ten guineas or upwards at one time; all subscribers of ten shillings and sixpence a year, or upwards; and every baptist minister making an annual contribution or collection for the Society.

Finsbury Chapel is engaged for the Public Meeting, which is to be held on Tuesday evening, April 25th, when the chair is to be taken at half-past six o'clock, by Richard Foster, Esq. of Cambridge.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Anonymous				0	5	0
Matthew vi. 3				1	0	0
Accrington, by Mr. G. Marshall—						
Collection				4	3	6
Battersea, P. Cadby, Esq.				1	1	0
Bicester, Mr. Joshua Smith				1	0	0
Bow, Miss Huntly				1	0	0
Boxmore, Herts, by Rev. B. P. Pratten—						
Pratten, Rev. B. P.	1	0	0			
Reid, Mr.	0	10	0			
Collection	1	10	4			
				3	0	4
Bratton, by Joshua Whitaker, Esq.—						
Anderson, Mr.	0	5	0			
Blatch, Miss	0	10	0			
Brent, Mr.	0	5	0			
Reeves, Mr.	0	2	0			
Salter, Miss	1	0	0			
Whitaker, Mrs.	1	0	0			
Whitaker, J., Esq.	1	0	0			
Whitaker, Mr. T.	0	10	0			
Whitaker, J. S., box by	1	12	2			
Collection	1	12	6			
				7	16	8
Bridgenorth, D. Allender, Esq.				1	0	0
Bristol, Leonard, Mr. G. H.				1	0	0
Brixham, Devon, by Rev. M. Saunders				1	10	0
Brompton—						
Bigwood, Rev. J.	1	1	0			
Hemming, Mr.	0	5	0			
				1	6	0
Camberwell, by Miss K. Watson				6	7	6
Cambridge, W. E. Lilley, Esq.				25	0	0
Chadlington, by Rev. T. Eden				1	2	6
Coventry, by Mr. Henry Newsome—						
Franklin, Mrs.	0	5	0			
Franklin, Mr. W., two years	1	0	0			

	£	s.	d.	£	s.	d.
Newsome, Mr. H., two years	1	0	0			
Collection	6	0	4			
				8	5	4
Dalston—						
Eames, Miss	0	10	0			
Forbes, Mrs.	0	10	6			
Friend	0	1	0			
Groser, Rev. W.	1	1	0			
Groser, Albert	0	10	6			
Groser, Miss	0	10	6			
Groser, Miss M. A.	0	10	6			
Miall, Rev. W.	0	10	6			
Miall, Mr. James	1	1	0			
				5	5	0
Devonport, Collection by Rev. R. W. Overbury				1	17	0
Diss, Norfolk, by Rev. J. P. Lewis—						
Mines, Mrs.	0	10	6			
Taylor, J. O., Esq.	1	1	0			
				1	11	6
Dunstable, by Rev. D. Gould—						
Gutteridge, Mr.				1	0	0
Boxes by—						
A Friend	0	9	4½			
Cheshire, Miss S.	0	7	2			
Clark and Morris, Misses	0	15	4½			
Frances, Miss	0	5	7½			
Gutteridge, Miss	0	4	8			
Gutteridge, Miss E. G.	0	3	0½			
Holmes, Miss	0	7	10			
Jardine, Master	0	16	7			
King, Miss	0	3	1½			
Ridgway, Miss	1	3	6			
Shannan and Bird, Misses	0	5	0			
Sunday School boys	0	2	5½			
Do., girls	0	2	4			
				4	17	2½
Collections				3	18	8
				9	15	10½
Emsworth, Collected after Prayer Meetings				0	10	0
Frome, Badcox Lane, by Rev. C. J. Middleditch—						
Collection	3	0	0			
Biggs, Miss	0	5	0			
Coombs, Mr.	0	5	0			
Middleditch, Mrs.	0	5	0			
Porter, Miss	0	5	0			
Porter, Mrs. James	0	5	0			
Small sums	0	2	0			
				4	7	0
Haddenham, Bucks, by Rev. J. P. Tyler— Collected by Miss A. Munday				0	16	0
Harlington, by Rev. W. Perratt— Collection and Subscriptions				5	0	0
Haverford West, by W. Rees, Esq.—						
Rees, W., Esq.	10	0	0			
Walters, J. W., Esq	1	1	0			
				11	1	0
Huntingdon, M. Foster, Esq.				2	2	0
Ingham, Norfolk, by Rev. J. Venimore—						
Cooke, Mr. R.	0	10	0			
Cooke, Mrs. sen.	0	10	0			
Cooke, Mrs. R.	0	2	6			
Cooke, Mr. W.	0	10	0			
Frary, Mr. R.	0	10	0			
Frary, Mr. T.	0	2	6			
Howes, Mr. J.	0	5	0			
Howes, Mrs.	0	2	6			
Matthews, Miss	0	5	0			
Rudd, Mr.	0	2	6			
Silcock, Mr. J.	1	1	0			
Silcock, Mr. R.	1	1	0			
Silcock, Mrs. C.	0	5	0			
Slipper, Mr.	0	10	0			
Slipper, Mrs.	0	5	0			
Two friends	0	3	0			
Venimore, Rev. J.	0	5	0			
Wells, Miss	0	4	0			
Whitaker, Mr.	0	2	6			
Worts, Mr. T.	0	5	0			
Collection	1	17	0			
				8	19	0
Kingston, by Rev. W. Collings—						
Butterworth, Miss	0	10	0			
Butterworth, Mr. W.	0	10	0			
				1	0	0
Kingsthorpe, by Mr. W. Gray— Collection				1	0	0
Liverpool, Myrtle Street, by John Houghton, Esq.—						
Brown and Cearnes, Messrs.	0	10	0			
Brooks, Mr. W.	0	5	0			
Buchanan, Mrs.	0	10	0			
Cearnes, Mrs. E.	1	0	0			
Cook, Mr. J.	0	5	0			
Eglington, Mrs.	0	10	0			
Edwards, Mr. R.	0	10	0			
Garniss, Mr. John	0	5	0			
Gibson, Mr. Thos.	0	10	0			
Golding, Mr. G.	0	5	0			
Houghton, R. Esq.	2	0	0			
Houghton, Mrs.	1	0	0			
Houghton, Miss	0	10	6			
Houghton, J., Esq.	10	0	0			
Houghton, Mr. Jas.	1	0	0			
Lang, Mr. S.	1	0	0			
Pearce, Mr. S.	0	10	0			
Pickford, Mr.	0	5	0			
Robinson, Mr. T.	0	10	0			
				22	0	0
London—						
Allen, J. H., Esq.	1	1	0			
Blackmore, Walter, Esq.	1	1	0			
Burls, Charles, Esq.	1	1	0			
Francies, Rev. G.	0	10	6			
Haddon, Mr.	1	1	0			
Heriot, J. J., Esq.	1	1	0			
Low, James, Esq.	1	1	0			
Meacher, Mrs.	1	1	0			
Murch, Dr.	1	1	0			
Murphey, George, Esq.	1	1	0			
Powell, Mr. John	2	2	0			
Sharp, Mrs.	1	0	0			
Shaw, Mrs.	2	2	0			
Watson, S., Esq., the late	1	1	0			
				16	4	6
New Park Street, for School, by Mrs. Marlborough—						
Gould, Mr. G.	0	10	6			
Marlborough, Mr.	0	10	6			
Marlborough, Mrs.	1	1	0			
Olney, Mr.	0	10	6			
Rippon, Mrs.	0	10	0			
				3	2	6
Melksham, by J. L. Phillips, Esq.—						
Daniell, Rev. C.	0	10	0			
Fowler, Miss	1	0	0			
Hayward, Mr. J.	0	5	0			
Jeffery, Mr. T.	0	10	0			
Phillips, J. L., Esq.	1	0	0			
Pocock, Mr.	0	10	6			
Smith, Mr. J. F.	1	0	0			
Smith, Mr. Richard	0	10	0			
Collection	1	10	0			
				6	15	6
Newtown, Montgomery—						
Morgan, Mr. E.				2	0	0
Paulton, Collection, by Rev. W. H. Stembridge				3	0	0
Pershore, by Mrs. Risdon—						
Andrews, Mr. James	1	0	0			
Andrews, Mr. Edmund	0	5	0			
Calkwell, Miss (don.)	0	5	0			
Edwards, Mrs.	0	5	0			
Fletcher, Mrs.	0	2	6			
Grove, Miss	0	10	0			
Hudson, Mrs.	1	0	0			
Hudson, Mrs H.	1	0	0			
Overbury, Rev. F.	0	10	0			
Page, Miss, *Malvern*	2	0	0			
Perkins, Mrs.	0	10	0			

	£	s.	d.	£	s.	d.
Risdon, Mrs.	1	0	0			
Salisbury, Mrs.	0	1	0			
Wagstaff, Mrs.	0	5	0			
Warner, Mrs.	0	2	6			
White, Mr.	0	5	0			
				2	1	0
Ripon, Mrs. Earle				1	1	0
Rochdale, by the Rev. W. F. Burchell—						
Collection	7	6	10			
Bartlemore, Mrs.	1	0	0			
Burchell, Rev. W. F.	0	10	6			
Jackson, Mr. James	0	2	6			
Kelsall, Henry, Esq.	30	0	0			
Littlewood, Mr. Charles	1	1	0			
Littlewood, Mr. James	1	0	0			
Littlewood, Mr. William	0	10	0			
Lord, Mr. Edmund	0	2	6			
Robinson, Mr. Thomas	0	5	0			
Williamson, Mr. James	0	2	6			
Wrigley, Mr. John	0	5	0			
				52	5	10
Sabden, George Foster, Esq.				50	0	0
Shortwood, by Rev. S. E. Francis—						
Chissold, Mr.	0	5	0			
Flint, Mr.	0	10	0			
Francis, Mr.	0	5	0			
Hillier, Mr.	2	0	0			
Hillier, Miss Ellen, Collected by	1	0	0			
Collection	4	18	4			
				8	18	4
Shrewton, Wilts, by Rev. C. Light				4	4	8
St. John's Wood, Mrs. Elves				1	0	0
Tottenham, by Rev. R. Wallace—						
Cards—						
Arnold, Miss	0	16	0			
Brice, Miss	1	15	2			
Pownall, Miss	0	18	0			
Rance, Miss	1	4	6			
Collection	3	6	0			
	7	19	8			
Acknowledged previously	3	6	0			
Expenses	0	3	0			
	3	9	0			
				4	10	8
Trowbridge, Back Street, by Rev. W. Barnes—						
Barnes, Mr.	0	5	0			
Cadby, Mr.	0	2	6			
Chapman, Mr. H.	0	5	0			
Chapman, Mr. J.	0	5	0			
Clift, Mr.	1	1	0			
Diplock, Mr.	0	2	6			
Edmunston, Mr. (2 years)	0	5	0			
Fowler, Mr.	1	1	0			
Gouldsmith, Mr.	1	1	0			
Hayward, Mr. J., sen.	0	10	0			
Hayward, Mr. J., jun.	0	10	0			
Hayward, Mr. S.	0	5	0			
Hooper, Mr. R.	0	1	0			
Knee, Mr.	0	1	6			
Miner, Mr. J.	0	2	6			
Moore, John	0	5	0			
Ponton, Mr.	0	1	0			
Rimer, Miss	0	2	6			
Salter, Mrs.	6	0	0			
Smith, Mr. J.	0	2	6			
Stancomb, Mrs.	1	1	0			
Stancomb, Mr. J. P.	1	0	0			
Tompkins, Mr.	0	1	0			
Wicks, Mr. James	0	5	0			
Sunday School boys	0	15	2			
Missionary boxes—						
Chapman, Mrs. J.	0	1	2			
Chapman, Mrs.	0	6	0			
Dowding, Mr. J.	0	2	0½			
Drinkwater, Mr. S.	0	2	6			
Hilliker, Mast. T.	0	1	3½			
Jeffries, Mr. W.	0	4	4½			
Parsons, Mr. C.	0	1	6			
Smith, Master C.	0	2	3½			
Stevens, Mast. F.	0	5	4			
	1	6	6¢			
Collection	5	16	0			
				22	13	8¢
Wallingford, additional				0	12	6
Waltham Abbey—						
Collection				2	5	0
Windsor—						
Lillycrop, Rev. S.	0	10	0			
Lillycrop, Mrs.	0	6	0			
				0	16	0

SCOTLAND.

	£	s.	d.	£	s.	d.
Cupar, Fife, by Rev. David Duncan—						
Duncan, Rev. David	0	10	0			
Greig, Thomas, Esq.	1	0	0			
Sharp, Alexander, Esq.	0	10	0			
Collection	2	0	0			
				4	0	0
Glasgow, by Rev. Dr. James Paterson—						
Collection at Hope Street Chapel	9	12	6			
Voted by the church at Hope Street, out of a fund annually collected for missionary purposes	10	0	0			
Anderson, Alex., Esq.	1	0	0			
Anderson, James, Esq.	1	0	0			
Anderson, Sir James, M.P.	1	0	0			
Barr, John, Esq.	1	0	0			
Campbell, William, Esq	1	0	0			
Nunsmith, Andrew, Esq.	0	10	0			
Smith, Messrs. David and John	1	0	0			
Smith, Messrs. George and Sons	3	3	0			
Wright, John, Esq.	1	0	0			
				30	5	6

IRELAND.

	£	s.	d.	£	s.	d.
Athlone, by Rev. Thomas Berry—						
Allen, Mr. George	0	10	0			
Ardell, Miss, Card	0	8	9			
Bagnall, Miss, Card	1	1	6			
Bagnall, Mrs.	0	2	6			
Bagnall, Miss	0	2	6			
Bagnall, Master John	0	2	6			
Banks, Mrs.	0	1	0			
Berry, Rev. Thomas	0	5	0			
Berry, Mrs.	0	5	0			
Berry, Kate Anne	0	2	6			
Berry, Rebecca	0	2	6			
Berry, Margaret	0	2	6			
Berry, Thomas	0	2	6			
Berry, Jane	0	2	6			
Berry, Rachel	0	2	6			
Berry, Eliza	0	2	6			
Berry, George	0	2	6			
Boothe, Mrs.	0	1	0			
Browne, Mr., National Bank	0	2	0			
Browne, Serjeant	0	1	0			
Browne, Mr. W.	0	1	0			
Buck, Miss	0	1	0			
Burgess, Thomas, Esq.	0	10	0			
Caulfield, Captain, The Moorings	2	0	0			
Constable, Mrs.	0	1	0			
Cubbits, Miss	0	1	0			
Delaha, Mr.	0	2	6			
Drought, Mrs.	0	15	0			
English, Mrs.	0	2	6			
English, Mr. Robert	3	10	0			
Flemming, Mr.	0	2	0			
Flood, Miss, Card	0	10	6			
Fox, Mrs.	0	2	6			
Gallagher, Mr.	0	15	0			

	£	s.	d.	£	s.	d.
Graydon, Captain, R.A.....	1	0	0			
Hare, Mrs.....	0	15	0			
Hay, William, Esq., Provincial Bank.....	0	2	6			
Heatly, H. H., Esq., Bushfield Avenue.....	1	0	0			
Hetherington, George, Esq., M.D.	0	5	0			
Hogg, Mr. Hugh	0	5	0			
Holton, Mr. John	0	2	6			
Holton, Mr. William	0	2	0			
Jones, Mr., Quartermaster 33rd Regiment.....	0	2	6			
Judge, Messrs	0	2	0			
Leet, Dr.	0	2	6			
Martin, Mr. J.....	2	10	0			
Mc Namara, Mr. Ranaleigh	0	2	6			
Mc Namara, Mr. Alexander	0	2	6			
Moynan, Mr.....	0	2	0			
Murray, Mr. Patrick	0	5	0			
Nash, Miss C.	0	2	6			
Nelligan, J., Esq., M.D.....	0	2	0			
Olive, Mr.	0	2	6			
Ormsby, Mrs., The Retreat	0	10	0			
Payne, Mr.....	0	2	6			
Peacock, Mr.....	0	1	0			
Peake, Mr.....	0	1	0			
Pell, Mr.....	0	11	0			
Percy, Mrs.	0	12	0			
Poe, Mr.....	0	1	6			
Pointz, Dr.....	0	2	6			
Potts, Miss	0	3	0			
Potts, William, Esq.	0	8	0			
Pretty, Miss Emma	1	1	0			
Quinn, Serjeant	0	1	0			
Robinson, Mr	0	2	0			
Sealy, Mrs.	0	2	6			
Sharply, Mr.....	0	1	0			
Smith, Mrs.	0	7	0			
Smith, Mr.....	0	2	6			
Smythe, Henry, Esq., J.P...	0	5	0			
Sproule, Mrs.....	0	17	6			
Sproule, Mr. William.....	0	5	0			
Stokes, Mr.	1	2	6			
Swaine, J., Esq.	0	2	6			
Walker, Miss Mary.....	0	5	2			
Walker, Catherine	0	1	0			
Walsh, Mr. Michael	0	5	0			
Wilson, Mrs.....	0	6	0			
Wilson, Mr. W.	0	1	0			
Woods, Mr. Edward	0	2	6			
	28	7	5			
Acknowledged last month...	4	16	0			
				23	11	5

INDIA.

Mr. and Mrs. E.....				33	6	8

AFRICA.

Graham's Town, Mr. T. Wilson, 3 years...				3	3	0

LEGACY.

The late Mr. George Wallis Knighton, paid by his father, Mr. Thomas Knighton, of Stony Stratford, Bucks, Executor				50	0	0

Thanks are presented to the Committee of the Weekly Tract Society for 2000 Tracts; to the Committee of the Baptist Tract Society, for one pound's worth of Tracts for Miss Crossbie of Waterford; and to Mrs. Coxhead of Newbury for a parcel containing books and clothing.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

JAPANESE DIVINITY.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1854.

THURSDAY, APRIL 20TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. JONATHAN WATSON of Edinburgh will preside.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. ISAAC NEW of Birmingham.

Service to commence at eight o'clock.

LORD'S DAY, APRIL 23RD.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 23rd.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ...	Rev. W. Young.
Alie Street, Little	Rev. C. J. Middleditch	Rev. R. H. Marten, B.A.*	Rev. E. Probert.
Alperton	... ...	... ...	Rev. E. Harris.
Battersea	Rev. Jas. Edwards	Rev. I. M. Soule*	Rev. N. Haycroft, M.A.
Blackheath, Dacre Park Chapel	Rev. F. Wills	... ...	Rev. D. Jennings.
Blandford Street	Rev. J. J. Brown	... ...	Rev. T. Winter.
Bloomsbury	Rev. W. Brock	Rev. W. Brock* ...	Rev. H. S. Brown.
Bow	Rev. D. Wassell ...	... ...	Rev. D. Wassell.
Brentford, New	Rev. T. Lomas	... ...	Rev. T. Lomas.
Brompton	Rev. F. Trestrail ...	Rev. J. Bigwood* ...	Rev. J. Stent.
Camberwell	Rev. H. Dowson ...	Rev. J. Angus, D.D.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. J. Taylor	... ...	Rev. E. White.
Chelsea, Paradise Chapel	Rev. J. Stent	... ...	Rev. T. J. Cole.
Church Street, Blackfriars	Rev. G. Cole	... ...	Rev. John Branch.
Collier's Rents, Boro'	... ...	Rev. D. Evans.	
Crayford	Rev. J. H. Anderson	... ...	Rev. J. H. Anderson.
Dalston, Queen's Road	Rev. N. Haycroft, M.A.	... ...	Rev. J. J. Brown.
Deptford, Lower Road	Rev. J. Kingsford	... ...	Rev. B. Evans.
Devonshire Square	Rev. J. H. Hinton, M.A	... ...	Rev. J. Watson.
Drayton, West	Rev. J. W. Lance	... ...	Rev. J. W. Lance.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eagle Street	Rev. R. W. Overbury	... ...	Rev. F. Wills.
Eldon Street (Welsh)	Rev. B. Williams ...	... ...	Rev. D. Evans.
Gravesend	Rev. T. A. Wheeler	... ...	Rev. T. A. Wheeler.
Greenwich, Lewisham Road	Rev. J. Watson	... ...	Rev. J. Russell.
Hackney	Rev. I. New	Rev. D. Katterns*	Rev. A. McLaren.
Hammersmith	Rev. C. M. Birrell...	... ...	Rev. W. Robinson.
Harlington	Rev. C. H. Harcourt	Rev. C. H. Harcourt	Rev. C. H. Harcourt.
Hendon	... ...	... ...	Rev. G. Warn.
Henrietta Street	Rev. R. Morris	... ...	Rev. C. A. M. Shepherd.
Highgate	Rev. T. Winter	... ...	Rev. J. Price.
Hoxton, Buttesland Street	Rev. D. Evans	... ...	Rev. J. Webb.
Islington, Cross Street	Rev. D. Watson ...	... ...	Rev. W. Landels.
John Street, Bedford Row	Hon. and Rev. B. W. Noel, M.A.	... ...	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street	Rev. T. Jones	... ...	Rev. T. Jones.
Kensal Green	Rev. J. F. Sparke,..	... ...	Rev. J. F. Sparke.
Keppel Street	Rev.	... ...	Rev.
Lee	Rev. W. G. Lewis, sen	... ...	Rev. T. Wilkinson.
Maze Pond	Rev. S. Manning	... ...	Rev. B. H. Marten, B.A.
New Park Street	Rev. J. Smith	... ...	Rev. J. Smith.
Norwood, Upper	Rev. E. Hull.....	... ...	Rev. E. Hull.
Poplar	Rev. E. Probert	... ...	Rev. D. Watson.
Prescot Street, Little	Rev. C. Stovel	... ...	Rev. C. Stovel.
Regent Street, Lambeth	Rev. H. S. Brown....	Rev. ..... *	Rev. J. T. Wigner.
Romford	Rev. F. Overbury ...	... ...	Rev. F. Overbury.
Salters' Hall	Rev. J. Hobson	Rev. T. J. Cole* ...	Rev. S. Manning.
Shacklewell	Rev. W. Robinson...	Mr. F. Baron*	Rev. S. Cox.
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. W. G. Lewis, jun.*	Rev. R. W. Overbury.
Spencer Place	Rev. D. Jennings...	... ...	Rev. H. Dowson.
Stepney College Chapel	Rev. J. T. Wigner...	... ...	Rev. T. Peters.
Stratford	Rev. J. Price.....	... ...	Rev. J. C. Middleditch
Tottenham	Rev. W. Landels....	... ...	Rev. R. Morris.
Do., 2nd church	Rev. S. Cox	... ...	Rev. J. Drew.
Vernon Chapel	Rev. B. Evans	Rev. O. Clarke* ...	Rev. Jas. Edwards.
Walworth, Lion Street	Rev. T. Wilkinson..	Rev. J. Curwen* ...	Rev. G. Cole.
Walworth, Horsley Street	Rev. J. Hoby, D.D..	... ...	Rev. D. Rees.
Wild Street, Little	Rev. C. Woollacott.	... ...	Rev. C. Woollacott.
Westbourne Grove	Rev. A. McLaren ...	... ...	Rev. W. G. Lewis, jun.

N.B. Collections will be made after these services.

TUESDAY, APRIL 25TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 26TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. EDWARD STEANE, D.D. of Camberwell, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

EVENING.

DESIGNATION OF MISSIONARIES.

Instead of the usual evening sermon, the Committee have arranged for a Special service at Surrey Chapel, to commend to the divine blessing the following brethren about to enter on missionary service in India, as the first-fruits of the proposed enlargement of the Society's mission in that important field:—The Rev. JOHN GREGSON, late of Beverley; Mr. J. H. ANDERSON; and Mr. THOS. MARTIN.

The following ministers have kindly consented to take part in this service:—The Revs. WILLIAM BROCK; HUGH STOWELL BROWN; JOHN HOWARD HINTON, M.A.; THOMAS WINTER.

Service to commence at half-past six.

THURSDAY, APRIL 27TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which S. M. PETO, Esq., M.P., one of the Treasurers of the Society, has kindly consented to preside.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

AMERICAN BAPTIST MISSIONARY UNION.

GENERAL VIEW 1853—4.

The attention of our transatlantic brethren has been naturally awakened to the changes and revolutions which are going on in the old world. They are regarded by them as the harbingers of yet greater changes in time to come. Asia, for so many centuries fixed and unimpressible, like a colossal emblem of almost stagnant life, is the theatre of revolution. Europe is again threatened

with convulsion. These movements only faintly indicate the heavings up of the sea of human opinion, which is more restless and agitated than ever. No one can tell in what they may result, and the directors of the Union look with deep anxiety on their missions, and from their records in relation to this subject we present our readers with the following abbreviated survey.

BURMAH.

Here the greatest force is concentrated, and we see the missions entering upon a new era, opened by the sudden enlargement of their field of operations.

"The conquest of Southern Burmah is indeed incomplete—the peace lately proclaimed was but a hollow truce, and the calamities of war are renewed for a season. But enough is gained to give the missions access to a numerous population hitherto unapproachable. In anticipation of this result, the whole body of missionaries have been convened to review their labours, to compare their experience, and to devise measures at once for extending their lines of occupation, and for acting with increased efficiency and unity of plan. Resources accumulated within the narrow limits of Tenasserim and Arracan are now available for the populous interior of the country. It was felt that the set time had come for an advance movement. But while competent and faithful translators had opened the Scriptures to both the Burmans and Karens with a clearness that leaves little to be expected from present revision; while the press had multiplied copies, ready for the widest distribution which should appear practicable and expedient; and while a hopeful body of native pastors and evangelists was raised up; it was made manifest that the most imperative want—that of men qualified to lead the advance—could be but imperfectly supplied. It was necessary to spare from the older stations as many missionaries, and to disperse them as widely as the nature of the case would admit, trusting in Him who is able to save by many or by few, to make the feeblest labours effectual and to raise up the needed succours from the American churches."

We are sorry to learn that this most important and interesting mission has suffered much from the prevalence of sickness among the brethren. With one exception, they have been in the field for years—some for many years of severe and useful labour. Mr. Nisbet was arrested by sickness on the threshold of his work, and warned to retire; but before he could leave, Mrs. Nisbet was removed by sudden death. One brother, who had been home for the recovery of health, was about to return, and two others had been recently appointed to stations in Burmah.

"While, however, attention has been so fixed on plans for the future, the ordinary labours at stations already established have gone forward with general prosperity. The native churches have shown a high degree of stability, the native preachers of zeal; and the divine blessing has given effect to their efforts in co-operation with the missionaries. In Rangoon and Bassein particularly, there has been a large ingathering of converts. The present season is witnessing, it may be hoped, the beginning of those more extended efforts for the evangelization of Burmah indicated in the foregoing list of stations, of which we shall look to hear encouraging results during the year on which we have entered."

SIAM.

This mission has experienced no outward change. Its work has advanced, not rapidly, as compared with some older and more favoured, but surely and hopefully. "A few converts,

a few promising inquirers, an interesting church, steadfast amidst the flood of heathenism—who shall despise the day of small things? Mr. Chandler is about returning, with the Rev. Robert Telford as a colleague for Mr. Ashmore in the Chinese department. The Siamese department needs an increase of labourers. When the whole kingdom is open to the Christian preacher, the men should not be wanting to go through the land with the message of salvation."

The vast fields for missionary operations which lie eastward of Hindostan and Burmah have attracted the same deep attention in America as in Great Britain. The same sort of preparation for occupying them is going on among our American brethren, which is being made in this country. Hence, in a review of the mission field, they refer with interest and hope to

CHINA.

"China, now in the throes of a revolution in which the influence of a few imperfectly apprehended Christian ideas is strikingly manifest, is attracting to itself the gaze of the Christian world. The immediate effects of the insurrection as related to missions, should it even succeed, cannot be predicted. In its most favourable aspects it offers the promise of an open and unobstructed way for the preaching of the gospel and the circulation of the scriptures. It may issue less auspiciously. But of one thing we may be safely assured—a pure Christianity, whether favoured by the sovereign power or under its ban, will make no progress unless it is preached to the people. 'How shall they believe on Him of whom they have not heard? And how shall they hear without a preacher?' The obligation to give the gospel to China does not rest upon our own denomination with such single and exclusive force as do the claims of Burmah; but, in common with others, we have attempted to bear a part in this great enterprise, and have met with a measure of success.

"The Hongkong mission, by the temporary withdrawal of Dr. Dean, who lately returned to this country on account of impaired health, is left in the sole charge of Mr. Johnson. To Ningpo, a missionary of recent appointment the Rev. M. J. Knowlton, has just been designated, who, with Mr. Lord returning to his station, will strengthen a post that is in great need. At both stations there have been accessions to the native churches. The character of some of the converts promises much for the future. There is every encouragement to cultivate this immense field with a vigour and liberality beyond any precedent hitherto set.

ASSAM.

"This mission has sustained severe afflictions in the death of Mr. Dauble, who had won in an eminent degree the confidence and love of his associates during his brief service, and of a native preacher, concerniug whose future usefulness the best hopes were entertained. Mrs. Cutter has returned to this country as an invalid. The enfeebled health of some of the brethren causes deep concern for the welfare of the mission. It calls for succour. Though the fruits of labour bestowed do not immediately appear, yet the soil is breaking up, the good seed is sown, and the Lord of the harvest will not refuse the increase. The foreign Secretary, by authorization of the executive committee, has decided to visit Assam—a step much desired by the mission, and one that it is believed will prove for its permanent advantage."

The observations which follow do not present so much encouragement in regard to the stations to which they refer. They present much the same aspects, however, as we have often had

to contemplate in the history of our own mission from time to time. All such enterprises are subject to such changes. But it is delightful to see them rise again into life after a long season of depression, awakening new hopes and inspiring fresh zeal.

THE TELOOGOO AND BASSA MISSIONS.

"The mission to the Teloogoos is reduced, by the return of Mr. Day in enfeebled health, to a single missionary and his wife. To expect that it should be able to make any sensible progress under such circumstances would be unreasonable. The divine energy is boundless, but works by means. Mr. Jewett has been preserved from discouragement, and continues his work with cheerfulness, leaving the future in the hands of God and of his brethren. The efforts made to reinforce the mission, we are sorry to say, have thus far failed of their object.

The mission to the Bassas, resuscitated, after long waiting, by two missionary families, presents itself with fresh interest to the view of all who are concerned for the welfare of Africa. The missionaries found, in the state of the church, the schools, and the mission property, visible proof of the fidelity of the native assistants in whose charge these had been so long left. They have suffered from sickness incident to the acclimating process, but have been sustained, and enabled to rejoice in the lot assigned them. They have already seen some triumphs of the gospel, and look with the patience of hope for multiplied conquests."

There is nothing very striking in the "review which is presented of the missions to Germany, Greece, and France." In France there is, at present, only one missionary. Mr. Oncken's presence in America, and his visit to the churches, is spoken of most kindly, and we gather that he has been well received. By that visit "it is hoped a stronger interest will be awakened in the mission with which he is identified, and that the Committee will be fully sustained in their effort to give it ample support."

The account of the missions to the Indians is but brief. From it we learn that steady progress is making among the Cherokee churches in numbers, character, and efficiency. The loss of two native preachers is lamented, but one has already been sent forth to occupy their place. The mission to the other tribes is not in so advanced a state. Still the churches endure; and their present fidelity and zeal are the seed of future increase of which individual conversions are the indication.

We could apply the closing remarks of the report whence we have drawn these particulars to our own mission, more particularly in regard to the field of India. May our readers most seriously ponder the solemn inquiry with which the following extract closes:—

"Such, in brief outline, is the state of our missions. In view of their small beginnings, they call for a grateful remembrance of the divine favour through which they have reached their present degree of expansion. But in consideration of the immensely widened field now made accessible, of the providential signs that beckon to us from the four corners of the earth, of the resources of our denomination multiplied by years of prosperity, it is impossible to suppress the question, What doth the Lord require of us?"

A PASTORATE FOR NATIVE CHURCHES.

On former occasions we have made the readers of the Herald acquainted with our general views on this subject. Next to the dissemination of divine truth, and the nature of the agencies to be employed in effecting it, no question can be of greater importance—how best to secure the results of missionary labour, and to secure the ground which has been gained. Our American brethren are alive to this question, and striving to solve it, especially as it relates to their flourishing mission in Burmah. During the recent visit of the secretary of the American Baptist Union to this portion of their field, this subject among many others was deliberated upon, and we propose to give the result in the words of the report drawn up by the missionaries to whose hands its preparation was referred. They say:—

"We have reached a period in the history of our missions when this subject demands the most profound and prayerful attention. This will appear most evident when it is considered that at this present moment there are 117 churches connected with the Burmese and Karen Missions, with a membership of some 10,000 converts, with only eleven ordained pastors. New churches are rising, and under the blessing of God will continue to rise, until the whole land is filled. The question at once suggests itself, To whom must these numerous churches look for faithful pastors to go in and out before them?

"I. It must be admitted that, in the early stage of their profession, the immaturity of the converts, the presence of evil habits acquired in a state of heathenism or idolatry, the ignorance and imperfect apprehension of the gospel, must and do require the judicious treatment of missionaries. They demand from them incessant instruction, great watchfulness, and pastoral supervision. But a *long continued supervision* your Committee believe would be attended with many serious evil results. It would engender feebleness in the native churches and incapacitate them for that state of independence and self-sustentation designed by the great Head of the church. It would accustom the native converts to a style of ministry which can in vain be looked for from a native pastorate when circumstances shall compel its employment. It would have a reflex influence disastrous to missionaries themselves. Their exertions would become limited and confined to small bands of converts, while myriads are perishing around them, and so far as influence goes, they would set a most injurious example to the churches and to native assistants. It would teach them to be satisfied with what had already been gained, instead of impressing upon them by personal example, that they should never rest satisfied while the world around them remained in darkness of heathenism.

"II. It will appear evident that if the reasons adduced are *valid* against a long continued pastorship of missionaries, 'they are valid arguments for the employment of native pastors alone to superintend the converts gathered into the Christian fold. In no other way can the wants of the native converts be supplied and the gospel they have received be perpetuated.'

"The Committee have been led to inquire, Has the Lord Jesus Christ made no provision for these churches purchased by his own blood, in raising up a native ministry? We rejoice to say that he has done, as he has been wont to do at every stage of the church's history, down to the present time. There are now eleven ordained men who, by their fidelity in the discharge of the high duties entrusted to them, demonstrate

that the missionaries did not err in the laying on of hands, and setting them apart to the work unto which they were called by the Holy Ghost, though they may have done it with fear and trembling. In addition there are more than 120 native preachers connected with these churches, many of whom until recently have been inaccessible to the missionary in Burmah. These men (or most of them) have been raised up by God himself and endowed with gifts and qualifications for the ministry of the word. They have sat side by side with your missionaries in the zayat, they have stood with them in the field of active service; they have been entrusted with the gospel and have wended their weary way to the distant jungle and preached the crucified Saviour in the vales and on the mountain tops, relying alone upon Him who had called them; they have made the jungle vocal with the praises of God, so that the missionary following in *their* footsteps has found the wilderness budding and blossoming as the rose. These are tried men, they have met persecution and have not quailed, they have been reviled from day to day and have not fainted, they have been subjected to stripes and imprisonment, the naked sword has been suspended over them,—but all in vain. These men preach with power and acceptance and have been the pioneers in your missions, harbingers of the gospel of peace. Many of them even now are in charge of churches (which have been raised up through their instrumentality), feeding them and guiding them onward in the path of life, while others are raising up new ones, the converts around them waiting for the missionary to come and set in order the things that remain. Can we for a moment doubt, that God is raising up a pastorate for the native churches? Or shall we hesitate and permit a system not sanctioned by scripture to become established and entailed, with its accumulating evils, upon the rising churches of Burmah?

"The Committee would recommend the most serious attention of this convention and of every missionary to this subject, and that pastors be ordained for every church just so soon as suitable men qualified as the scriptures demand for this important office are raised up, not forgetting the injunction, 'Lay hands suddenly on no man.' For we know of no question connected with the case of native converts which calls more loudly for the exercise of sound judgment and judicious action than the ordination of native pastors. And we recommend, therefore, that the native churches be directed to look unto God by prayer and earnest supplications to raise up faithful men — not only pastors, but deacons, to take charge of them in the fear of God, and that the churches be instructed sacredly to sustain them by their prayers, and support them with a generous liberality. This recommendation has the high sanction of apostolical example. The attention of the apostles was at once directed to this subject by the Divine Spirit;—a subject so important that it was entered upon in the most solemn manner, with fasting and prayer; thus recognizing the ministry not only as of divine appointment, but that God had in raising up churches endowed them with suitable gifts, which were to be sought out and publicly set apart to the work, and then commended to God.

"In making this recommendation, we would by no means convey the idea that the missionary should cease to instruct and watch over the pastors and infant churches raised up under his ministry. No. In addition to all the trials and labours of the faithful missionary, he *will have* 'the care of all the churches' still.

"When we have thus complied with

the injunction, 'And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also,' may we hope to see 'the native churches walking in the fear of God, and edified by their own brethren under the teaching of the Spirit of God, and the missionary unfurling the banner of salvation in the regions beyond.' Then, may we see these sheepfolds so regulated that, were every missionary withdrawn, they would possess within themselves both the men and the ability to continue as the witnesses of Christ, until 'the wilderness and the solitary place shall be glad for them and they shall rejoice and blossom as the rose.'"

It is thus seen that our American brethren are in full accord with us in this subject, and give the full weight of their experience and convictions to the truth of the views we hold.

FOREIGN INTELLIGENCE.

JESSORE.—In the month of November two native preachers visited the town of Satgari, to be present at the Ras festival, one of the numberless feasts held in honour of the vile Krishnu. The assemblage of many thousands of people at these seasons affords a favourable opportunity for proclaiming the gospel. Crowds are brought together to witness the fireworks, and to hear filthy songs accompanied by discordant drums. From morning to night the word of life was preached, and scriptures and tracts were distributed. One day, four young Baboos, the sons and nephews of the Zemindar, sent for Ali Mahommed and Waris, the native preachers, in order to discuss the respective merits of Hinduism, Mahommedanism, and Christianity. They wished, they said, to ascertain the true religion. About three hundred Brahmins and Pundits and many respectable Mahommedans were present, who had been invited by the Baboos to their palace to listen to the discussion. The New Testament was already known to the Baboos, having received a copy of the Bengali version long before. Several passages were read, and at their request Ali interpreted them to their satisfaction. After several questions about Mahommedanism, Ali was asked his opinion of Hinduism, which he freely gave, the Baboos agreeing with him that the Shastres were full of contradictions and unworthy of belief. The discussion ended by a full acknowledgment that Christianity was the only true religion. On their retirement from this interesting interview, one of the Baboos addressed to the native preachers the singular question, "Were the Zemindars to embrace Christianity, would it prove beneficial to the cause of truth?" Speaking generally of their itinerant labours, they say, "We seldom meet with any who seem to be hostile to Christianity. The people are getting enlightened, and hence their prejudices against Christianity are gradually vanishing away. All carping, cavilling, and reviling have almost ceased." There are five candidates awaiting the ordinance of baptism.

CEYLON, COLOMBO.—We learn with pleasure that Mr. Carter has already been able to address a native congregation in the Singhalese language, and that by a judicious method of study he has so far succeeded in the attainment of the native idioms, as to look forward at an early day to the consecration of all his time to the proclamation of divine truth among the people.

WEST INDIES, BAHAMAS.—Our excellent missionary Mr. Capern has at length resumed his labours among his people at Nassau. Not, however, without some discouragement, arising from the misconduct of the young man whom he had left to preach to the people during his absence from the colony. The place of the lamented Fowler has not yet been filled up, and at the time of writing, Mr. Capern had not been able to visit the churches rendered destitute by his decease. The accounts of the native brethren on the out islands are encouraging. One

has baptised forty-seven persons during the last year, and his people have contributed towards his support rather more than the last year. Nearly all the churches are renouncing their prejudices against the native pastorate system; but yet do not feel altogether as they ought respecting the support of their pastors. To a large extent, however, this may arise from poverty, the hurricanes of November last having destroyed their corn, and almost entirely their ground provisions. Great distress prevails, and hundreds are at the point of starvation. Some assistance has been rendered by the government; but necessarily all classes feel the effects of such a visitation.

ST. DOMINGO, PUERTO PLATA.—Amid a people whom popery and infidelity hold in bondage, the work of the servant of Christ is necessarily slow. If liberty be inscribed on the banners of the people, yet do these adversaries oppose its exercise, and, by every means, endeavour to hinder the spread of that truth which alone can make them free. One of the priests denounces from the pulpit the ministrations of the missionary. Exhortations and threats are freely addressed to such as will receive tracts, or listen to the message of eternal life. The benefits of extreme unction are to be denied the recusant, while, for himself, the priest declares he would rather be with the saints in hell than with protestants in heaven. Nevertheless, bibles and tracts find their way into the homes of both the poor and the rich, and the visits of the missionary are received with respect and interest. The health of Mr. Rycroft has suffered much from the closeness of the room in which public worship is held. A chapel is greatly needed. The people have contributed upwards of £40 for the purpose; but Mr. Rycroft is constrained to appeal to the churches at home to help him in this important matter.

HAITI, JACMEL.—We have been favoured with the following extract from a private letter of Mr. Webley's, which will doubtless awaken feelings of gratitude to God with respect to this tried mission. He says, under date of February 10:—

"God seems to be especially blessing us just at this time in this, I may say, more than ever interesting mission; not, 'tis true, by immediate and large accessions to the church, but by the preparation of the soil for the sowing of the seed. Our congregations are much larger than ever; the tide of public opinion is fast changing in our favour, and a strong under current of good is heaving the sea of evil that has overflowed our townspeople. I do not say this from any warmth of the moment; the thing is a living palpable fact. My union with Miss Clark, the erection of our chapel, and our present intention to build a school room have unquestionably contributed considerably to our present success, at least so far as secondary agency could do so. True, we have only baptized five persons during the past year, but we shall soon, I doubt not, baptize others. I would fain hope that we shall gather a large harvest of souls this year, for many are pricked to the heart, and many more still are convinced of the truth. Our little church, too, is the only one in the island that enjoys perfect peace and brotherly love, the only one free from trouble, through the great mercy of God. We have never yet had to exclude a member, never even been compelled to reprimand one of them for un-Christian conduct, whilst a sweet spirit of love, and union, and desire to do good pervades, I think, every one of them. Our school, too, has so increased, that we shall now be compelled to refuse to take any more children, until we can get the school room built. When Miss Harris left we had only about, I believe, eighty children, and we have now a hundred and ten. It was, indeed, remarked a few days ago that no station in the island was in every respect in such a prosperous condition as this. We would indeed thank God, and God alone, and take courage. When I remember that I have had to preach for years to eight, ten, or twelve persons, and that now we sometimes have of a sabbath evening five or six hundred hearers, and frequently from two to three hundred, I ought to be, I cannot but be devoutly thankful."

HOME PROCEEDINGS.

The deputation to Scotland completed their journey in the first week of the present month. Many pleasant and profitable meetings were held, and there is reason to believe that there is a deepening interest in the work of

missions among the heathen in the churches of our denomination in that part of the country. Mr. Pearce, in conjunction with Mr. Underhill has visited Hitchin, where a most cordial spirit was manifested. Mr. Underhill has also attended meetings at Thrapston and in its vicinity. Mr. Trestrail and Mr. Hands, with the assistance of the local brethren, have been engaged in holding meetings in connection with the North Wilts and East Somerset Auxiliary. The meetings have been of a very gratifying character.

Besides the more extensive deputations, the following places have had missionary meetings, Harlow, Bishops Stortford, High Wycombe, and Luton, attended by Mr. E. Carey on behalf of the Society; Mr. Pearce also uniting in that at Luton. Mr. Gregson has visited Colchester, Saffron Walden, and Woolwich; and Mr. Landels, Leamington; Mr. Leechman, and Mr. Trestrail, Watford; and Dr. Wills, Leighton Buzzard. The smaller places in the neighbourhood have enjoyed the services of Mr. Cowdy.

It is with pleasure we record our impression that the presence of the Lord our Saviour has been enjoyed in these varied services, and that its hallowed influence was surely felt.

We record with feelings of satisfaction that the Committee have accepted the services of the Rev. Joseph Diboll of Holt, in Norfolk, for the mission in Western Africa. He will sail to the assistance of our worthy brother, Mr. Saker, as early as arrangements can be made.

Our readers will observe a somewhat important change in the order of the Annual Services. The brethren accepted for the mission in India will be designated to their solemn work, instead of the usual sermon, at Surrey chapel. A more fitting opportunity could not be found to inaugurate the plan for augmenting our missionary band in India. The service will have, we doubt not, the holy sympathies, and our young brethren the fervent prayers, of the Lord's people. They will go forth to their toil with the consent and approbation of the Society. And it is our hope that others will be stimulated by their example to devote themselves in the like manner to the service of the Lord.

NOTICE.

The secretaries of the Society beg to intimate to the secretaries of county and district auxiliaries, that they hope to have a meeting with them in London during the ensuing anniversary services of which due notice will be given.

FOREIGN LETTERS RECEIVED.

AFRICA—GRAHAM'S TOWN, Hay, A., December 20; Nelson, T., Dec. 20.
ASIA—CALCUTTA, Thomas, J., Feb. 18.
COLOMBO, Carter, C., Jan. 23.
JESSORE, Parry, J., Jan. 3.
BAHAMAS—NASSAU, Capern, H., Jan. 5 and 12.
GRAND TURK—Littlewood, W., Jan. 25.
BRITTANY—MORLAIX, Jenkins, J., March 1, 10 and 20.
HAITI—JACMEL, Webley, W. H., Feb. 8 & 11.
JAMAICA, Phillippo, J. M., & others, Feb.—; BELLE CASTLE, Harris, H. B., Feb. 10.
BROWN'S TOWN—Clark, J., Feb. 23.
CALABAR—East, D. J., Feb. 20.
FOUR PATHS, Gould, T., Feb. —.
KINGSTON, Oughton, S., Feb. 10 and 26; Curtis, W., and others, Feb. 26.
ST. ANN'S BAY, Millard, B., Feb. 2, 6 and 24.
SALTER'S HILL, Dendy, W., Feb. 15.
ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Jan. 2 and 20.
TRINIDAD—PORT OF SPAIN, Law, J., Feb. 25.
MOUNT HOPEFUL, Inniss, A., Feb. 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Juvenile Working Society, New Park Street, for a parcel of clothing, for *Rev. A. Saker, Africa;*

G. P. Prince, Esq., M.D., Bideford, for a case of clothing, value £10, and books, value £5, for *Mr. J. J. Fuller, Africa;*

Mr. James Leslie, New Pitaligo, for a parcel of magazines;

A Friend, for a parcel of Evangelical Magazines;

Friends at Chipping Norton, for a case of clothing, value £15, for *Rev. J. M. Phillippo, Spanish Town;*

Sunday School, Queen Street, Woolwich, by S. M. Percival, for a case of useful and fancy articles, value £22, for *Rev. J. Smith, Chitoura;*

Friends at Manchester, Birmingham, and Wolverhampton, by Mrs. Marten, for a case of clothing, value £8, for *Rev. Joseph Gordon, Mount Nebo, Jamaica;*

Friends at Blandford Street, by Mrs. Keyes, for a box of clothing, &c., value £3 10s., for *Mrs. Sale, Jessore.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1854.

	£	s.	d.
Annual Subscriptions.			
Allen, J. H., Esq.	2	2	0
Bacon, Mr. J. P.	1	1	0
Barnes, R., Esq.	1	1	0
Bartlett, Rev. J., Marnwood	1	1	0
Beddome, R. B., Esq.	1	1	0
Beddome, W. B., Esq.	1	1	0
Benetfink, Mr.	1	1	0
Blacket, Mrs.	1	1	0
Bowen, Mr. and Mrs.	1	1	0
Clark, Mrs.	1	1	0
Crispin, Mr.	0	10	6
Croll, A. A., Esq.	10	0	0
David, Mr. Ebenezer, two years	1	1	0
Deane, Messrs., and Co.	1	1	0
Delaney, Miss	1	1	0
Douglas, James, Esq., Cavers	5	0	0
Dunt, Mr. Thomas	1	1	0
Dunt, Mr. J.	1	1	0
Eames, Miss	1	0	0
Francies, Rev. G.	0	10	6
Francis, Mr. J.	1	1	0
Gover, Mr. W.	1	1	0
Gurney, W. B., Esq.	100	0	0
Do., additional, for *India*	50	0	0
Gurney, Henry, Esq.	5	5	0
Haddon, Messrs. John and Son	2	2	0
Hamilton, Thomas, Esq.	1	1	0
Hanks, Mr. W.	0	15	0
Heriot, Mr. J. J.	2	2	0
Hodge, J., Esq.	1	1	0
Huntley, Miss	1	1	0
Irish, Mr. Frederick	0	10	6
Jones, Capt. John, R.N.	1	1	0
Low, James, Esq.	1	1	0
Mescher, Mrs.	1	1	0
Murch, Rev. Dr.	2	0	0
Overbury, Mr. B.	1	1	0
Peek, Brothers, Messrs.	1	1	0
Pewtress, T., Esq.	2	2	0
Pontifex, Mr. R.	1	1	0
Poole, M., Esq.	1	1	0
Powell, Mr. John	3	3	0
Ramsden, R., Esq., Carlton Hall	1	1	0
Ridgway, Thomas, Esq.	5	5	0
Roe, Mr. F.	1	1	0
Sharp, Mrs.	1	1	0
Shaw, Mrs.	1	1	0
Spalding, T., Esq.	1	1	0
Taylor, James, Esq.	2	2	0
Warmington, J., Esq.	3	3	0
Whiteborne, Mr. J.	2	2	0
Woolley, Mr. G. B.	4	4	0
Donations.			
David, Mr. E., box	0	5	0
Gray, Dr. J. T., for *India*	0	10	6
Townley, Rev. Henry	5	0	0
Tressider, Mr. and Mrs. J. E., for *India*	2	10	0
Legacies.			
Knighton, Mr. G. W., late of Stony Stratford	100	0	0
Nelson, Mr. John, late of Dumfries	35	7	11
Do., for *Translations*	35	8	6
Palmer, Miss E. F., late of London	19	0	0
Stoate, Mr. Thomas, late of Bristol	25	0	0
London and Middlesex Auxiliaries.			
Battersea, on account	20	0	0
Brompton, Thurloe Chapel—			
Contributions, for *Native Preachers*	2	18	0
Camberwell, on account	44	12	4
Rawlings, E., Esq.	10	10	0
Contributions, by Master John Cowen	2	6	0
Fox and Knot Court—			
Sunday School, for *Schools*	3	10	0
Highgate—			
Sunday School, for *Native Preachers*	0	16	0
Kensington—			
Contributions, by Mrs. D. Rawlings	1	0	0
Milton Street—			
Sunday School, for *Native Preachers*	0	16	0
Stratford Green—			
Collection	2	0	0
Contribution	1	0	0
Tottenham—			
Collection	5	2	6
Contributions	19	17	3
Tottenham,—Continued	£	s.	d.
Contributions, for *India*	1	0	0
Do., Sunday School	0	7	9
Do., Infant School, West Green	0	7	1
	26	14	7
Less expenses	2	8	0
	24	6	7
Walworth, Lion Street—			
Sunday School, for *Gahalaya School, Ceylon*	15	10	0
Bedfordshire.			
Dunstable—			
Collections	11	16	2
Contributions	11	18	5
	23	14	7
Less expenses	0	6	11
	23	7	8
Berkshire.			
Abingdon—			
Collections	7	11	0
Do., Fyfield and Cothill	1	16	2
Do., Drayton	1	0	0
Contributions	24	16	3
Do., Sunday School	0	19	4
	36	2	9
Less expenses	0	3	0
	35	19	9
Faringdon—			
Collections	4	4	0
Contributions	5	16	0
Newbury—			
Collections	10	4	6
Contributions	19	11	7
Do., Brimpton	0	4	0
Do., Sunday School	3	1	0
Do., do., Long Lane	0	2	1
Do., Bible Class	0	12	0
	33	15	2
Less expenses	2	0	0
	31	15	2

	£	s.	d.
Reading, on account ...	25	14	1
Wallingford—			
Collection, Prayer Meeting, *for India*	0	16	1
Contributions, for *Native Preachers* ...	2	5	6

CAMBRIDGESHIRE.

Cambridge—			
Foster, Mr. R. S.	1	1	0
Do., for *India*	0	5	0
Lilley, W. E., Esq. ...	50	0	0
NORTH-EAST CAMBRIDGESHIRE Auxiliary—			
Barton Mills—			
Collection	6	4	6
Contributions	9	7	4
Burwell—			
Collection	2	1	1
Isleham—			
Collection	5	10	0
Contributions	3	10	0
Soham—			
Collection	3	14	0
Contributions	1	0	0
West Row—			
Collection	1	13	0
Contributions	0	18	10
	33	18	9
Less expenses	4	5	0
	29	13	9

DEVONSHIRE.

Dartmouth—			
Collection	1	12	8
Contribution	0	3	0
Do., for *African Schools*	0	9	2
	2	4	10
Less expenses	0	3	4
	2	1	6
Devonport, by Rev. Thos. Horton—			
Collections, &c.	8	11	6
Contributions	7	8	6
Upottery	1	5	0

DORSETSHIRE.

Lyme Regis—			
Collection, &c.	3	6	0

ESSEX.

Burnham—			
Collection	0	19	0
Walthamstow—			
Contributions, by Mrs. Peebey's Young Ladies	0	11	6

GLOUCESTERSHIRE.

Cirencester	17	10	10

HAMPSHIRE.

Emsworth—			
Contributions	2	3	4
Lymington—			
Contributions, for *Native Preachers* ...	1	5	6
Portsea, by Rev. C. Room—			
Contributions	1	11	6

HEREFORDSHIRE.

Rees—			
Contributions, for *India*	7	4	0

HERTFORDSHIRE.

Bishops' Stortford—			
Collection	4	2	0
Contributions	0	18	0
Hitchin—			
Collections	17	6	1
Contributions	32	18	6
Do., for *Intally*	4	0	0
Do., Sunday School	8	5	2
Proceeds of Marriage Fees	0	15	6
Do. of Tea Meeting	11	0	0
	74	5	3
Acknowledged before and expenses	20	11	0
	53	14	3
Markyate Street—			
Contributions, for *Native Preachers* ...	0	19	8
Royston—			
Contributions, by Mr. T. Goodman	7	9	0
Do., by Miss Saunders	1	0	0
St. Alban's—			
Collections	9	2	3
Contributions	12	10	8
Do., Juvenile	4	18	0
Do., for *Intally*	1	12	6
Do., for *Native Preachers*	1	16	10
	30	0	3
Acknowledged before and expenses	11	0	6
	18	19	9

HUNTINGDONSHIRE.

Houghton—			
Contributions, for *Native Preachers* ...	0	7	0
Ramsey—			
Contributions, additional, for *Native Preachers*	0	6	0

KENT.

Eythorne—			
Contributions	1	2	1

LANCASHIRE.

Goodshaw	0	17	6
Liverpool—			
Continental Evangelical Society, for *Britany*	10	0	0
Myrtle Street—			
Juvenile Society, for *Rev. W. K. Rycroft's Schools, St. Domingo*	10	0	0
Do., for *Rev. John Clarke's Schools, Savanna la Mar*	10	0	0
Manchester, on account, by Thomas Bickham, Esq.	250	0	0
Sabden—			
Contributions, for *Native Preachers*	1	2	0
Sabden,—Continued	£	s.	d.
Foster, George, Esq., for *Jamaica Theological Institution*	25	0	0
Do., for *Serampore College*	25	0	0

LEICESTERSHIRE.

Leicester, Belvoir Street—			
Contribution, additional	0	10	0

NORFOLK.

Diss—			
Contributions, for *Native Preachers* ...	1	2	9

NORTHAMPTONSHIRE.

Clipstone—			
Contributions	1	17	8
West Haddon—			
Underwood, Mrs.	1	0	0

NORTHUMBERLAND.

Newcastle on Tyne—			
Friend, by Rev. T. Pottenger, for *Native Preachers*	1	0	0

OXFORDSHIRE.

Bicester—			
Contributions, by Mr. J. Smith	1	0	0
Coate, &c.—			
Collection, Coate	2	4	0
Do., Standlake	1	8	0
Contributions	7	17	2
Oxford—			
Bartlett, W. P., Esq. ..... A.S.	1	1	0
Do., Donation for *India*	20	0	0
New Road, by Mrs. W. P. Bartlett—			
Contributions	2	11	2
Do., for *India* ...	0	2	6
Rollright—			
Contributions, for *Native Preachers*	0	14	0
Do., Sunday School, for *do*	0	11	0

SHROPSHIRE.

Snailbeach—			
Contributions, for *Native Preachers* ...	1	4	7

SOMERSETSHIRE.

Bristol, on account, by G. H. Leonard, Esq. ...	250	0	0
Wells—			
Sunday School, for *Native Preachers* ...	1	0	0

STAFFORDSHIRE.

Walsall, Goodall Street—			
Sunday School, for *Native Preachers* ...	3	7	2

SUFFOLK.

Beccles—			
Contribution	0	10	0
Do., for *Native Preachers*	1	14	8
Ipswich, Turret Green—			
Collection	4	11	1
Contributions	3	4	4

	£	s.	d.
SURREY.			
Kingston—			
Collections	9	15	4
Contributions	9	11	3
Do., Sunday School	1	7	0
	20	13	7
Less expenses	0	11	7
	20	2	0
SUSSEX.			
Battle—			
Rowse, Mr. E. E.	0	14	0
WARWICKSHIRE.			
Leamington—			
Collections	17	2	9
Contributions	22	12	7
Do., Sunday School	2	2	0
WESTMORELAND.			
Crosby Garrett and Winton—			
Collections	2	0	0
WILTSHIRE.			
Bratton—			
Collection	2	9	1
Contributions	13	5	4
WORCESTERSHIRE.			
Bromsgrove—			
Collection	3	6	2
Contributions	5	13	11
	9	0	1
Less expenses (District)	1	2	4
	7	17	9
YORKSHIRE.			
Barnsley	2	3	0
Bramley	8	19	1
Horsforth	3	1	6
Huddersfield—			
Collections	4	12	5
Contribution	1	0	0
Hunslet	2	5	9
Leeds—			
Collections	32	6	4
Contributions	56	0	1
Do., Juvenile, South Parade	30	19	6
Do., for *Native Preachers*	1	10	0
Do., for *India*	5	5	0
Masham—			
Contributions	8	15	3
Do., for *Native Preachers*	0	11	9
Ripon—			
Earle, Mrs.	2	2	0
Rotherham—			
Sunday School, for *Native Preachers*	0	16	0
Stanningley	2	0	2
	166	7	10
Acknowledged before and expenses	142	0	0
	14	7	10
NORTH WALES.			
ANGLESEA—			
ANGLESEA, on account, by Rev. W. Morgan	11	17	0
DENBIGHSHIRE—			
Glyndyfrdwy—			
Collection	0	5	4
Contributions	4	12	9
Do., Sunday School	0	9	0
	5	7	1
Less expenses	0	2	3
	5	4	10
Llangollen	4	15	2
Llansilin—			
Collection	0	5	0
Contributions	1	0	0
MONTGOMERYSHIRE—			
Newtown—			
Morgan, E., Esq.	25	0	0
SOUTH WALES.			
BRECKNOCKSHIRE—			
Pantyceslyn and Salim—			
Collection	2	18	6
Contributions	1	7	6
	4	6	0
Less expenses	0	10	0
	3	16	0
CARMARTHENSHIRE—			
Bwlchygwynt—			
Collection	0	10	0
Contributions	0	10	0
Carreg-Sawdde—			
Collection	0	7	6
Landyfaen, Soar—			
Collection	1	0	3
Logyn—			
Collection	0	9	1
Contributions	1	4	11
Do., Sunday School	1	1	0
Whitland, Nazareth—			
Collection	1	1	4
	6	4	1
Less expenses	0	0	7
	6	3	6
GLAMORGANSHIRE—			
Llysvaen—			
Collection	0	10	0
Contributions	3	15	0
Do., for *Native Preachers*	0	10	0
Do., Sunday School	0	5	0
Merthyr Tydvil, Zion—			
Collections	3	12	6
Contributions	4	7	6
MONMOUTHSHIRE—			
Bedwas, Hephzibah—			
Collection	1	0	0
Beulah—			
Collection	2	8	5
Contributions	1	17	6
Blaenau Gwent—			
Collection	1	1	0
Contributions	4	13	6
Do., Sunday School	0	10	0
Brynmawr, Tabor—			
Collection	1	16	3
Chepstow—			
Contributions	2	11	2
Do., for *Native Preachers*	1	8	5
Do., Sunday School	0	4	3
Henllys, Zoar—			
Collection	0	18	3
Llanhilleth—			
Collection	0	15	0
Monmouth—			
Contributions	1	10	0
Nantyglo, Hermon—			
Collection	2	10	2
Contributions	3	0	0
Pontaberbargoed—			
Collection	0	19	3
Contributions	1	5	0
Sirhowy, Tabernacle—			
Collection	0	8	6
Talywaun, Pisgah—			
Collection	2	6	7
Contributions	2	7	6
Tredegar—			
English Church—			
Collection	1	0	1
Contributions	1	1	6
Welsh Church—			
Collection	3	0	0
Contributions	3	18	6
Do., Sun. School	1	1	0
Victoria—			
Collection	0	13	0
	44	4	10
Less expenses	0	19	6
	43	5	4
PEMBROKESHIRE—			
Bethlehem—			
Collection	1	4	4
Beulah and Casmael—			
Collection	1	1	9
Contribution	0	2	6
Broadhaven—			
Collection	0	8	6
Croesgoch and Trevine—			
Collection	1	7	10
Contributions	4	12	2
Fishguard, Ebenezer—			
Collection	1	10	0
Contributions	0	9	6
Haverfordwest—			
Collections	21	0	0
Contributions	96	3	9
Do., for *India*	101	0	0
Do., Juvenile	8	8	2
Proceeds of Tea Meeting	18	0	0
Honeyborough—			
Collection	0	17	5
Contributions	0	6	0
Letterston—			
Collection	1	2	2
Contributions	0	16	6
Martletwy—			
Collection	0	14	0
Contributions	0	16	0
Salem—			
Collection	1	9	8
	261	11	6
Less expenses	3	3	7
	258	7	11
SCOTLAND.			
Aberchirder—			
Contributions	5	14	6
Do., for *Native Preachers*	1	1	3
Aberdeen—			
Collections, John St.	11	12	0
Contributions	24	18	6
Anstruther—			
Collection, United Presbyterian Chapel	3	13	8
Contributions	8	0	0
Do., for *Native Preachers*	2	1	4
Bridge of Allan—			
Contributions	14	11	6
Cambersbarron—			
Contributions	1	0	9

	£	s.	d.
Cupar—			
Contributions, additional	0	12	0
Dundee—			
Low, Mrs., for *India*	0	10	0
Dunfermline—			
Collection	3	0	2
Contributions	17	11	0
Edinburgh—			
Collections—			
Charlotte Chapel	21	0	0
Elder Street	51	10	0
Public Meeting	3	15	5
Tabernacle	3	0	0
Contributions	1	12	0
Do., Juvenile, Elder Street	23	14	4
Do., for *Female Education*	0	5	0
Do., for *Native Teacher, Normal School, India*	10	0	0
Do., Bristo Street, additional, for *Translations*	5	2	6
Do., Charlotte Chapel, for *Native Preachers*	3	12	0
Elgin, by Mr. Tulloch—			
Sabbath School, for *Native Preachers*	1	1	4
Elgin, by Mr. A. Urquhart—			
Contributions	3	5	0
Elie—			
Contributions, for *Native Preachers*	0	19	0
Glasgow—			
Collections—			
Baronial Hall (additional for 1852)	6	8	3
East Regent Street	5	0	0
Hope Street	13	8	6
Trades' Hall	2	4	8
Do, for *Native Preachers*	2	4	7
Contributions	5	0	0
Greenock—			
Collections—			
United Presbyterian Church	1	8	7
West Burn Street	6	8	7
Contributions	4	10	6
Huntley—			
Collections, Free Church	7	2	6
Irvine—			
Collections	2	17	2
Contributions	11	10	6
Kirkcaldy—			
Contributions	2	0	0
New Pitsligo—			
Leslie, Mr. James	0	10	0
Paisley—			
Collection, Public Meeting	5	0	0
Contributions	14	13	0
Do., Bible Class, George Street, for *Native Preachers*	1	7	7
Do., Storey Street, for *do.*	5	2	4
Do., do., Sunday School, for *Schools in India*	2	19	0
St. Andrew's—			
Collection	0	15	0
Contributions	2	7	0
Do., for *Native Preachers*	3	18	6
	330	6	9
Less expenses	4	8	9
	325	18	0

FOREIGN.

AFRICA—			
Graham's Town	57	11	0

The following are the particulars of Contributions received from Graham's Town, South Africa, acknowledged above:—

	£	s.	d.
Allison, Samuel	0	10	0
Beck, A. W.	0	10	0
Blaine, H.	1	1	0
Cawood, S.	0	10	0
Crouch, R.	0	10	0
Croft, C. S.	0	10	0
Cumming, G.	1	0	0
Donation	1	1	0
Dugmore, Rev. H. H.	0	10	0
Francis, G. C.	0	10	0
Friend	1	0	0
Geard, J., and Friends at Port Elizabeth	5	0	0
Gilbert, George	1	0	0
Godlonton, Robert	1	0	0
Gowie, C. R.	0	10	0
Hay, Rev. Alex.	2	2	0
How, William	0	10	0
How, E.	0	10	0
Hoole, J. C.	0	10	0
Hoole, A. W.	0	10	0
Hobson, W. Carey	1	0	0
Jarvis, G.	1	1	0
King, T. F.	0	10	0
Langford, T.	0	10	0
L. P. W.	0	10	0
Mc Master, J.	0	10	0
Mandy, S. D.	0	10	0
Minto, J. C.	1	0	0
Nelson, Thomas	10	10	0
Nelson, Mrs.	1	1	0
Nelson, C. H.	2	2	0
Orsmond, Charles	1	1	0
Orsmond, John	0	10	6
Parker, J.	0	10	0
Powell, James, sen.	0	10	0
Pote, C.	0	10	0
Rorke, M.	0	10	0
Shepperson, B. M.	0	10	0
Shaw, Rev. W.	1	0	0
Stanger, Samuel	2	2	0
Stone, J. J. H.	0	10	0
Stone, R. G.	0	10	0
Slator, Charles	0	10	0
Taylor, J.	0	10	0
Thompson, W. R.	1	1	0
Thomson, Rev. W. Y.	0	10	0
Tharkwray, James	0	10	0
Wedderburn, W.	0	10	0
White, Robert	0	10	0
Wood, George	0	10	0
Collection after sermon, Ebenezer Chapel	4	1	0
Sums under 10*s.*	2	7	6
	57	11	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1854.

The ANNUAL MEETING will be held at **FINSBURY CHAPEL,** MONDAY EVENING, 24th April. The Chair to be taken at half-past Six. W. MIDDLEMORE, Esq., of Birmingham, will preside. Tea will be provided at the Mission House, 33, Moorgate Street, at half-past five, for Ministers and other friends of the Society, including ladies.

Studley, Warwickshire,
March 23rd, 1854.

MY DEAR BROTHER,—I take up my pen to conclude the report commenced in January last. By way of preface I would remark, that the glory of Christ and the prosperity of the church are identified with each other; that it no longer remains a problem unsolved, a conviction unacknowledged, that a missionary spirit is essential to the prosperity of the Christian church. Without it the church would be deficient in a main element of health and vigour, and tending rapidly towards leanness, languor, and decay; while, on the contrary, activity and zeal in the missionary cause, alike among the heathen at home and the heathen abroad, are indications of the healthful and prosperous condition of the church, by which the glory of Christ is promoted and the salvation of our fellow men is secured.

May the great Head of the church hearken to the voice of the thousands of our Israel, "who sigh and cry for all the abomination done in the land," and send down a glorious shower of heart-reviving grace, so that our land may soon become "a holy nation, a peculiar people, zealous of good works."

Monday, Oct. 3rd, 1853.—We left Stratford-on-Avon, and paid a visit to the village of Binton, about six miles from Stratford on our way towards Studley. It is a lovely little village, but possessing few advantages. They gladly received our tracts. We went from house to house, preaching and teaching the Lord Jesus, and after walking about sixteen miles, we arrived at Studley worn out and exhausted.

Tuesday, Oct. 4th.—Brother Webb very ill from a violent cold and worn out with fatigue. The day so wet that nothing could be done.

Wednesday, Oct. 5th.—Went by coach from Studley to Alcester. The Rev. Moses Philpin, baptist minister of Alcester, had kindly invited us previously to pay him a visit, and hold a revival meeting in his chapel, which he announced on the sabbath. Accordingly in the afternoon we distributed tracts, and at seven o'clock in the evening held our meeting; the attendance was good, and the presence of Christ was in his sanctuary while brother Philpin read and prayed, and brother Webb and myself addressed them concerning the things belonging to their peace. The friends received us most gladly, and we have reason to hope that our visit was not in vain. May God bless them out of Zion.

Tuesday, Oct. 11th.—Left Studley for Dunchurch in order to spend a fortnight in the northern division of the county. Arrived at Birmingham late in the evening. Spent the night there, and on Wednesday left Birmingham for Rugby by train. Walked from Rugby to Therlaston, a distance of five miles. The evening exceedingly dark; the country strange; rained in torrents all the way; spoiled my great coat, and caught a most severe cold. Such are the appendages of home missionary labour.

Thursday, Oct. 13th.—Weather bad—and very weary.

Friday, Oct. 14th.—Begun our mission by going to Stretton-on-Dunsmoor. It is a goodly village, but exceedingly dark,—sadly neglected both by church and dissent. Here we found a neat little independent chapel, but scarcely ever occupied; a beautiful church, but a Puseyite parson. One woman abused us sadly. The rest received the tracts with thankfulness, and listened to our addresses with attention. Truly they are as sheep without a shepherd. O Lord arise, and plead thine own cause.

Saturday, Oct. 15th.—Set off in the morning for Kenilworth. After walking about eight miles through a most filthy lane, we

arrived at length at Brandon station, from thence to Coventry, and from Coventry to Kenilworth. We distributed tracts at the stations and in the carriages to all the passengers, who apparently received them courteously, though many smiled at what they thought over-religious attention. "Sow by the side of all waters."

In the afternoon we came to Kenilworth, greatly depressed in spirits. Friends from Coventry and other places had given us a sad account of the place. Infidelity seems to have a strong hold upon the lower classes of the people, and truly they are in a most desperate condition. In the evening we reconnoitred the town, arranged our plans, selected the most destitute spots as they appeared to us, and then returned to our friend Mr. Manley, who, with his wife, are the principal baptists in the place. They treated us kindly. After that, retired to our lodgings full of cogitations, and reasonings, and fears with regard to our enterprise on the coming day (Sunday), until "nature's sweet restorer, balmy sleep," gently closed our eyes and hushed our fears. Truly the Lord is our helper, and we will not fear what man can do unto us.

Sunday, Oct. 16th.—The morning was exceedingly wet; the rain came down copiously. Ceased a little about ten o'clock, when we went forth to our humble yet noble employment, to scatter the clouds of ignorance and sin, and to substitute in their place a few lovely rays of the light of the glory of the grace of God, through our Lord Jesus Christ. We visited from house to house until one o'clock, speaking to every family more or less, as circumstances permitted, about the love of the Saviour, the work of the Holy Spirit on the heart, their lost condition by nature, and their exposure to eternal misery without an interest in the great atonement. We urged them to become reconciled to God. Many appeared to feel, especially one family. Oh, if one out of that family should be brought to God, how will it rejoice our hearts in the day of Christ, and amply repay our toil! We invited them all to come to the house of God in the afternoon, at half-past two, and in the evening at six, and they promised to attend. The baptist friends, as it was impossible to preach out of doors, freely offered us their pretty chapel, which we gladly accepted. The baptist church once flourished in Kenilworth, but now, like the ancient church in Sardis, there are only a few names left to mark out the wreck of an expired church. The few friends deeply deplore this, and anxiously ask by whom shall our church arise, for she is weak. In fact, the church here is broken up, and the chapel has been closed for a long time, until within the last five or six months, when the friends from Coventry and Leamington, deeply sympathizing with them in their destitute condition, supplied them with preachers, and opened the house of God again. May God succeed the effort! At half-past two we commenced the service. Brother Webb preached an appropriate sermon, and brother Elmore of Coventry concluded with prayer. It was a good time. Many whom we visited were present, and we had a good congregation. At six o'clock brother Webb commenced the service by reading and prayer; I preached from Heb. vii. 25, "Wherefore he is able also to save them to the uttermost all that," &c., to a most attentive and numerous congregation, which reminded the friends of olden times, and revived their drooping hopes. It was a good day. The Lord was with us, and many drank from the river of life, and felt its enlivening power.

Monday, Oct. 17th.—The whole day very wet; we could do little or nothing in visiting or tract distribution; but in the evening we held a public meeting in the baptist chapel, and although it was a most unpropitious night, yet, such was the interest (under God) awakened among the people by the Sunday services, that we had a large congregation consisting of all classes and sects throughout the town. We commenced the meeting by singing; the Rev. J. Button read the scriptures; brother Elmore of Coventry engaged in supplicating the divine blessing. After which Mr. Button presided, and opened the meeting by a most cordial and appropriate address sympathizing with the object of our mission, and urged us to perseverance by the ultimate prospect of certain success. Brother Webb then addressed the meeting, &c.

Since the publication of the preceding part of the journal in the January number of the Register, a letter has been received from the Rev. J. Bottomley, of Henley in Arden, complaining that the representations of Mr. Maizey, respecting the state of things at Henly are far from correct; that the population is by no means so large; that the condition of the baptist interest is not so depressed; and adding that the missionaries were treated with all possible hospitality. While justice to Mr. Bottomley requires that his complaint should not pass unnoticed, justice to Mr. Maizey equally demands the statement that he is incapable of intentional misrepresentation—that he described the state of things as they appeared to him, and that any apparent discrepancy is fairly attributable to the influence of a sanguine temperament and of a zeal which is satisfied only with large success.

Our excellent friend Mr. Pearce, who has had great difficulties to surmount at Romford, thus writes, March 22:—

The number of members is between fifty and sixty, about forty in communion. We

have added three during the past year, and shall soon, I expect, add some more. There are several if not exactly inquirers, certainly very hopeful persons. We have lately organized a Visiting Society, and have as many as twelve districts under our care. The ground here is exceedingly fallow, and requires immense cultivation. In time I hope to see more fruit. Our congregations steadily increase; and the week evening services are well attended. I am now delivering a series of discourses on Romanism, which are exciting considerable interest in the town. I have heard no complaints from the catholics, but some of the high church party complain.

Twickenham, March 16th, 1854.

For nearly two years my energies have been exercised, I had almost said exhausted, in endeavouring to establish and extend the baptist cause in this locality. There is a population of between seven and eight thouland in the parish of Twickenham. Ignorance and vice prevail to an alarming extent. Until recently I have had to labour single handed. Now, two gentlemen, one a member of Mr. Martin's church, Westminster, the other an episcopalian, assist me by the distribution of tracts, and performing the duties of Christian instruction visitors. My time has been much occupied in endeavouring to collect monies for our chapel, school rooms, and vestries, which you are aware, have been built and opened during the past twelve months. The entire cost has been rather above £1,200. Towards this sum about £600 have been raised. I have met with very poor success in the metropolis. Most of the principal baptists in and near town subscribe to the Baptist Metropolitan Building Fund and Baptist Building Fund, and will not give to individual cases. O that some wealthy members of the church of Christ would help us! I trust it will be seen eventually that I have not laboured in vain. The friends here, to encourage me, say they have not been. Look, say they, at the number of sittings which have been let during the past quarter—no less than twenty. I say, yes; but where are the conversions?—where are the inquirers? Go on, say they, preaching the simple and unadulterated gospel, and you will ultimately be successful. Certainly our Sunday evening congregation is very encouraging. It averages 200 persons at least. During the winter we have had a course of lectures on literary and scientific subjects, in our school room, which have been crowded. Their establishment has been generally regarded as constituting a new epoch in Twickenham. We have also the usual weekly lecture and prayer meeting — the average attendance being twenty. There has also been formed, during the past six months, a sort of help-in-trouble society, which is managed by the ladies of the church and congregation. We have a Sunday school with betweeen fifty and sixty scholars, and five teachers. There being no superintendent, I am at the school nearly every Lord's day afternoon. O that some pious, zealous, intelligent person, seeking a suburban residence, would wend his steps this way!

This is our struggling time; but, I believe, if we are patient, persevering, diligent, prayerful, we shall succeed. It is our sowing time; and in due season we shall reap if we faint not. We need the counsel, the sympathy, the prayers, the help of Christian friends. And I feel sure these will not be withheld.

C. W. Skemp.

Shotley Bridge, March 16, 1854.

My dear Brother,—From recent pressing engagements I fear this has been delayed as to be too late for your purpose. I hasten however to respond to your request.

During the past year our progress has been tardy, though the attendance at the services in the chapels has very materially improved since I came to labour in this place. Cold Rowley, during favourable weather, is well attended; there the population is widely scattered, and therefore the weather affects our congregations to a considerable extent. The congregation at Shotley Field has nearly trebled during the year. The chapel here at Shotley Bridge, which is in the midst of a large and increasing population is regularly well filled on the Lord's day evening with very attentive audiences. Our members number fifty-nine, five having been added by baptism during the past year. We have every prospect of larger accessions shortly; some appear to be on the eve of declaring themselves: the number I am not prepared to state exactly. Besides preaching at Cold Rowley, Shotley Field, and Shotley Bridge chapels on the Lord's day, I preach on an average three times a week, and frequently four times. We have two stations besides the three places already named, for week services. At Waskerley Park, a new village about three miles from Cold Rowley, connected with the Stockton and Darlington Railway Company, where we meet in the company's school-room; our audiences are greatly increasing; and very lately the parish incumbent has commenced to hold meetings on the afternoon of the first Lord's day in every month in the same school-room.

We have two who occasionally assist in preaching the word of life, but their occupation prevents them from making attempts during the week. Some nine or ten take part in our prayer-meetings. Our chapels will accommodate about 360. The sabbath schools are in a thriving condition: we have three, one in each chapel. Teachers, twenty;

scholars, 157. Several of our friends make praiseworthy efforts in behalf of the young. I have not yet formed any bible classes. Two things have conspired to prevent me from this, which I had fondly hoped to have been able to do. 1. The peculiar callings of most of our young people in Shotley Bridge and immediate neighbourhood require them to take different "shifts" alternately, and hence the difficulty of getting a suitable evening. I hope however shortly to arrange for one if not two on Saturday evenings, one for males and another for females. 2. My other public engagements being so numerous have hitherto prevented me from meeting with the very few who might have met me.

GEORGE WHITEHEAD.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
Bequest of the late Rev. G. W. Knighton	50	0	0
Young Men's Missionary Association, Messrs. Hitchcock & Co.	14	11	9
Allen, J. H., Esq.	1	1	0
Eames, Miss	0	10	0
Farran, Major	0	10	0
Hepburn, J., Esq.	1	1	0
Hepburn, A. P., Esq.	0	10	6
Heriot, J. J., Esq.	1	1	0
Peto, S. M., Esq.	20	0	0
Powell, John, Esq.	1	1	0
Lion Street—			
Collection	7	9	2
Collected by Miss R. Watson	6	5	4
Tottenham—			
Balance	5	16	0
Woolwich—			
Contributions	5	0	0
BEDFORDSHIRE.			
Dunstable—			
Collection (moiety)	3	18	8
Blackwell, Mrs.	0	10	0
Blackwell, Mr. J. W.	0	5	0
Carruthers, Mr.	0	2	6
Chambers, Mr. J.	0	2	6
Collings, Mr.	0	5	0
Flowers, Mr.	0	10	0
Gutteridge, Mr.	2	0	0
Gutteridge, Mr. J.	0	10	0
Gutteridge, Mr. M.	0	10	0
Osborne, Mr. J.	0	10	0
Osborne, Mrs.	0	5	0
Collected by Mrs. Collings	0	7	0
Do., by Mrs. J. Gutteridge	2	1	0
Do., by Miss E. S.	0	5	0
Do., by Miss S. M.	0	4	0
Markyate Street	2	3	6
Luton	17	3	6
Sharnbrook	0	10	0
CAMBRIDGESHIRE.			
Cambridge—			
Lilley, W. E., Esq.	25	0	0
Subscriptions by Miss E. Metcalfe, per E. Foster, Esq.	7	1	0
CORNWALL.			
Penzance	3	0	0
Lifton			
DORSETSHIRE.			
Lyme	1	6	0
Weymouth	2	7	6
ESSEX.			
Thaxted	2	2	0
GLOUCESTERSHIRE.			
Kingstanley	4	0	0
Stroud	5	15	0
Wootton-under-Edge—			
Rogers, J., Esq.	1	0	0
HUNTINGDONSHIRE.			
Huntingdon	12	3	2
Offord	1	6	6
Ramsey	4	5	3
NORTHAMPTONSHIRE.			
Gilpstone	2	4	0
NOTTINGHAMSHIRE.			
Woodborough—			
Bequest of the late James Donnelly, Esq.	14	0	0
NORTHERN AUXILIARY.			
Balance	18	16	10
RUTLANDSHIRE.			
Belton	2	3	0
SHROPSHIRE.			
Bridgnorth	9	3	8
Ditto	1	0	0
Shrewsbury	1	15	0
SOMERSETSHIRE.			
Taunton	4	13	10
SUSSEX.			
Battle, additional	1	11	6
Brighton	7	10	0
STAFFORDSHIRE.			
Burslem	2	6	6
Darkhouse	2	0	0
Providence	3	5	6
Hanley	3	6	0
West Bromwich	2	15	0
SURREY.			
Kingston	1	5	4
WARWICKSHIRE.			
Birmingham	20	15	0
Ditto	3	0	0
Ditto	7	3	2
Wyken	2	18	10
Leamington	2	2	0
WORCESTERSHIRE.			
Bromsgrove	2	0	0
Kidderminster	1	0	0
WALES.			
Haverfordwest—			
Rees, W., Esq.	10	0	0
Newtown—			
Morgan, E., Esq.	2	0	0
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SOUTH AFRICA.			
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Nelson, Thomas, Esq., 3 years	3	3	0

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THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

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THE

BAPTIST MAGAZINE.

MAY, 1854.

MEMOIR OF THE LATE RICHARD HARRIS, ESQ., OF LEICESTER.

BY THE REV. THOMAS LOMAS.

Mr. Harris was born in Leicester, October 10, 1777, and died in the same town, Feb. 2nd, 1854, extensively respected and beloved. Of a family consisting of six sons and one daughter he was the eldest. His father was a master stocking-maker, possessing a shop of frames, and employing a considerable number of men. His mother united in her character the qualifications of the excellent housewife and the virtues of the real Christian. Her piety was of the most energetic and impressive kind. The strength of mind and weight of character which she possessed were such as to influence not only the susceptible minds of her children but also all those who came within the range of her acquaintance and intercourse. It was her privilege to sit under the ministry of the Rev. T. Robinson, the author of the work entitled "Scripture Characters," and she thoroughly imbibed the truths and the spirit of his evangelical and powerful discourses. On the lamented death of Mr. Robinson she transferred her attendance to Harvey Lane Chapel, and to the close of life became a regular hearer of Robert Hall. Not insensible to the value of early mental training she conferred upon her eldest son such educational advantages as she could command, at the same time for his religious instruction introducing him to the Sunday school connected with St. Mary's Church in which Mr. Robinson officiated. The Sunday school system which has resulted in such substantial benefits to society and to the church of Christ in this and in other countries, was at that period only just working its way into existence and general notice. Mr. Robinson was the first to introduce it into Leicester, and to the school connected with his own place of worship he devoted considerable personal attention and labour. It was his custom to catechize the children every sabbath on the sermons to which they had listened, and to counsel and encourage in every possible way those who acted in the capacity of managers and teachers. The instructions which Mr. Harris received in this admirably conducted school were not instrumental

in leading his mind to Christ; nevertheless they proved to be of the greatest service and value to him after this event had occurred, by imparting an intelligence and stability to his piety. His recollection of this early and interesting period of his history was always fresh and pleasurable even in advanced life, and often, as he conversed freely in the social circle or presided at public meetings connected with Sunday schools and kindred institutions, he would refer to it with the deepest emotions.

The business primarily intended for Mr. Harris was that of a printer, and with a view to learn it he was placed in the printing office of Mr. Phillips (afterwards Sir Richard Phillips), at that time the editor and publisher of a newspaper entitled the "Leicester Herald." He did not, however, continue long in this occupation, but left it early to engage in the manufactures of his native town. To these he applied himself with such ability and persevering industry as to become ultimately the principal of one of the most extensive manufacturing and mercantile establishments in the midland counties. On the passing of the municipal reform bill, the council chamber which had been previously closed against the dissenter was rendered accessible, and Mr. Harris was soon elected to a seat in it by his fellow townsmen. Subsequently the council created him an alderman, then conferred upon him the office of mayor, and on the 8th of September, 1848, he was entrusted, along with his friend J. Ellis, Esq., with the representation of his native town in the senate of the land. It does not consist with the brevity required by these pages to describe the events of his domestic life, nor to relate the many instructive and thrilling incidents of his commercial and political career. To do this fully would require a volume. It remains for us here simply to sketch his religious history and character, and to notice his calm and peaceful end.

The period of youth had almost passed away ere he was led to embrace and to profess cordially the principles of Christianity. Through the restraining influence of parental example and of sabbath school instruction, he was preserved from open immorality; his disposition also was amiable and generous, but still his mind was destitute of true religion, and became ultimately even averse to it.

At the close of the last century this country was not only threatened by the military power of France, but was actually invaded by its irreligious tenets and opinions. Those deistical and infidel principles which, combining with the superstition of the nation, produced the "reign of terror," found their way into every part of this island, and the works of such writers as Paine and Voltaire became the oracles of multitudes of the population. Being endowed with an active and an inquiring mind, and with a taste for reading whatever books fell in his way, Mr. Harris thoroughly acquainted himself with these fascinating yet fallacious productions, and, in consequence, he imbibed a suspicion and distrust of the truth of Christianity which led him to stand aloof from all forms of religious profession and worship. A simple incident, however, soon occurred in his history which serves to illustrate the way in which God can accomplish his important purposes by what appear to us to be the most insignificant means. A member of the baptist church then in Leicester—a poor man following the humble occupation of a scissors grinder, but a man of sterling worth and piety, was accustomed to call at his father's house every week. Here he was always cordially welcomed and liberally

treated, and his excellency of character and cheerfulness of disposition won for him the esteem of all the members of the family including the subject of our remarks. This worthy man, of kindred calling and spirit with Bunyan died, and his funeral sermon being announced, the pious mother of the sceptical youth invited him to go and hear it. Filial affection and respect for the deceased, combined with a feeling of curiosity as to what the preacher *could* say of so obscure an individual, induced him to comply. The announcement of the text excited in his mind the very opposite of serious feelings. The words were these: "A great man is fallen this day in Israel!" 2 Sam. iii. 38. The treatment of the subject, however, soon led him to see that true greatness and a humble condition in life are things perfectly compatible with each other, and that the Christian, whatever his external circumstances may be, is the "highest style of man." The service on the whole made a deep and salutary impression upon his mind. Remembering the happiness which his humble acquaintance had ever evinced in the midst of poverty, and the uniform consistency of his life, the question arose in his mind, whether after all there might not be a secret in experimental religion as well as something in its external evidences of which he was still ignorant. He determined therefore to revise candidly his opinions, and especially to read again the bible for himself, and as he did so light and truth broke in upon his mind, clearing away his prejudices and misapprehensions. He also visited Mr. Cave, at that time the pastor of the church in Harvey Lane, in order to converse with him on the points which perplexed his mind, and in the course of time, and of careful investigation, he arrived at a full conviction, not only of the truth of Christianity, but of his personal need of the Saviour which it reveals. This was the turning point in his religious history. The same decision of character as that which formed one of the elements of his success in life was displayed at this crisis by his severing himself from old companions and associations, and by his taking a firm stand among the friends of Christ and of religion. His deistical books he collected together and, like the converts at Ephesus, committed them to the flames under the conviction that it was as unsafe to place moral as material poison within the reach of the inexperienced and incautious.

On the 21st of September, 1800, he was baptized by Mr. Cave, and united with the church under his pastoral care. His connexion with this church was not merely nominal, but he continually endeavoured in every possible way to promote its prosperity. Robert Hall, the "prince of pulpit orators," succeeded Mr. Cave in the pastoral office, and during the whole of his stay in Leicester Mr. Harris enjoyed his confidence and friendship. The weekly visit to his house which Mr. Hall was in the habit of paying was always anticipated by him with the greatest delight, and to the end of his life was a topic to which he would frequently refer. His recollections of the distinguished ministers and denominational characters of the last generation enriched his conversation, and rendered it no small privilege to hear him dwell upon the past. On the 20th of September, 1826, the church assembling in Harvey Lane marked its confidence in his piety and wisdom by electing him to the diaconal office. But the prime of his religious life was spent in connexion with the church in Charles Street, of which he was a deacon and one of the founders.

For more than twenty years, during which his judgment and energies had

attained their maturity, and his ability to serve the cause of religion was the greatest, he laboured to promote the well-being of this church. One of his last acts of liberality on its behalf was the erection at his own expense of commodious school-rooms, thus forming an agreeable counterpart to his munificence in contributing upwards of £1000 at different periods towards the original cost of the chapel. Altogether, for the long period of fifty-three years, he was connected with the church of Christ, adorning it by the integrity and consistency of his life, and promoting its interests by his liberality, his efforts, and his prayers.

His last illness, the incipient form of which, it is believed, was induced by late sittings in the House of Commons, was long and painful. But the solemn change of which it was the harbinger was not unwelcome to him. He viewed its approach with the calmness of Christian fortitude. He experienced no raptures, was harassed by no fears, but enjoyed a steady and uninterrupted tranquillity, arising from a consciousness of being prepared. His confidence in the all-suffering of the Redeemer's atonement for his justification and in the faithfulness of God was firm and unshaken, and all his conversation relating to his approaching dissolution indicated resignation and peace. On one occasion the sixth verse of the twenty-third psalm was quoted in his presence—"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever;" when he observed that "it expressed all his past experience, and all his future hope." When the power of speech had failed, and his end drew very near, one of his beloved children remarked in the sick room, "Heaven is a place of rest and of love, and our dear father will soon be there," when he turned and grasped the hand of the speaker with all his remaining strength, and with a look of delight and of pleasurable anticipation far more expressive than the most eloquent language. At length, on the morning of February 2nd, death arrived and released him from mortal sufferings, and his spirit smoothly and calmly passed from the scenes of earth to those of heaven.

But few good men are perfectly understood while they live, and many are not appreciated at all until the mists in which prejudice and party spirit enveloped their characters have vanished away in the light of posthumous inquiry. Although the subject of this sketch was extensively and deservedly esteemed while he lived, yet as the stars seem the brighter on account of the midnight vault in which they are set, so his excellencies now appear all the more resplendent through the darkness of the tomb. We would not be understood as endeavouring to convey the impression that his character and life were "perfect, entire, wanting nothing." The course of the most splendid planet that moves round the sun has its slight irregularities and aberrations, and every merely human character, however distinguished, has its infirmities. Nor is it pretended that the subject of our remarks was free from them. Considering his life as a *whole* we may nevertheless affirm that it exhibited as rare an assemblage of excellencies combined with as few defects as it is seldom our lot to find amongst the fallen sons of men. His mental faculties were naturally vigorous and active, his judgment calm and clear, his will, in whatever he believed to be right, was strong and inflexible, and the union of these and other qualities gave his character an individuality and *force* which overcame difficulties, and changed the whole aspect of his external circumstances.

His disposition was mild and gentle, his manners were simple and unaffected, while his countenance bore the expression of the religion which he professed, an expression of true benignity. Conscientiousness and integrity were leading features in his conduct through life; devotion and benevolence were equally characteristics of the man. His liberal support of the baptist mission and other denominational institutions, as well as his private beneficence, are too well known to need a record here. The demonstration of respect which his funeral elicited, unforced and spontaneous in its nature, showed the extent to which his character and the services which he had rendered to his native town were appreciated. Following in the funereal train might have been seen men of all shades of opinion, both in religion and in politics, among whom were the mayor of the town, and numerous members of the corporation and of the magisterial bench of which the deceased was so long an ornament. Even the gossip of the working men, and of the least interested amongst the congregated thousands on that mournful occasion, was honourable to him as a Christian and as an employer. "No one ever won so high a position by fairer means," was an expression which, with other kindred sentiments, might have been heard passing from mouth to mouth. "The memory of the just shall be blessed." And his memory will long be cherished by those who knew him, and his example, though he be dead, will long speak to survivors, but especially to the church of which he was a member, and to the family of which he was the head. The many virtues of his character, the usefulness of his life, and the peacefulness of his death, warrant us in applying to him the language originally referring to David; "Having served his own generation, by the will of God he fell on sleep, and was laid with his fathers."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVII.—RACA.

This word occurs but once in the holy scriptures. In Matthew v. 22, we read, "Whosoever shall say to his brother, *Raca*, shall be in danger of the council."

The learned Gill, whose expository works have been of late years too much neglected, says, "The word *Raca* is expressive of indignation and contempt: it was used as a term of reproach. Some derive it from רקק "to spit upon;" as if the person that used it thought the man he spoke to deserved to be spit upon, and treated in the most contemptuous manner; but rather, the word signifies empty and vain, and denotes a worthless empty-headed man; a man of no brains; a foolish witless fellow. So it is often used in Jewish writings."

Tholuck has a long dissertation upon the word in his Exposition of the Sermon on the Mount, at the conclusion of which he says, "That *Raca* was in every day life quite a common nickname, we are informed by several of the fathers. In the very fact also that, in the *usus loquendi*, it had lost its primitive significance, and was generally known at the time as a gentle kind of nickname, we have to seek the reason why the Aramaic word has been retained in the Greek work of Matthew." Olshausen, following Tholuck, speaks of it as used among the inhabitants of Palestine as a gentle term of reproach.

JUDSON'S EARLY TRIALS.

"I was going forward in a course of most valuable Burman reading, and, at the same time, had begun to translate one of the gospels, and to write a View of the Christian Religion in Burman, which, in imagination, were already finished and circulating among the natives, when, all of a sudden, in the midst of the hot season, which, in this country, is most severe during the months of March and April, I was seized with a distressing weakness and pain in my eyes and head, which put a stop to all my delightful pursuits, and reduced me to a pitiable state indeed. Since that time, excepting at some intervals, I have been unable to read, or write, or make any exertion whatever. Sometimes I have almost given up the hope that I should ever be of any more service; sometimes I have been on the point of trying a short voyage at sea. This last was my intention, when I heard of brother Hough's arrival in Bengal, and concluded to wait until he should be settled here, when I could leave more conveniently. But, thanks be to God, it is now ten days since I have experienced a turn of severe pain, though I still feel great weakness in my head, and, indeed, throughout my whole nervous system. I begin now to hope that I shall gradually recover, though I fear I never shall be as I formerly was."

Thus Judson wrote in August, 1816, three years after his arrival at Rangoon. After some delay he went to Madras, and in returning he endured grievous sufferings. "When the vessel put in at Cheduba, the nervous affection of his head and eyes, occasioned at first by low diet, had so much increased by exhaustion and lack of food, that he was unable to go on shore. When they approached the Coromandel coast, and again encountered contrary winds, they were reduced to almost the last extremity, and the constitution of Mr. Judson sank under these accumulated hardships. The mouldy, broken rice, which they picked up from native vessels, and this in small quantities, with a limited supply of water, was their sole sustenance for three or four weeks. He was accustomed to look back on his sufferings at this time with a feeling of horror scarcely equalled by his reminiscences of Ava. Here he was alone, in a state of passive, monotonous suffering, with no one to share his sympathies, and nothing to arouse his energies. His scanty wardrobe, prepared for a trip of ten or twelve days, had been long since exhausted, and what with starvation, filth, pain, and discouragement, he became unable to leave his berth. At last he was attacked by a slow fever, and turning in disgust from his little mess of dirty rice, he begged continually for water! water! water! without ever obtaining enough to quench, even for a moment, his devouring thirst. At length the little vessel came to anchor in the mud of Masulipatam, some two or three miles from the low, uninviting beach, and the captain came to inquire if he would be taken on shore. The fact that they were near land seemed to him an incredible thing, a kind of dreamy illusion too fanciful to interest him. After some urging, however, he became sufficiently roused to pencil a note, which he addressed to 'any English resident of Masulipatam,' begging only for a place on shore to die. After a little while, one of the men came below, to tell him that a boat was approaching from the shore. He now succeeded in crawling to the window of his cabin, from which he plainly distinguished, in the rapidly moving boat, both the red coat of the military and the white jacket of the civilian. In the first thrill of

joyful surprise, the sudden awakening of hope and pleasure, he threw himself on his knees and wept. Before his new friends were fairly on board, he had succeeded in gaining some little self-control'; but he added, his voice faltering and his eyes filling with tears as he related the incident to Mrs. Judson, 'The white face of an Englishman never looked to me so beautiful, so like my conception of what angel faces are, as when these strangers entered my cabin.' They were very much shocked at his visible wretchedness: he was haggard, unshaven, dirty, and so weak that he could with difficulty support his own weight. Their earnest cordiality was peculiarly grateful to him. One of the officers took him to his own house, supplied him from his own wardrobe, procured a nurse, whom, however, he had occasion to employ but a short time, and displayed throughout a generous hospitality which Dr. Judson never forgot.

"During Mr. Judson's absence, the mission at Rangoon was reduced to the last extremity, and would have been wholly abandoned but for the conduct of that heroic woman, whose name will ever be associated with the introduction of Christianity into Burmah. After Mr. Judson had been absent for three months, a native boat arrived from Chittagong, bringing the intelligence that neither he nor the vessel had been heard of at that port. After this, several months had passed away before any tidings arrived concerning him. While the mission family remained in this state of anxious suspense, Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court-house, and give an account himself. This order spread terror among all their domestics and adherents. As the hour was late, Mr. Hough was merely ordered to give security for his appearance at an early hour on the following day."

"At last, but one English vessel remained in the river. Six months had elapsed, and not a syllable had been heard of Mr. Judson. It was probable that the vessel had foundered, and all on board had perished. The natives were becoming afraid of intercourse with the missionaries. Should war be declared, they would be shut out from all communication with the civilized world, exposed to the tender mercies of a despotic authority.

"Under these circumstances, Mr. Hough thought it desirable to remove the mission and its effects from Rangoon, while removal was practicable."

"On the 16th of July, the first glimmering of hope broke upon the darkness. The vessel in which Mr. Judson had sailed for Chittagong arrived in the harbour. Mrs. Judson then learned that the ship had landed him at Masulipatam, and that he had proceeded to Madras in search of a passage to Rangoon. It also appeared that the prospect of immediate hostilities between Great Britain and Burmah was less imminent than had been supposed. On the 25th of July, Mr. and Mrs. Hough returned to the mission-house, the ship in which they embarked not being able to proceed for some weeks, so that Mrs. Judson was no longer entirely alone. 'I have again,' she adds, 'commenced my studies, and keep myself closely engaged until two o'clock. This I find the best method to avoid dejection; besides, my conscience will not permit me to sit idly down and yield to those desponding feelings in which a Christian should not indulge.'"

A hostile edict published by the viceroy led the missionaries to think that it was necessary to proceed to Ava and seek the protection of the emperor. "We left the boat," says Judson, "and put ourselves under the conduct of Moung Yo. He carried us first to Myaday-men, as a matter of form; and

there we learned that the emperor had been privately apprised of our arrival, and said, 'Let them be introduced.' We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moung Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him that we were missionaries, or 'propagators of religion;' that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Kathays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, 'How can you propagate religion in this empire? But come along.' Our hearts sank at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other; and Moung Yo and another officer of Mya-day-men sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the farther avenue of the hall; but the end where we sat opened into the parade which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moung Yo whispered that his majesty had entered. We looked through the hall as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward unattended,—in solitary grandeur,—exhibiting the proud gait and majesty of an Eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye that chiefly riveted our attention. He strided on. Every head excepting ours was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned toward us—'Who are these?' 'The teachers, great king,' I replied. 'What, you speak Burman—the priests that I heard of last night?' 'When did you arrive?' 'Are you teachers of religion?' 'Are you like the Portuguese priest?' 'Are you married?' 'Why do you dress so?' These and some other similar questions we answered, when he appeared to be pleased with us, and sat down on an elevated seat, his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moung Zah began to read the petition; and it ran thus:—

"'The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea.'"

"The emperor heard this petition, and stretched out his hand. Moung Zah was called forward and presented it. His majesty began at the top, and deliberately read it thromgh. In the meantime, I gave Moung Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'Oh, have mercy on Burmah! Have mercy on her king!' But, alas! the time was not yet come. He held the tract long enough to read the first two sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that beside him is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground. Moung Zah stooped forward, picked it up, and handed it to us. Moung Yo made a slight attempt to save us by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms: 'Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practise and worship according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them: take them away.'

"Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, 'Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly.' He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

"As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted

first to the house of Mya-day-men. There his officer reported our reception, but in as favourable terms as possible; and as his highness was not apprised of our precise object, our repulse appeared probably to him not so decisive as we knew it to be. We were next conducted two miles through the heat of the sun and dust of the streets of Ava to the residence of the Portuguese priest. He very speedily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat."

The next day, "we went to the house of Moung Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., it is unnecessary to detail. Suffice it to say, that we ascertained beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated that, if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement; and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

"It was now evening. We had four miles to walk by moonlight. Two of our disciples only followed us. They had ventured as near as they durst to the door of the hall of audience, and listened to words which sealed the extinction of their hope and ours. For some time we spoke not.

'Some natural tears we dropped, but wiped them soon;
The world was all before us, where to choose
Our place of rest, and Providence our guide.'

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden, but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword."

THE VARIETY IN CHRIST'S GARDEN.

I LOOK around me in the garden in which I am placed, and the first thing that strikes the eye is the variety of plants and flowers, which yet all bear one mark, by which they are recognized; one sees that they are all marked with the cross. Were it not so, one might think of many of them that they do not belong here, so strange and heterogeneous are they in colour and in odour.

O skilful Husbandman, so good and true,
No other gardener can with thee compare.
How many plants thou hast of varied hue,
Yet tendest each one with a special care!

And this, too, astonishes me. Such a variety of plants requires such a variety of treatment. One needs the rain in spring, another requires it most in summer; one must have the morning sun, and another the mid-day heat; to one a number of supports are indispensable, while another can stand alone: and so on in other particulars. In the garden of my Lord, each plant receives its own peculiar tending. O how various are the ways by which he has brought us in; and since he has planted us here, how does he tend each individual with a peculiar method and skill! And this is so wonderful and delightful when the children of God come together! They are all, as it were, in one room, having entered by different doors; all stand before the throne, and see his face, but each one sees it under a different aspect. It is true even of the church upon earth, that in our Father's house there are many mansions. Therefore, we should not call in question the right of any, merely because they are of another colour, if only they bear the sign of the cross. The flowers in the garden of Jesus are simple wind-flowers; and as these are white, and red, and blue, and all having a black mark by which they can be recognized, so also the flowers in the garden are of various form and colour, and yet all bear the sign of the Bridegroom, who has loved them unto death, and has marked them with his cross. It should not be a question amongst Christians whether an individual has entered the promised land by the isthmus, or through the Red Sea, *if only he has entered there!*

Flowers that in Jesu's garden have a place,
How lovely they appear!
Of diverse hue, and odour, form, and grace,
They stand together there.

Yea, it is charming to the godly mind,
The work of grace to see;
Whose beams call virtues forth of every kind
In rich variety!

Here *wisdom* blooms, and here *simplicity*,
And gentle *patience* there;
Devotion near the cross, and *purity*,
And beauty every where.

And thus the Spirit worketh as he will,
In each as seemeth meet;
And when each chosen stone its place shall fill,
The temple is *complete!*

Tholuck.

THE LAMP.

"*Thy word is a lamp unto my feet.*"

TRANSLATED FROM THE WELSH.

A WEARIED pilgrim sat
Down by that gloomy stream;
The radiance of his lamp
Did o'er its waters gleam:
To yonder shore it threw its light,
Where countless angels came to sight.

He trod the steps of death
And reached the silent strand,
But still his brilliant lamp
Shone brightly in his hand;
Angels, though waves had reached their height,
Could see him nearing by its light.

Ebbw Vale.

Among the blessed hosts
His heavenly High-priest stood;
He walked the crested wave
And met him in the flood:
The pilgrim with him reached that shore
Where God will light him evermore.

Though death's terrific gloom
Encircled him in night,
Through waves, and wind, and all,
His lamp was always bright;
It never dimmed, sweet light of love,
But in that brighter light above.

EMLYN.

REVIEWS.

A Commentary on the Greek Text of the Epistle of Paul to the Ephesians. By JOHN EADIE, D.D., LL.D., *Professor of Biblical Literature in the United Presbyterian Church.* London and Glasgow: Richard Griffin and Co. 1854. 8vo. Pp. xliv. 466.

IN some maps of Turkey, there may be seen about three hundred miles to the south of Constantinople, under some varieties of spelling, the word *Ayasaluck*. It indicates the site of a village near that part of the coast which is opposite the island of Samos, where are standing a number of ancient columns, six arches of an aqueduct, one of which bears the name of Tiberius Cæsar, with a dozen dilapidated mosques, and a church dedicated to St. John. A little more than a mile from this place are the ruins of a large city, where undoubtedly Ephesus once stood, the metropolis of 'proconsular Asia, the voluptuous guardian of that magnificent temple of Diana which was accounted one of the seven wonders of the world. About fifty miles to the north west is Smyrna, and formerly there were to the north at different distances, Sardis, Pergamos, Thyatira, and Philadelphia, and eastward or southward Hierapolis, Colosse, and Laodicea; important cities though inferior to Ephesus. It is easy to imagine with what an incredulous expression of countenance, the chief magistrate of this renowned capital in *anno Domini* 60 would have listened to a prediction that the time would come when the chief interest that mankind would take in Ephesus would arise from a letter to some of its inhabitants by the itinerant Jewish tentmaker against whom the silversmiths were exasperated on account of his alleged interference with their trade. Eighteen hundred years hence, it might have been said to the worthy functionary, Ephesus will be a subject for antiquarian research; the temple will have completely disappeared, and the exact spot which it occupied will be matter of debate; Diana, our great goddess, will not have a single worshipper in all Asia; the pillars of green jasper will have been removed to Byzantium and Rome; a race of barbarians whose name has never yet been heard will be masters of the soil; but a letter written by this travelling tentmaker will preserve our city from oblivion. It will be translated into all the languages of the civilized world; it will be read with avidity by princes and peasants and artisans; large assemblies will often spend an hour at a time in meditating on a single sentence, and men of genius and learning will write whole volumes to illustrate its meaning and display its beauties. Yes, it might have been added, eighteen hundred years hence, a literary man in one of the remote islands of the west will issue an exposition of this letter, to which he will prefix a catalogue of more than eighty authors who will have previously published commentaries on its contents.

That it was to the saints that were at Ephesus, as the first sentence states, that this epistle was addressed, we do not doubt, though in this doubting age many have questioned it. It was not indeed in this age that the doubt first arose, but in one that was much less enlightened; but there has been a tendency in recent times to regard with favour any supposition, however it may have arisen, which contravenes an established opinion. But the arguments against the Ephesian destination of the

epistle are of slender force, and the arguments in favour of any other hypothesis which has been adduced are absolutely futile. Dr. Eadie has followed those of his predecessors who have refuted them, and has done it satisfactorily. He sums up a long examination of the question thus:—"We are therefore brought at length to the conclusion, that the epistle was really meant for and entituled to the church at Ephesus. The strong external evidence is not weakened by internal proof or statement; the seal and the superscription are not contradicted by the contents. Such was the opinion of the ancient church as a body, as seen in M.S.S., quotations, and versions; of the mediæval church; and in more modern times of the commentators Calvin, Bucer, Wolf, Estius, Crocius, Piscator, Cocceius, Witsius, Zanchius, Bodius, Rollock, Aretius, Van Til, Roelle, Quandt, Fergusson, Dickson, Chandler, Whitby, Lardner, and more recently of Cramer, Morus, Meyer, Steir, Davidson, Stuart, Alexander Rinck, Wurm, and Wieseler."

In such matters we are not very fond of appealing to authority; but when on the negative side there is nothing to be urged but doubts, conjectures, and ingenious suppositions, and on the affirmative such an array of ancient and modern writers as this, we think, that modesty itself requires a man to refrain from hesitation in speaking of the epistle as an epistle to the Ephesians.

The principal design of this letter was to inculcate a spirit and conduct corresponding with the state of privilege to which the Ephesian believers had been raised. It is set forth clearly in the first verse of the fourth chapter; "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Thence, to the end, the apostle illustrates the peculiarities of that course which so exalted a vocation as theirs demanded. In the three preceding chapters he had prepared them for this, by descanting on the grace which had been exercised towards them, and the advantages which they had consequently been brought to enjoy. The third chapter especially contains the climax of that representation on which his subsequent exhortations were to be based. They, Gentiles, originally ignorant idolators, far off from God, had been brought by the intervention of Messiah to be fellow heirs with the Jews, of the same body, and partakers of the same promises. That pious Gentiles should be raised to such a perfect equality with pious Jews as that there should be no superiority whatever of the latter class over the former, but that they should be incorporated together as one, had not indeed been revealed till now; it had been a mystery —a secret which the Father had reserved in his own bosom. To the ancients he had taught that in Messiah all nations should be blessed; that the Gentiles would hearken to his voice, and would partake of his salvation. An attentive reader of Old Testament prophecy could not have been surprised therefore at the thought of Gentile churches living in harmony with the Jewish church, and enjoying in some happy degree the blessings which are connected with faith and obedience; but that Jews and Gentiles should be so blended as to constitute but one church,—that between the Jew and the Greek there should be no distinction whatever,—that the hereditary superiority enjoyed so many centuries should completely cease; this had never been taught by the ancient prophets, because it had never been explicitly revealed to them. In other ages it had not been "made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit;" that is to the apostles and their inspired co-adjutors

in the Christian church, as Dr. Eadie shows the expression means when used in the preceding chapter. Doddridge accordingly paraphrases the fifth verse thus: "This I with great propriety call a mystery, it being a most astonishing and glorious system of divine truth, which in other preceding generations was not made known to the sons of men; having neither been discovered to the Gentiles, who were wholly strangers to it, nor manifested under any former dispensation to those whom God had taken for his people, with any such perspicuity as that with which it is now revealed by the Spirit to the holy apostles and prophets of the New Testament dispensation, who have the word of wisdom and of knowledge given to them." In a note, the same judicious commentator adds, "It was indeed known long before that the Gentiles should be added to the church; but it was not known that they should be heirs of the same inheritance, and partakers of the promise of the Spirit. The Jews rather thought of their being slaves to them; and least of all did they imagine that the middle wall of their ceremonies should be broken down, and the Gentiles admitted to the full privileges of God's people, without circumcision and obedience to the Mosaic law; which the Christian converts among them heard of at first with great amazement."

Even to this day, the doctrine is not universally received. There are Christians who interpreting the language of Isaiah, Jeremiah, and Ezekiel, in a Jewish sense, not in accordance with New Testament principles, take "Israel after the flesh" to be the true Israel, and the land to which Joshua conducted the twelve tribes to be the true Canaan, and look for a time when the natural descendants of the patriarchs shall dwell apart again in the enjoyment of special advantages not shared by the believing posterity of Japhet and of Ham. That there are no promises whatever belonging peculiarly to the Hebrew race—none in which others have no part who being "Christ's" are Abraham's seed—is a sentiment which sometimes startles a good man, who has read again and again the passages in which the apostle of the Gentiles teaches it. We know not whether Dr. Eadie belongs to this class or not; it is likely, as it prevails greatly in the north, and is quite consonant with the doctrine of hereditary privileges under the gospel dispensation—a doctrine taught in the Scotch national confession, which says, "Not only those who do actually profess faith in and obedience unto Christ, 'but also the infants of one or both believing parents are to be baptized.'" Be it so, or not, our author falters when he comes to this part of the apostle's statement, and seems hardly willing to allow him to mean quite as much as he says. His exposition of the phrase "which in other ages was not made known unto the sons of men" reads thus: "The meaning of the apostle, however, is not that the mystery was unknown to all men, for it was known to a few, but he intends to say, that in the minds of men generally it did not possess that prominence and clearness which it did in apostolic times," p. 204. Now if this is really what Paul *intended to say*, it is wonderful that he should have expressed himself so awkwardly. Congenial with this however is Dr. Eadie's opinion that "the scholium in Matthaei 'that the men of old knew that the Gentiles should be called, but not that they should be fellow heirs,' contains a distinction too acute and and refined." p. 206. The next sentence, however, is much more correct:—"The intimations in the Old Testament of the calling of the Gentiles are frequent, but not full; disclosing the fact but keeping the method in shade." And before he

leaves the subject our author speaks yet more satisfactorily: "The Gentiles were of the same body;—not attached like an excrescence, not incorporated like a foreign substance, but concorporated so that the additional were not to be distinguished from the original members in such a perfect amalgamation. The body is the one church under the one Head, and believing Jew and Gentile form that one body, without schism or the detection of national variety or of previous condition." . . . . "The apostle intensifies his meaning, and declares that they are not only fellow-heirs, but of the same body—the closest union; not like Abraham's sons by Keturah, each of whom received his portion and his dismissal in the same act. But while they might be co-heirs, and embodied in one personality, might there not be a difference in the amount of blessing enjoyed and promised? With sameness of right might there not be diversity of gift? Will the Israelite have no higher donation as a memento of his descent and a tribute of honour to his ancestral glories? No; the Gentiles are also fellow-partakers of that one promise. By this means the apostle shows the amount of Gentile privilege which comes to them in Christ, not by submission to the law, as so many had fondly imagined, but by the gospel." p. 209.

This leads us to what seems to us to be the greatest defect in the learned author's style of writing. There is occasionally a want of stedfastness. He quotes so many opinions that he often overburdens the mind of his reader, and sometimes, we think, he overburdens himself, so as to stagger beneath the load of riches he has amassed. He does not always adhere firmly to an interpretation when he has selected it from a dozen others, and avowed his preference.

The work before us is, as it professes to be, a Commentary on the Greek Text of the Epistle. It cites, not in English but in Greek the words and phrases which it explains. Though we will not go so far as to say that it can be of no use to one who is quite ignorant of Greek; yet we must apprise such a one that he will find great difficulty in using it. Its construction more nearly resembles that of several German exegetical works which have recently been translated into English, than that of our indigenous expositions. Its theological characteristics are however very superior to those which belong to some of these. The author recognizes cheerfully the genuineness of clauses which they would scowl upon as probable interpolations. Instead of trying to show how little the inspired writer may be supposed to mean, he appears to be ready to understand his words in a large and noble sense. His views of truth correspond more with those of Calvin, the Erskines, and the Haldanes, than with those which the biblical critics of the last quarter of a century have generally inculcated. Of course there are opportunities for the exhibition of this bias in a work on the Epistle to the Ephesians; and we confess that we have derived much pleasure from the hope that it will counteract those influences which have tended to starve the the theology of studious and accomplished ministers of our own day, and by consequence to starve their hearers.

It will be refreshing to some of our friends to find in the writings of a critic so likely to be influential among young ministers as Dr. Eadie is the following language:—"The theory which makes foreseen holiness the ground of our election and not its design, is clearly contrary to the apostolical statement: chosen—in order that they should be holy. Here is no room for the conditional interjection of Grotius, *si et nomines faciant, quod debent.* The

dilemma of those who base predestination upon prescience is: if God foresaw this faith and holiness, then those qualities were either self-created, or were to be bestowed by himself; if the former the grace of God is denied, if the latter the question turns upon itself—What prompted God to give them the faith and holiness which he foresaw they should possess? The doctrine so clearly taught in this verse was held in its leading element by the ancient church, by the Roman Clement, Ignatius, Hermas, Justin Martyr, and Irenæus, before Augustine worked it into a system, and the chivalrous Jerome armed himself on its behalf. It is foreign to our purpose to review the theory of Augustine, the revival of it by Gottschalk, or its re-assertion by Calvin and Janssen; nor shall we criticise the assault made upon it by Pelagius, or describe the keen antagonism of Calistus and Julian, followed up in later times by Arminius, Episcopius, Limborch, and Tomline. Suffice it to say that many who imagine they have explained away a difficulty by denying one phase of the doctrine, have only achieved the feat of shifting that difficulty into another position. The various modifications of what we reckon the truth contained in the apostolical statement, do not relieve us of the mystery, which belongs as well to simple theism as to the evangelical system. Dr. Whately has, with characteristic candour, admitted that the difficulty which relates to the character and moral government of God, presses as hard on the Arminian as on the Calvinistic, and Sir James Mackintosh has shown, with his usual luminous and dispassionate power, how dangerous it is to reason as to the moral consequences which the opponents of this and similar doctrines may impute to them. In short, whether this doctrine be identified with pagan stoicism, or Mahometan fatalism and be rudely set aside, and the world placed under the inspection of an inert omniscence, or whether it be modified as to its end, and that be declared to be privilege and not holiness; or as to its foundation, and that be alleged to be not gratuitous and irrespective choice, but foreseen merit and goodness; or as to its subjects, and they be affirmed to be not individuals but communities; or as to its result, and it be reckoned contingent, and not absolute; or whether the idea of election be diluted into mere preferential choice: whichever of these theories be adopted, and they have been advocated in some of these aspects not only by some of the early fathers, but by archbishops Bramhall, Sancroft, King, Lawrence, Sumner, and Whately, and by Milton, Molina, Faber, Nitzsch, Hase, Lange, Copleston, Chandler, Locke, and Watson — such hypotheses leave the central difficulty still unsolved, and throw us back on the unconditioned and undivided sovereignty of Him, 'of whom, to whom, and through whom are all things,'—all whose plans and purposes wrought out in the church and designed to promote his glory, have been conceived in the vast and incomprehensible solitudes of his own eternity."

Christians whose ministers are rather younger than themselves have sometimes been known to say, We enjoy your preaching very much, but we should like it yet better if there were a little more Calvinism in your sermons. Should any of our readers sympathize with this feeling, we beg to suggest that this work, if kindly presented, would be sure to be thankfully received, and that it would certainly tend to lead the thoughts of a studious young minister into what such hearers would think a right direction.

The Schools of Doubt and the School of Faith. By Count Agenor de Gasparin. *Translated by* Rob. B. Watson, B.A. Edinburgh: Thomas Constable, and Co. 1854.

The Warrant of Faith; or, A Handbook to the Canon and Inspiration of the Scriptures. By the Rev. Robert Whitehead, M.A. London: Bagster. 1854.

The author of the first of these volumes is well known by name, at least in England. He is the son of a man whose conversion is a remarkable instance of the grace of God, was himself a peer of France, and is now settled at Geneva. The old Count de Gasparin was prefect of the department in which Adolphe Monod was a protestant pastor. The consistory to which Monod belonged was tainted with socinianism, and some of its members were so exasperated by two sermons of his on Jno. iii. 17, that they resolved to seek his removal. At that time each consistory was composed of the twenty-five highest tax-payers of the congregation, and to remove a minister it was only necessary that they should complain to the prefect of the department. This prefect was De Gasparin, a Roman Catholic, and a man of the world. The sermons complained of were sent to him. Most unwillingly he sat down to read them, and in the end himself and his wife became Protestants and Christians; embracing heartily the very doctrines which he was called upon to condemn.

For the last few years his son has resided at Geneva. Here his attention has been called to the question of the canon of scripture. Popery he finds teaching absurdities and falsehoods glaring and pernicious; while rationalism is denying all direct revelation, and making certainty of religious belief impossible. Each system he calls a *school of doubt*. After examining and refuting the theories of each, he proceeds to prove that scripture is the only rule of doctrine and duty, and concludes that the system which honours it is the only *school of faith*. In the design of this treatise, and in many of its arguments, we heartily sympathise. The author's reasonings against Romanism and rationalism are remarkably clear and forcible, while the errors of the Reformers in not trusting implicitly to the bible, but adding to it their creeds and symbols, is manfully denounced. We have long thought that the suspicion with which many protestants regard appeals to the bible only, has tended equally to spread popery and to dishonour scripture. We rejoice that M. de Gasparin has lifted up his voice against this mistake.

Yet while admiring much in M. de Gasparin's treatise, we must confess to considerable disappointment on turning to the affirmative part of his reasoning. It is part of his purpose to settle the canon of scripture, that is, to determine what books are to be reckoned as forming the rule of faith. To determine this question, M. de Gasparin supposes that we must either take the decisions of councils and fathers, or rely exclusively on divine testimony. The first is often uncertain, and always human; the second alone is clear and divine. Christ quoted the Old Testament as the voice of God; therefore its canonicity and inspiration must be allowed. But the New Testament, adds M. de Gasparin, is a revelation of equal authority, therefore it is also canonical and inspired. To appeal to internal evidence is rationalistic; to appeal to external is papistical. The only course is to take the books as God has given them to us, and ascribe to them at least as much of authority as our Lord ascribes to the books which God gave in the same way to the ancient church.

This is the substance, if we rightly understand it, of M. de Gasparin's

reasoning. In part we concur: but from part we must dissent. The shortest and most decisive proof *to a Christian* of the canonical authority of the Old Testament is undoubtedly the teaching of our Lord. He received as scripture what the Jews handed to him as such. In that view we heartily agree. Councils and fathers are *not* always clear or consistent in their evidence on the canon. They *may* moreover be so quoted as to justify the Romish taunt—You protestants depend for the canonical authority of your bibles, on the very tradition you condemn. The internal evidence of each book too may be so sifted as to give force to the objection of the rationalist—*You* are testing scripture by your own inward convictions as well as I. Herein we agree. But surely it is going too far to repudiate all that is thus liable to abuse. We receive as divine the volume which Christ quotes as divine. But may we not learn from some human source, Josephus for example, or Philo, what books that volume contained? We must not receive councils or fathers as *authority;* are they not therefore to be admitted as *evidence?* The whole question in fact of the canon is as wide as the question of the genuineness, the authenticity, and the inspired authority of each book: and on that question we receive evidence from every side; weighing and sorting all but rejecting none. We quite believe that if a holy minded man were to find a New Testament under circumstances that rendered all external evidence of its origin impossible, its own divine truthfulness would commend the whole to his conscience and heart. But to destroy or withhold such evidence on whatever plea is unjust to the bible and mischievous to the church. From this charge we fear that Count Gasparin is not quite free. We admire his love of what is spiritual and holy in scripture. We sympathize with his dislike of tradition as an authority in matters of religious faith. But both feelings seem to us consistent with a just appreciation of that external evidence of the inspired truth of scripture which has been accumulating for the last two thousand years. That evidence comes no doubt through human channels, and in part from a human source. It is, without the internal evidence supplied by the books themselves, confessedly incomplete. But gratitude and wisdom alike forbid us to despise or reject it.

A convenient summary of this evidence may be found in the second of the volumes named at the head of this notice. The author seems to be an evangelical clergyman, of extensive reading and good sense. Without pretending to originality he gives a clear and pretty full view of the arguments and facts adduced by Stuart and Wordsworth. The book is enriched by foot notes giving the originals of most of the ancient authorities quoted, and the whole may be recommended as a scholarlike, satisfactory treatise.

It may give the general reader a fair idea of the completeness of the external evidence of the canonicity of scripture to state that in most ancient lists all the Old Testament books are included, that twenty out of the twenty-seven of the New are unquestioned, that the canonicity of the remaining seven is sustained by overwhelming evidence, and that there is scarcely any historical evidence in favour of the canonicity of the apocrypha. Jews and Christians (not Romanists) agree on the canon of the Old Testament, catholics and protestants on the canon of the New, though in each case on different grounds.

A.

Sabbath Evening Readings on the New Testament. St. Matthew. By the Rev. JOHN CUMMING D.D., F.R.S.E. London: Arthur Hall, Virtue, and Co. Paternoster Row. 1853.

Sabbath Evening Readings on the New Testament. St. Mark. By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: Arthur Hall, Virtue, and Co., Paternoster Row. 1853.

Sabbath Morning Readings on the Old Testament. Book of Exodus. By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: John Farquhar Shaw, 27, Southampton Row, and 21, Paternoster Row. 1854.

ON entering the ministry an esteemed friend and pastor gave us the following wholesome advice: "Always bear in mind that people like to be well pleased better than well served, and that the bulk of our congregations do not like to be compelled to think much." Now we promise the readers of these volumes that they need not for a moment apprehend that their mental powers will be overtaxed by them. With the exception of those parts which are, or ought to be, between inverted commas, and which constitute the chief value of these readings, they will find very little with which their minds are not already perfectly familiar. Should they stumble on any statement or interpretation that is apparently original, we advise them not to rely on its correctness unless confirmed by other testimony, for we never read a work in which such outrageous blunders are found associated with such an apparent consciousness of infallibility. We do not mean to assert that these volumes have nothing to commend them; the style is easy, the illustrations are simple, and are drawn from current events, and we have no doubt, that attended by Dr. Cumming's impressive and eloquent delivery, they were listened to with delight: but why they were printed we cannot tell. Had they been published as a mercantile speculation, on the conviction that anything bearing the author's name would be certain to command an extensive sale, we should not have been astonished; but that the author should risk his reputation by their publication does astonish us. The fact confirms an impression we have long had, that if one by some eccentricity, endowment, or chance, succeeds in getting a name, he may publish what he pleases and multitudes will buy and critics praise. There is a quackery in literature as well as in medicine, and the quackery pays. In these volumes there are three hobbies, which the author rides to death, one of which, if not all, he has introduced in every chapter. They are Popery, the Millennium, and the Crystal palace, and it is astonishing in what texts they are latent. We know the editor of a provincial journal who is reported to have said that he hoped his diocesan, with whom he was in constant strife, would never die, as he was worth some hundreds a year to him. We fear that the downfall of popery, or the commencement of the Millennium, would prove a very serious affair to our author's popularity if not his pocket. The "readings on St. Mark" are little more than a repetition of those on "St. Matthew." The naïveté with which he says, page 2, "I do not know whether I mentioned in my introductory remarks on St. Matthew," &c., is quite amusing. Could he not have referred to the volume? Had he done so he would have found that he had mentioned the matter in question, and much, very much more, interpretation, illustrations and all, in very nearly the same words as in the volume on Mark. Indeed a very few pages would contain all that is additional in the latter volume. These observations may appear severe, but they are just. It is not a pleasing task to write thus respecting the productions of one of the most popular religious

writers of the present day; nor is it a pleasing reflection that productions that warrant such criticisms should be so popular.

A few extracts taken almost at random, will however enable our readers to form their own estimate of the worth of these readings. The first is from the volume on the Book of Exodus. "It is said, 'If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury,' that is to say, you shall not demand a per centage larger than is legal and proper; for it was not, I think, the law in the Old Testament, that no interest should be received for money. If that be sinful which is not asserted, then every one who has money in the funds is living in constant sin. But usury means receiving more interest than is just and equitable according to the laws of trade and the conventional compact that by law or usage exists in any country." There is scarcely a child in our Sunday schools that does not know that usury, in the sacred scriptures, means, not "a per centage larger than is right and proper," but any interest. We do not say it is a sin to receive interest now; the laws of the Jewish nation are not binding on other nations; but we assert that a Jew was forbidden to receive interest from a Jew, though from a stranger or foreigner it was lawful for a Jew to take interest or usury. "Unto a stranger thou mayest lend upon usury, but unto thy brother thou shall not lend upon usury." Deut. xxiii. 20. Unlawful interest is a signification which the word usury has *acquired*, not its meaning in the bible. Would Dr. Cumming paraphrase the text just quoted, "From a stranger thou mayest receive more interest than is just and equitable?" or a sentence in one of our Lord's parables, "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received my own with more interest than is just and equitable?"

The following puerile conceits are from the same volume, "Things in this world are the shadows of things in the heavens; and I think it is a poet, or Plato, I forget which, that made this sublime remark, The light of noonday is the shadow of God. What a magnificent thought!" (!!!) "We notice in the next place that this ark with all its beauty and its glory, and its exhibition of great truths, was not a fixture. This teaches us that the gospel is not given to any nation a perpetual fixture." !!!

It is stated in the "Readings on Matthew," page 34, that "there is no evidence of demoniacal possession subsequent to the death of our blessed Lord;" and in the "Readings on Mark," page 73, "After our Lord's 'ascension, no such instances occur, and this relief may have occurred at the time when he said, 'I saw Satan fall from heaven like lightning.' God manifest in the flesh seems to have put an end to that peculiar type of Satan's power called demoniac possessions." If this be true, what is the meaning of the words of Jesus addressed to his disciples immediately before his ascension, "And these signs shall follow them that believe; in my name shall they cast out devils?" Mark xvi. 17. Have the following passages in which there is direct evidence of demoniac possession after the death of Christ never been noticed by Dr. Cumming? "Then came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one." Acts v. 16. "For unclean spirits crying with a loud voice, came out of many that were possessed with them." Acts viii. 17. "And God wrought special miracles by the hands of Paul; So that from his body were brough

unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded." Acts xix. 11—16.

In the exposition of Matt. xxi. 19, there is a statement equally rash, unqualified, and incorrect. "The expression, 'Let no fruit grow on thee henceforward for ever,' is perhaps over strong,—'for ever' is not the Greek word translated 'for ever,' in the sense of everlasting; but, 'Let no fruit grow on thee εἰς τὸν αἰῶνα,' that is, 'until the age.' What age? Why the age when the fulness of the gentiles shall come, and the Jew shall be graffed in," &c. Let our readers judge the correctness of this statement from the following verses, in which the words εἰς τὸν αἰῶνα are employed. "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever, εἰς τὸν αἰῶνα." John vi. 51. "Verily, verily, I say unto you, If a man keep my saying he shall never see death. (θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.) Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death." (John viii. 51, 52.) See also Luke i. 55, John iv. 14, xiii. 8, xiv. 16. Would any one venture to translate the words, εἰς τὸν αἰῶνα, "until the age," in either of these passages?

Such a paragraph as the following from the pen of Dr. Cumming is highly amusing: "When people begin to go beyond that, and to specify actual events, as is done in a very rash pamphlet called, 'The Coming Struggle,' when they begin not to interpret but to prophecy—when they state in date, and place, and time, what Austria will do and what France will do, as if another John had come to write another Apocalypse; I think such men are really, though unintentionally, pouring contempt upon prophecy, doing injury to the word of God." One almost involuntarily exclaims, "Physician, heal thyself!"

But it is useless to multiply quotations of this kind; one might find enough to fill a volume. We will simply add an illustration or two of the Doctor's mode of reasoning on the subject of baptism. It is just what the preceding quotations might have led us to expect. "You are aware that there has been a very great deal of discussion about the word βαπτίζω. I believe that what is called immersion was as frequently practised as sprinkling. The Greek word βαπτίζω is a corruption or modification of the Greek word βάπτω: there has been a dispute about its meaning. One party says, it means to *immerse* only—that is not the fact. Others say it means to *sprinkle* only—that is not the fact. It means sometimes to *sprinkle*, sometimes to immerse, and sometimes to dip; the most frequent use in which the Hebrew word that corresponds to it is used, is *to dip*, 'to dip the rod in honey,' 'to dip the staff in oil,' 'to dip the foot in oil,' in all of which passages it is absurd to infer the employment of immersion: dipping a part of the body in liquid is not necessary immersion." What then, we ask, is it or can it be? Is it sprinkling, pouring, or what? Dipping *a part* of the body in liquid is not necessarily the immersion of the *whole*

body, but it is necessarily the immersion of the part dipped, and the dipping of the body would be the immersion of *the whole*. In admitting that the *general* meaning of the word is *to dip* the Doctor admits quite enough; for Jesus, in appointing an ordinance intended to be permanent, would use words in their *general* signification.

Boldness is a valuable endowment, and Dr. Cumming possesses it without measure. He says, "I am prepared to produce admissions from the earliest ages that infant baptism was used." He would find it difficult to furnish proof of the baptism of infants during the first two centuries of the Christian church. We should want a somewhat more definite reference than that which he gives for the use of the word βαπτίζω in the sense of sprinkling by Homer, "I think it is in the Iliad or the Odyssey." Very few persons would be bold enough to pen the following sentence, "I doubt if the Jordan at Jerusalem is really very deep except in times of flood as would be sufficient." If Dr. Cumming does not know that there was sufficient water for immersion in the Jordan where Jesus was baptized, he ought to know it. He ought to have ascertained the fact before he published an exposition of the narrative of the event. Lieutenant Lynch, with whose work one would have expected Dr. Cumming to be acquainted, was present on the occasion of the great annual visit of pilgrims to the reputed scene of our Lord's baptism. He says, "In all the wild haste of a disorderly rout, Copts and Russians, Poles, Armenians, Greeks, and Syrians, on they came—With their eyes strained towards the river, heedless of all intervening obstacles, they hurried eagerly forward and dismounting in haste, and disrobing with precipitation, rushed down the bank and threw themselves into the stream. They seemed to be absorbed by one impulsive feeling, and perfectly regardless of the observation of others. Each one *plunged himself or was dipped by another* three times below the surface in honour of the Trinity."

Some people have strange tastes and peculiar conceptions of beauty,

> "The lover,
> Sees Helen's beauty in a brow of Egypt.
> * * * *
> Such tricks hath strong imagination."

The perfection of beauty, in Dr. Cumming's opinion, is the sprinkling of an unconscious babe. "Is there anything," he asks, "more beautiful than the sight in this congregation, when two parents, publicly present and dedicate their babe, amidst the prayers of a whole congregation solemnly to God by that expressive rite of Christian baptism. I should not like to let go that beautiful sight."

With one more quotation we will conclude. "But I would not care to spend much time in arguing with our baptist brethren upon the amount of water contained in a word; I would only meet them when they become exclusive and bigoted, as I have found some, and denounce that as no baptism which is not accompanied with immersion of the whole body in water. This exclusiveness is a diluted Puseyism. My conviction is, that even if in every instance in primitive times baptism was administered by immersion, still this would be no reason why we should be bound exactly to have it so now. . . . My idea of baptism is, that we should approach as near to the outward usage as circumstances will admit; but I do feel that to take a poor babe and plunge it over head in cold water in winter is almost to be guilty of murder; and certainly to take an adult and plunge him in water, the temperature of which is below zero, to say the least of it, if it be not a penance it is not convenient. Perhaps you say the water is to be

heated, but the waters in the Jordan could not be heated. It must be a river, and as you are rigidly rubrical it must be in winter or summer, in India or Greenland. The temperature certainly would be warm in the instance under notice because it was an eastern climate; but still the temperature of rivers varies, and our Thames even if as clean, which I very much doubt, is much colder than the Jordan, and therefore it would be inconvenient in this latitude; and the poor Greenlanders would find baptism simply martyrdom."

This is not "diluted Puseyism:" it is gross popery, and that from one who pretends to be one of popery's sternest foes. Cardinal Wiseman would blush to employ such reasoning, and to advocate on such paltry grounds the alteration of an appointment of God. If our religion rejects whatever is inconvenient, it will not retain much that is valuable in the sight of God. We do not understand how a godly man can write thus flippantly concerning an ordinance instituted by Christ. Such reasoning is disingenuous. Every word respecting the necessity of being baptized in *a river* in order to be rubrical, is illogical. We fear that if Dr. Cumming has not overcome the papists, he has despoiled them of some of their most favourite weapons and converted them to his own use. B.

BRIEF NOTICES.

The Bible Hand-Book; an Introduction to the Study of Sacred Scripture. By JOSEPH ANGUS, D.D., *Member of the Royal Asiatic Society.* London: The Religious Tract Society. 1854. 12mo. Pp. viii. 660.

It has long been regretted that the Religious Tract Society had not among its treasures a compendium of information respecting the history and peculiarities of the inspired writings. Many years ago, it published some small works of the kind which were acceptable at the time, and helped to create a taste for something better; but they neither corresponded with the present state of biblical science, nor with the degree of general intelligence now possessed. We are rejoiced therefore to see before us a publication with its imprint, of the plan and execution of which we can speak with equal complacency. It is comprehensive; treating of the genuineness, authenticity, and authority of the scriptures; of ancient manuscripts, various readings, versions, rules of interpretation; of external helps in their interpretation derivable from history, chronology, botany, mineralogy, geography, customs and similar sources; of rules of interpretation, systems of prophecy, solutions of difficulties, general views of classes of books, and of particular books, both in the Old Testament and the New. It is so arranged as to be adapted either for young or for advanced students; paragraphs being marked throughout which may be passed over by beginners who wish to obtain a general view of the subjects illustrated, but perused by those who desire to investigate them more fully. It is modern; the author having made himself acquainted with recent importations from foreign critics, as well as with the standard writers of our own and other lands. Best of all, it is a safe book: revelation is treated of throughout as revelation,—a communication from the Father of lights to be received with profound reverence and thankful eagerness. In this respect it exhibits a marked contrast to some works of loftier pretension which have lately gained currency among dissenting theological students. In all important points we find Dr. Angus's opinions coinciding with our own, and even in matters of inferior moment his views and ours very generally concur. He has taken an extensive survey of the whole field through which his path has lain; his diligence will be unquestioned by all his readers, and his power of condensing a great deal into a small compass will be perceived and gratefully acknowledged by many. This will not only be a good text-book for use in theological colleges, but an invaluable assistant to sabbath school teachers and occasional preachers of every class. We hope that none of them will remain long without it.

A General Historico-critical Introduction to the Old Testament. By H. A. Ch. HAVERNICK, *late Teacher of Theology in the University of Konigsburg. Translated from the German by* WILLIAM LINDSAY ALEXANDER, D.D. Edinburgh: 8vo. Pp. 389.

In our review of Hävernick's Special Introduction to the Pentateuch some time ago, we stated the high estimation in which we held his biblical labours. The present volume of General

Introduction to the Old Testament is a work complete in itself, and certainly the most searching, sifting investigation of the matters treated of that we know. Granting an occasional obscurity and cumbrousness of style, which we cannot however help thinking the translator has been at rather too much pains to exaggerate, we believe that all impartial scholars will recognise a clear penetrative insight and richness of learning seldom paralleled. The religious spirit in which it is conceived he expresses in the preface: "I have undertaken," he says, "to write this work from the standpoint which, through God's grace, has been showed to me—from the inward and firm conviction that the object of investigation is God's holy word, given to mankind sunk in sin and misery, for the purpose of guiding them in the way of salvation and peace." The first eighty pages are occupied with the formation of the canon, which is traced with great discrimination and care. But we agree with the translator in attaching the principal value to the second and third chapters in which the original languages of the Old Testament and the history of the text are copiously treated, and which form indeed the main body of the work. Here the lover of Hebrew roots may revel in luxurious reading, whilst he follows the course of the language from the peculiarities of Pentateuch diction, though the changes which passed upon it in the times of David and Solomon, and onward to the times of the captivity when it gradually ceased to be spoken. The remainder of the volume is chiefly occupied by the History of Interpretation, and is not less replete with various learning. The whole will well repay an earnest student the repeated perusal we ourselves have given it.

The Pentateuch and its Assailants. A Refutation of the Objections of Modern Scepticism to the Pentateuch. By W. T. HAMILTON, D.D. *Pastor of the Government Street Church, Mobile.* Edinburgh: T. and T. Clark. Pp. 380. Price 7s. 6d.

This work consists of twelve lectures by a pastor of an American congregation, and has for its object to vindicate the sacred records and especially the books of Moses, "against the objections urged on various scientific grounds, and against the difficulties presented in the alleged results of modern research, and recent discovery among the archives of the East, and the monumental records of Egypt." It indicates omnivorous reading, and contains a waggon load of knowledge, but drags rather ponderously along. The author regards the first chapter of Genesis from the third verse to the end as "a history of the re-ordering of our planetary system, more especially of this earth after the last great geologic catastrophe prior to man's creation." He affirms the universality of the deluge thus placing himself in opposition to Dr. Pye Smith and Dr. Hitchcock, and devotes two lectures to this subject; but he agrees with them in recognizing death among the lower animals antecedent to the sin of Adam. The last lecture, and perhaps the best is upon the Unity of the Human race, in refutation of Professor Agassiz. The whole work is worthy of the attention of those who are simply desirous of the accumulation of facts; but half the number put with greater point and precision would have been much more effective as well as interesting.

The Biography of Samson; illustrated and applied. By the Rev. JOHN BRUCE, D.D., *Minister of Free St. Andrew's Church, Edinburgh.* Edinburgh: Edmonston and Douglas. London: Hamilton, Adams, and Co. 1854. Pp. 141. Price 3s. 6d.

This volume consists of a course of lectures delivered by Dr. Bruce to his own congregation last year. It embraces a portion of Old Testament history not frequently introduced into pulpit ministrations; and is a valuable though small contribution to the cause of sound and serviceable exposition. The topics discussed are "The character—Its form and begun development. Consequences of continued departure from the Lord. The marriage and its miseries. The transient revival. The ruinous relapse, and how to have prevented it. The sin and suffering prolonged, but issuing in a grand and glorious restoration. The new earth preparing for the redeemed." The treatment of these topics displays intimate acquaintance with the human heart, and the principles of God's moral government—great power in the presentation of truth and its enforcement on the conscience, and ardent love for men's souls. Not one of the least, among the many excellencies of this book, is its quickening and suggestive character. W.

Prize Essay on the Laws for the Protection of Women. By JAMES EDWARD DAVIES, *of the Middle Temple, Barrister-at-Law.* London: Longman, Brown, Green, and Longman. 1854. Pp. xiv. 247.

About four years ago the Committee of the Associate Institution for Improving and Enforcing the Laws for the Protection of Women, offered a prize of one hundred guineas for the best Essay on the subject. The Lord Bishop of Oxford, Vice-Chancellor Sir William Page Wood, and Roundell Palmer, Esq., Q.C., M.P., were appointed adjudicators. As the result of their labour they declared the essay before us the successful one. The following table of contents will give our readers some knowledge of the writer's scope and purpose. Part I. Ancient Laws and Institutions of other countries. Part II. Historical Account of Legislation in this Country. Part III. Present State of the Law in this Country. Part IV. Foreign Codes. Part V. Defects of our Law, and suggested remedies. To all persons who feel interested in securing the aid of a wise and effective legislation for putting a stop to the progress of that form of vice embraced in the discussions of this volume, we recommend its thoughtful perusal. The last part is in many respects the most valuable of the five. The decision in reference to the guilty parties in the recent case of the Belgian girl, Alice Leroy, proves the defective nature of our existing laws; and the consequent necessity for some amendment. Remedies are suggested here which might be successfully applied. W.

Which was First? A Brief History of the great Egg Controversy; or Science in Sport made Christian Evidence in Earnest. By Anti-Sceptic. London: Hall, Virtue, and Co. 24mo. Pp. 71. Price 1s.

This is a choice production, though small. It is a playful review of the great controversy which has been maintained between the friends of truth and its enemies from earliest times. Wit and sarcasm are here successfully employed in the best of causes. The "History" carries its own interest and moral to the close. We have read it through twice, and mean to read it again. W.

Dale End: or Six Weeks at the Vicarage. By the Author of "The Unseen Hand." Dublin: George Herbert, 117, Grafton Street London: Hamilton, Adams, and Co.; J. Nisbet and Co. 1854. Pp. 180. Price 2s. 6d.

If we apply to this book the principle that the character of an action is to be decided by its motive, then, its appearance is a virtue. But here, its excellency ends. It has been written with a good intent: this is ofily saying what might be said of thousands of books which never ought to have seen the light. We do not believe in its adaptation to answer the great purpose which religious literature ought in the present day to contemplate; and cannot therefore commend it to our readers as worthy of their patronage. W.

Christ Glorified in the Life, Experience, and Character of Joseph B. Shrewsbury, late a Medical Student and Wesleyan Local Preacher of Bradford, Yorkshire. Written by his Father. Third Edition, carefully revised. London: Mason. 1854. Pp. 274. Price 2s. 6d.

In this life of a pious youth, written by his father, there is much calculated, under the divine blessing, to instruct and profit. It exhibits a young man of intellectual power and culture consecrating himself without reserve to the good of men, and the glory of Christ. We cannot but lament the early death of one who promised to be so great a blessing. Though from the circumstances and character of the volume it is more likely to find favour with Wesleyan Methodists than Christians of other denominations, yet it may be read with deep interest by all who love the Lord Jesus Christ in sincerity. W.

Every Christian a Missionary: or the Scriptural Principle revived. Edinburgh: N. Bowach. 1854. Pp. 107. Price 1s.

A very valuable little work. On some points we find ourselves at variance with the writer; but thoroughly coincide with the general scope of his treatise, and the spirit in which it is written. It is to be regretted that it has not been "got up" in a manner more befitting its worth, and that the author has not secured for it a London publisher. W.

Protestant Endurance under Popish Cruelty: a Narrative of the Reformation in Spain. By J. C. M'Coan, Esq., of the Middle Temple. London: Binns and Goodwin, 44, Fleet Street, and 19, Cheap Street, Bath. Foolscap 8vo.

This book is well named. The history of the Reformation in Spain is an exhibition of "Protestant endurance under popish cruelty," for there the inquisition was armed with absolute power, had the full sanction of the government, and unrestrained, in open day, accomplished its hellish work. Sad and painful are the revelations of human depravity made by its deeds of rapine, perjury, and blood; but at the same time the manifestations of holy fortitude and faithfulness by Christians, whose only teacher was the word of God, are cheering. The extensive circulation of such books as this would tend to correct that false charity which blinds many to the evils and dangers of popery. Rome is *essentially* a persecuting church. Only give her the power and immediately she has recourse to the dungeon and the stake. B.

The Escaped Slave: an Autobiography of Charles Freeman. With a Preface by the Rev. J. Whitty, Ipswich. London: Partridge and Oakey, 34, Paternoster Row. 1853. Pp. x. 85.

This is an interesting and well-written narrative of slave life. Many of its facts are similar to those which Mrs Stowe has wrought up in her inimitable book. This class of literature is somewhat on the increase, and requires, we think, a word of caution. Our black and coloured brethren are exposed to the temptation of taking undue advantage of the hearty reception which has been given in this country to "Uncle Tom;" and the well known abhorrence of slavery which Englishmen cherish. We will yield to none in that abhorrence—we will always receive with heart and hand such escaped slaves as find their way to our shores; but we cannot avoid the conclusion that as there are dishonest blacks, as well as dishonest whites, some care must be exercised in the reception of pamphlets and lectures which profess to be narrations of personal suffering and adventure. While we thus write we must not be understood as casting any suspicion on the narrative before us. We have read it with much interest; and have every reason to believe it is authentic. The publishers have very handsomely arranged to hand over all the profits, above the bare cost of printing, to the author, who is now filling a situation in this country. This fact, in addition to the real worth of the work may, induce some of our readers to become purchasers. W.

The Fate of Christendom. By Henry Drummond. London: Bosworth. 1854. 8vo. Pp. 98.

Many of our readers have doubtless seen a paragraph which has been going the round of the papers alleging that "Mr. Henry Drummond, M.P., in a pamphlet just published,

called The Fate of Christendom, proclaims the end of the world to be immediately at hand." Every honest man who has anything to do with the periodical press, whatever he may think of Mr. Drummond's sentiments, ought to aid in the contradiction of a statement for which the publication does not afford the slightest pretence and which can only have originated in wilful misrepresentation. That all civil and ecclesiastical establishments are near their end, and deservedly so, is maintained by Mr. Drummond. He says that "Kings and priests have made it difficult to defend monarchy and priesthood;" and adds "the church of England has been destroyed by herself. The church of Rome would have been upheld by the priests, if the people would have submitted to them, and she comes down because the people have rejected the usurpations of the clergy, which the priests have contrived to entwine with Christianity itself. The priests themselves have never abandoned their principles, and they sustain them now by all the force, physical and moral, which they can command. When the first brutal blow was struck at her by the French revolution, it was a blow of violence; but the church of England has died by successive acts of suicidal folly. So it is with the monarchies in both countries, and whilst that of France expired by a violent death, that of England is dying by successive acts of pretended loyalty." . . . . . "It subsists now upon sufferance: at the present moment it hangs upon the affection of all classes for the person of the sovereign, whose amiable disposition and accomplished manners endear her to all who surround her. But this is a poor basis for enduring loyalty." . . . . "The game is up. The duration of the monarchy in England is merely a question of time: the foundations are sapped."—This is a singular production. There are many things in it with which we do not agree; many that we do not understand; and many which, however startling, deserve the serious consideration of thinking men.

The White Shroud and other Poems. By A. L. O. E., *Authoress of "The Claremont Tales," "Sketches of the Life of Luther," &c.* Edinburgh: Gall and Inglis, 38, North Bridge.

By the Christian, feeling the frailties and sorrows of this present life, and cultivating the peace and joy which the promises and hopes of the gospel inspire, these poems will be cordially welcomed. The strings may not be struck with a bold and vigorous hand, and trembling broken notes may now and then be heard; but their soft and gentle strains will ofttimes melt his soul and shed their gladsome influence on his heart. B.

Christianity in Earnest, as Exemplified in the Life and Labours of the Rev. Hodson Casson. By A. Steele. *Second Edition.* London: Needham, Ave-Maria Lane. 1854. 24mo. Pp. 211.

Memoirs of a good and zealous man whose proceedings were greatly influenced by the peculiarities of the Wesleyan Methodist body, to which he belonged.

Rodwell's Child's First Step to the History of England. New Edition, Revised and Corrected, with Continuation by Julia Corner. London: Arthur, Virtue, and Co. Square 24mo. Pp. viii. 232.

On the whole a good book for children, though rather disfigured, as such books usually are, by the opinion that Charles I. was "a truly good and pious man."

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Bibliotheca Sacra and American Biblical Repository. E. A. Park and S. H. Taylor, Editors, aided by Professors Robinson, Stowe, Barrows, Smith, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England, and Alexander of Scotland. April, 1854. Contents: I. Historical Geography and Ethnography. II. God's Moral Government. III. The Apocryphal Books of the Old Testament. IV. The Relation of David's Family to the Messiah. V. Excursion to the Lakes East of Damascus. VI. The Nature and Influence of the Historic Spirit. VII. Chaucer and his Times. VIII. Notices of New Publications. IX. Select Theological and Literary Intelligence. *London: Trubner and Co.* 8vo., *pp.* 218. *Price* 3*s.* 6*d.*

The Journal of Sacred Literature. New Series. Edited by the Rev. H. Burgess, LL.D., Ph. D. No. XI. April, 1854. Contents: I. The Bible and the Common People. II. On Miracles. III. Inspired Character of the Four Gospels. IV. Discrepancy and Inspiration not incompatable. V. Hebrew Tenses. VI. Popular Biblical Writers—Dr. Kitto. VII. The Burial of Moses. VIII. St. Paul and Josephus. IX. The Gospel Preached by Christ. X. John De Wycliffe. XI. Sacred Poetry. XII. Notices of Books. Correspondence, Intelligence, &c. *London: Blackader and Co.* 8vo., *pp.* 280. *Price* 5*s.*

The Eclectic Review. April, 1854. Contents: I. Juvenile Delinquency. II. Reid's History of the Irish Presbyterian Church. III. Genius and Writings of Douglas Jerrold. IV. Speeches of the Right Hon. T. B. Macaulay. V. Characteristics of Italian History. VI. Ticonderoga: or the Black Eagle. VII. Austria and Hungary. VIII. Public Worship in England and Wales. Brief Notices, Review of the Month, Literary Intelligence, &c. *London: Ward and Co.* 8vo. pp., 124. *Price* 1*s.* 6*d.*

The Leisure Hour; a Family Journal of Instruction and Recreation April, 1854. *London: R.T.S. &c., pp.* 30. *Price* 5*d.*

Popular Biblical Writers: Dr. Kitto. Reprinted from the Journal of Sacred Literature, April, 1854. *London: Blackader and Co.* 8vo., *pp.* 17.

Predicted Events coming upon the Nations of the Earth. A Sermon preached above two hundred years since before Oliver Cromwell and the Houses of Parliament, on a Special and National fast day. By John Owen, D.D. Descriptive of, and pointing to the Events now transpiring in Europe, and other parts of the World. To which is added a most glorious Scripture Prophecy, by Christopher Ness, clearly showing how it shall be with the Church of Christ unto the end of the World. *London: Houlston and Stoneman,* 8vo., *pp.* 44. *Price* 6*d.*

INTELLIGENCE.

ASIA.

CHINA.

A more clear and trust-inspiring account of the revolutionary movements in China is contained in a letter from Dr. Legge of Hong-Kong to his father-in-law, Dr. Morison of Brompton, than we have elsewhere seen. We extract it therefore from the April number of the Evangelical Magazine. It is dated Jan. 10, 1854.

"On the 4th instant we received from Shanghae accounts of a visit made to Nanking by the French minister to China in the steamer Cassini. I had been awaiting the results of that visit with some anxiety. The minister was accompanied by Roman catholic missionaries, and it was to be seen whether the report which he brought back from the rebel host would harmonize with the statements made by the visitors in the Hermes in the spring of the year. So far as it has been made public, it does substantially do so. The points are abundantly confirmed that religious views enter most powerfully into the revolutionary movement, and that the leader and his followers receive, venerate, publish, and circulate our scriptures of the Old and New Testament.

"I have seen in several English papers a variety of speculations about the Chinese rebellion and its character. Some parties seem inclined to consider it a movement originating from the teaching of the Roman Catholic missionaries, especially the Jesuit section of them; but I cannot conceive of the facts from which it is attempted to draw such a conclusion. The French minister seems to have been satisfied that the rebels do not subject Roman catholic Chinese to the same treatment as they do Buddhist and Taouhist priests; and we have reason to rejoice that they allow them to follow their religious observances unmolested; but if popish teaching had had any influence in making them what they are, we should assuredly be able to discover some traces of it. On the contrary, their theological terms are all adopted from protestant missionaries; and would they have come forth from any popish school the earnest readers and printers of the bible? It is reported, on the testimony, I believe, of the recent visitors, that the leader keeps 400 printers employed, principally in the production of copies of the scriptures, and that he himself superintends their operations. This great movement has arisen altogether independently of popery, and nothing has occurred or been elucidated to make me doubt the account which I gave in June of its first beginning. It was the tract written by old A-fah, and given by him prior to 1836, to Hung Sew-tseuen, which first awakened the thoughts, and led to the course of action from which grew the rebellion, with all which it has already accomplished, and the greater things which it promises to accomplish.

"No writer in any of the public journals in China has sought to refer the rebellion to Romish teaching. That speculation has been confined to England. Several parties here, however, as well as some at home, have endeavoured to identify it with the Triad Society, and other secret associations among the Chinese. On this point the truth seems to be, that the leaders, in the earlier stages of their enterprise, did co-operate with the Triad men, and indeed welcomed to their standard all who were willing, on what grounds soever, to fight against the Tartars; while, as they grew strong, and their objects shaped themselves out definitely, they began to separate themselves from all idolatrous and mere political associations. But it seems strange to deny their present Christianity, because many of them were once adherents of the idolatrous Triad Society. All Chinese who receive the gospel must have been in the previous time of their lives idolators, but that is no reason why they should not subsequently purely and sincerely hold the truth. From a man who left the rebel army on its commencing its progress northwards from Kwang-se, and who had held the rank of centurion, I received the information, that at that time Hung-Sew-Tseuen and his principal officers refused to allow the Triad chiefs and their men to accompany them. 'We have fought together here in the south,' they said, 'but now we go forth solely in the name of God. You cannot come with us.' This statement is confirmed by the fact, that since their establishment in Nanking, all references to the secret societies have been erased from their books; and, by the account given in November to Dr. Medhurst, by one who had been a soldier in their army, that three hundred Triad men had been put to death in the month of May. The rebels are certainly as far from being Society men as they are from being Roman catholics. If they were once associated with those friends of idolatry and dark designs, they stand now separated from them. Their leader takes his position on our scriptures and his own divine commission, and undertakes to destroy idolatry and a foreign dominion from his native land, and his followers appear to second his efforts with enthusiasm.

"I have written above, that it seems strange to deny their present Christianity, but I do

not wish to be understood as prepared to give any opinion as to the extent to which these people appreciate, and are influenced by, the holy and spiritual principles of our religion. We do not know enough of them to justify us either in strong assertion or denial on that point. That Hung Sew-tseuen is an instrument in the hand of God, raised up to effect most important ends, I am willing most gladly to admit. That he was taken up into heaven, and there received a special commission, and that he continues to receive special commissions from God, all of which he asserts, I by no means believe. In some places of his writings, he appears to intimate a particular relation to our Saviour, from which I revolt with shuddering. The Cassini brought to Shanghae some new publications, in addition to those which were obtained in April last, and I observe that one of them is prefaced by a declaration of the divine commission and equipment of Yang Sew-ching to be religious minister to the new dynasty. All these things are elements out of which much error and confusion may grow, and, knowing their existence, we cannot but fear lest the religion of the masses become a fanaticism rather than the intelligent faith of the bible, which we should delight to recognize.

"But while I make these observations by way of caution, it is with intense delight that I contemplate the accumulating evidence which is obtained of the strength with which the insurgents hold certain great principles; and to secure your sympathy with me in the emotion, I need only specify three of them.

"First, their abjuration of idolatry is earnest, and equally so their recognition of the duty to serve the living and true God. This was very conspicuous in a letter written by a soldier in Nanking to a relative, a shoemaker in Hong-Kong, who showed it to me. 'Formerly,' he wrote, 'I was a fool, and in darkness, and worshipped idols. Now I know that God only is to be worshipped. I worship him, and am happy. How can you continue in your folly? How can you be so stupid?' The writer was evidently an illiterate man. But his words were full of energy and fire. Dr. Medhurst writes in the North China Herald of the 17th December, that when he was preaching in one of the chapels in Shang-hae, suddenly, as he was descanting on the folly of idolatry, and stating that the idols were doomed to perish from the land, suddenly a man rose up in the congregation, and said, 'That is true, that is true. The idols must perish, and shall perish. I am a Kwang-se man, a follower of Tae-ping Wang. We all of us worship one God, and believe in Jesus, while we do our utmost to put down idolatry, everywhere demolishing the temples and destroying the idols, and exhorting the people to forsake these superstitions.'

"Second, the rebels rejoice in the prospect of a future life, which Christianity discloses to them. The man whose words I have just quoted went on to say, 'We feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence; when any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother has gone to glory, to enjoy all the magnificence and splendour of the heavenly world.' I had a striking confirmation of this statement, as an exposition of the general feeling among the rebels, in an account which I heard one day from a Chinese of the execution of two rebels in this province; speaking to a crowd of listeners, he said, 'They did not fear death. They said they were going to Jesus—to glory.' The man scoffed himself at what he deemed their ridiculous expectations; but, as I heard his sneers and laugh, I thought of Lucian of Samosata and other wise men of this world, who derided the primitive Christians on similar grounds.

"Third, the mass of the rebels seem really anxious to possess and study the sacred scriptures. The report of the leader's printing operations, which I have already mentioned, sufficiently shows the value which he sets upon them, and his wish that his followers should be acquainted with them. The writer of the letter that I quoted some little ago, concluded by telling his relatives to go to some of the foreign teachers, and get a copy of 'God's Holy Book,' by reading which they would learn what they ought to believe and do. It would be interesting if we knew whether Sew-tseuen considers himself to be as one of the prophets by whom God spake at sundry times and in different manners, and that he has a right to add to the sacred revelation. Whether he does or not, he is conferring a mighty boon upon his country, by publishing largely the Old and New Testament; and should he really become emperor of China, the Bible Society may expect some special acknowledgment from him of its noble undertaking to print for circulation among the Chinese a million copies of the New Testament.

"If the insurgents held only the above three principles, we could not refuse to them a large measure of our admiration. The starting up on a sudden of hundreds of thousands of men and women, professing those views in China—stereotyped and benumbed China—is a phenomenon in which I dare not but magnify the power of God. From the report brought by the Cassini, there would appear to be nearly five hundred thousand women belonging to the host in Nanking, and a still greater number of men. Two peculiarities in their organization seem to be pretty well ascertained—a community of goods, and a positive separation for the present between the men and women.

"The community of goods is older, there is reason to believe, than the organization of the rebellion. For many years it has presented itself to my thoughts that, in order to the introduction of Christianity into China, and the giving it a firm footing, it was necessary that converts should have all things in common—that there should be the spirit and practice which marked the first adherents of the gospel in Jerusalem. I could say much in illustration of this sentiment, but to do so would lead me away from the subject in hand. When the early preaching of Hung-sew-tseuen began to excite attention, and parties were won from idolatry, they did adopt the principle of a community of goods. No man called his property his own, and so it was that no adherent suffered want, and their numbers grew exceedingly. When they entered on the course of rebellion, they continued the same practice. No one receives any pay. The possession of more than five dollars exposes the individual to punishment. The centurion of every company provides the food necessary for all under his command, and officer and private partake of the same dishes. Surely this is a characteristic distinguishing Hung-sew-tseuen's army from all others of which history tells—an army where hundreds of thousands fight bravely without pay, and throw all their spoil and plunder into a common stock.

"The separation of the men from the women is no less remarkable. The women fought their way as well as the men from Kwang-see to Nanking. Till I saw this distinctly stated by a man who had been himself a soldier in the host, I had a difficulty in understanding various references in the volume of 'Heavenly Proclamations' to 'female soldiers' and 'female officers.' It seems to be really the case that the women did sustain the toils and dangers of the war; but after the taking of Nanking that was no longer necessary. A particular quarter of the city was assigned to them, and no communication is allowed to take place even between husbands and wives. One account says, that every twenty-five have an instructress over them, and that they spend much of their time in learning. By and by, when the empire is gained, there will be an end of this system, but until the accomplishment of that object, all parties, with a high spirited alacrity, submit to the peculiar and self-denying arrangement.

"To overturn the dynasty of the Tartars is a great undertaking; to seize the rule of more than three hundred millions of the human race, strikes the mind as an achievement too vast for human power and ability. The above statements will show you that the leader and the host, by whom such objects are attempted, are endowed with no ordinary qualifications for their task; should their enterprise be crowned with success, results of the most desirable nature will assuredly flow from it.

AUSTRALIA.

ARRIVAL OF THE REV. J. VOLLER.

Every reader of the account of the shipwreck of the Rev. J. Voller, which was contained in our number for January, will be eager for further intelligence respecting him and his family. It affords us great satisfaction to be able to report not only their safe arrival, but their reception by the Christian friends who had been looking for them in a manner corresponding with the affectionate feelings which events had been adapted to draw forth. On the 11th of February, a meeting was held in the baptist chapel, Bathurst Street, at which John Fairfax, Esq. presided, and after devotional exercises free expression was given to much kind feeling; and a purse containing four hundred guineas, which had been contributed for that purpose. Mr. Voller then addressed the assembly in the following terms:—

My Christian brethren—You can easily conceive that though my task at present is a pleasant one, pleasant in one respect, like that which has been performed by Mr. Illidge, cheerfully to receive and acknowledge that which has been so cheerfully given; yet, in another respect it is a difficult and to some extent almost a painful task. I dare say that all of you have on some occasion or other been placed in a position when the heart was too full to express the feelings which excited it. In that position do I now stand. The expression of sympathy which you have made is so much beyond in degree what I expected it would be. Some such expression, I own, I did expect: I looked for sympathy and kindness; for I knew you would feel that it was part of our religion to weep with those who weep, as it is to rejoice with those who do rejoice. Therefore, I could not but look for some expression of sympathy on your part; but I could not have expected it to have been expressed in this liberal and noble manner. In saying I thank you, I say little; and yet I say much. I say all that I can, when I give you my deep, earnest, and grateful thanks for your generous kindness on behalf of myself and my family. Nor can I but feel how much the value of the gift is enhanced by the promptitude with which you have anticipated my wants. I believe that the greater part of the noble gift was collected before I reached these shores—before I was personally acquainted with any of you; therefore, I cannot but look upon your sympathy as entirely spontaneous, and generous and noble in the highest degree. Another circumstance that renders it more acceptable is, that it comes not from one denomination of religionists alone, but that all protestant

Christians have combined to acknowledge their obligation to their divine Master, and their sympathy with their suffering brethren. I thank you again for your kindness, and earnestly do I pray that it may not be forgotten or ill-repaid. I would add one remark, which is, that although I would not wish in any way to repress the kindly spirit manifested in my behalf, still, as presents in other shapes than money have been pouring in upon me, I feel bound to say that I cannot be considered to have lost all, as I took the precaution before I left England to insure my property to a certain extent, and one day or other I doubt not that to that extent I shall recover the amount of my loss. Still, however, I have lost much that was very valuable to me. I have lost my library, the collection of which had been an object of careful selection; and I lost, too, what was even more valuable to me, the whole of my manuscripts, the result of the mental effort of the last ten years. I came among you therefore not armed as my reverend brethren around me are with old sermons, which might perhaps answer for some occasions, for the only literary work which I preserved when the wreck took place was a threepenny pamphlet written by a rev. friend of mine in England, and which at the time I chanced to have in my pocket.

A voice—Did not you save your Bible?

Mr. Voller—I did not save my own, but I did save a Bible. I found one thrown by the waves on the rocks, which I picked up, and which I have since carefully preserved; I regarded it then, and do still, as my greatest treasure, and I trust never to part with it. It will be expected to-night of me that I should offer some account of the sufferings endured by myself and fellow-passengers in the ill-fated ship Meridian. I do not know that the account I shall be able to offer will be a very long one or very faithful one, for the present state of my feelings is not very favourable to my expressing myself as I would wish. But I will commence my narrative from the departure of the vessel. The Meridian left London, or rather Gravesend, at nine o'clock in the morning, on the 4th of June. She was a fine, beautiful ship, having only made one voyage before, to Moreton Bay. Her size was 570 tons, well furnished, and beautifully fitted up, and she was commanded by a captain whose talents and manners admirably fitted him for his position, and in whom all in the ship, in common with myself, felt the utmost confidence. Captain Herniman had five times before visited this port, and his experience, therefore, may well be supposed to have justified the confidence we placed in him. I say this because I have heard that some strictures have been passed on Captain Herniman's conduct, which I have no hesitation in saying are unjust. He was unfailing in the execution of his duty from the day we sailed till that calamitous one when we were wrecked. The ship had her full complement of seamen, and including the crew the number of persons on board amounted in all to 105, of which a very and unusually large proportion were children. When we started from Gravesend the usual bustle which prevails on such occasions took place, but we had fine weather and favourable winds, and till we arrived at the Cape it was to all a most delightful trip. It seemed rather like a pleasure jaunt than a long voyage. On rounding the Cape, however, the case was altered, and we encountered a succession of heavy squalls, which gave us some notion of the perils of the deep, and which prevented our making way at all. In fact, I and most others of the passengers thought them heavy gales, but the captain as an old seaman would not admit this at all. At all events, there were signs enough to make landsmen think they were gales when one morning we found a portion of the bulwarks had been swept away, and the heavy water butt of the ship blown from its place. This occurred very shortly before the wreck, and amidst very tempestuous weather. On the evening when the wreck took place, I and my family with many others went into the cuddy. At the time we were steering hard on a wind, bearing up for the Island of Amsterdam. Had the ship kept on the course she was then holding, she would have passed the island in safety; and it was an unfortunate order of the captain, given about half an hour before she struck, to alter her course a point or two, which caused the accident. What could have been the origin of this error no one can state. It could not have been a willing incurrence of danger, for the captain had his own wife and children on board. At all events, by this alteration of the course of the vessel she struck the island and was wrecked. I must state that the ship was coming up in a diagonal line to the island, and only shaved it in passing. Had she come up fair on to the island all on board must have inevitably perished. It was about a quarter to seven o'clock in the evening when the vessel struck—the wind had been exceedingly heavy all day, but there was no alarm or anticipation of danger on board. On the contrary, throughout the day the passengers had been more than usually merry, laughing and making jokes at dinner-time, and at tea at the disarrangement and, in some instances, the destruction of crockery, and implements, which was caused by the lurching of the vessel. I and my wife had just retired from tea when the vessel struck, having taken our three children into our cabin to put them to bed. The first intimation of our danger was a tremendous sea, which must have struck the vessel just when she entered the breakers, and which flooded everything down below.

The water rushed into the first mate's cabin, in which that officer was at the time, which was inside the cuddy; but instead of going on deck to see what was the matter, his only concern seemed to be to preserve his clothes from injury in the water. The captain was also in the cuddy, and in fact at the time the vessel struck, I do not believe there was a man on the watch. Immediately after the sea had struck the vessel we felt the first blow, and it would be utterly impossible for me to convey to your minds any idea of the indescribable and fearful sensation it caused. The whole ship seemed to quiver like a leaf in the wind—it literally trembled from stem to stern---another and another, and another shock succeeded, accompanied by a fearful crashing noise, as if the ship were in the jaws of some giant monster who was destroying her. Everything breakable was at once destroyed from the violence of the repeated concussions. The captain at the first shock ran up on deck, but was instantly swept overboard. From the first moment I felt but too surely what had occurred. I had felt a sort of presentiment throughout the day that the calamity would happen, and still I did not like to advise the captain to keep off the island of Amsterdam. It is well-known that masters of vessels are apt to be a little snappish at any interference on the part of their passengers, and I felt too that the advice of an unprofessional person like myself could not have been worth much. I too had been conversing with the captain respecting the island, and from the information I had received from him, I knew that even should we be cast alive upon it, there was but little hope of our ultimate deliverance. At every blow the ship seemed to sink deeper in the water, as if she was filling with water, and there was a gurgling noise heard as if the water were rushing into her at one aperture and out at another. The water, which was rapidly filling the ship, did not seem to come in at the bottom, but through the skylights, which were shattered to pieces by the seas which incessantly washed over the devoted vessel. I gave up myself and family for lost, but still there did not seem to be much excitement felt amongst us. We resigned ourselves to our fate, with a calmness which I can only trace to His mercies who guides our souls in all seasons of peril, in all dangers and adversities. Our little group, myself, my wife, and my three children, stood alone in that terrible hour. We took one last farewell of each other, expecting soon to be buried under those deep waters where the light of this world would be shut out from us for ever. At length, after repeated blows upon the rock, the ship made a lodgment and settled down. This for a time and to some extent restored confidence, and I then, for the first time, opened my cabin door and looked out, I may say that ours was one of the stern cabins on the lee side of the ship. The scene was terrible beyond description. The people were paralysed by terror in every form it could assume, while the crashing timbers and tumults of the elements, and the wild darkness of the night sufficiently accounted for the despair which prevailed everywhere. The captain's cabin was next to ours, and his wife or rather his widow—for even then she was a widow—who had been ill all day, called out for help. I and my wife, and two of our children, went into her cabin, and my third was preparing to follow us when the door of the cabin slammed-to and was fastened. The water was fast pouring into the captain's cabin, which we were about to leave, when we found it impossible to open the door, a heavy chest having been thrown against it by the struggles of the ship. I cried out for help, and was fortunately heard by a gentleman, who came and removed the chest, and liberated us from our dangerous position. I then thought of my other child, and having forced open the door I looked for her in vain; the cabin was half filled with water, and the furniture tossed about and broken. I felt under the bed to find my little girl dreading almost to feel what I expected to find—her lifeless and mangled body— for it seemed to be almost an impossibility that she could have escaped with her limbs unbroken. By what seemed to be a special mercy, however, she was entirely unhurt. I then endeavoured to go on deck to look around me, and I saw at once that all efforts to escape had failed, at least until the morning should bring us light to see what our true position was. We waited for eight long hours in this terrible position, expecting destruction every moment. The mizen mast literally seemed to dance under the convulsive struggles of the wreck, and threatened constantly to fall and crush us. The ship seemed, in fact, to be breaking up into pieces all through. The doors and panels were shivered, and the tables in the cuddy torn up. It is impossible to draw any picture of the terrible and awful suspense of those weary hours. From eight o'clock at night till four the next morning we were all huddled together in the poop; not the cabin passengers alone, but the steerage passengers and the crew were also obliged to resort there for safety, for after the second shock the ship had parted, and the mainmast had fallen overboard. Imagine what our condition must have been—ninety or a hundred human beings all crowded into one small saloon, some crying, some praying; of the latter, alas! some who had probably never prayed before, and whom I had but too often heard cursing and swearing. During that weary time five or six sermons were preached, and then, oh! how eagerly were they listened to; so true it is that in the hour of trial man will

rush to that Rock which, had he always trusted in it, would never fail him. About midnight I forced my way out of the poop again to look around, and again the aspect of our affairs struck me with dismay and terror. The deepest darkness prevailed, and the third mate, who had been shipwrecked before, and was an old and tried seaman, said, that in the whole course of his experience he had never seen such a sea before. Shortly before the vessel parted we were cheered by a shout from the shore, which arose from some young men who had climbed into the rigging of the mainmast, which, falling gradually, had let them down gently on the rocks. This gave us some hopes; but for two hours longer we continued in the same position, when by the exertions of one of the mates and two brave and energetic sailors, after repeated failures, a communication by the mainmast from the wreck to the beach was effected. The first object now was to get the whole of the women and children ashore, but although we were all but too glad to get safe on any shore, all description would fail to depict the terrible reality of that on which we had to land. The children and women having been first conveyed over, the men followed, fortunately without loss of life or limb to any individual. Many, however, were washed down several times from the mast over which we had to cross; few, indeed, escaping such a mishap. My wife was washed down three times, and, when at length safely landed, the combs were washed out of her hair, and she presented the most pitiable and dilapidated appearance. The weather, too, continued tempestuous and the cold was intensely bitter. The moon, which had just made its appearance, gave sufficient light to expose the dangers and terrors of the place. Before us, the cliffs rose like a perpendicular wall, to the height of at least two hundred feet; while at their base, the margin between the rocks and the sea was very narrow, and it was my thought and that of others that, if the weather did not subside, we must soon be washed away. The ledge on which we stood being so very narrow and so very rough, these apprehensions were not unfounded, for two nights after the sea actually washed over the spot on which we were then standing. But He who ruleth the waters, and saith to the sea, "Thus far shalt thou go and no farther," mercifully spared us in this great peril. The picture on the table would give them some idea of their position, and his own tent he had pitched on the highest rock. But the first night he and his family had no tent: they had nothing to shelter them but a small umbrella, which he accidentally picked up: and even this he did not retain long, for having, under the intense fatigue caused by labour and excitement, loosed his grasp of it, it was blown away. But it was not long before the great goodness and exceeding mercy of God were again evinced. They were nearly all half-naked on that cold rock, many having gone to bed, particularly the children, before the disaster took place. But almost the first bales which were turned up by the waves were filled with woollen goods—Guernsey jackets, blue and red shirts, and pieces of flannel. In these garments they were all soon equipped—the boys had jackets, the men woollen shirts, and the women were provided with trousers. It happened also, fortunately, that these came ashore very little wetted by the sea water, and in this motley costume they were all speedily attired, there being as many as could be wished for all,—a fact, which some took advantage of, wearing five or six woollen shirts. We had all great reason to be thankful for this plentiful supply of warm clothing, as the weather was bitterly cold. In addition to this great mercy, we had also a supply of food, consisting of one cask and part of a barrel of biscuit, which, however, was in some part wet, and began to ferment and although we were glad to get it, it was soon in such a state that, under other circumstances, we should have blushed to have given it even to dogs. We had also some herrings in cases, tough and salt, but which were welcome cheer to us. We had a little port wine, and much, far too much gin, brandy, and rum, as the sequel proved. These, with a few nuts, raisins, and dried apples, with a little tea, formed our whole supply, and with the greatest economy our stock would not have supplied the 105 persons dependent on it for more than five days at the rate of half a biscuit and one herring a man per day. There is no doubt that we might have had a better supply of food if we had had better order and more organization amongst us, but unfortunately at a very early period casks of spirits turned up, which were eagerly resorted to by the seamen, and in a very few hours after we had landed, even in the awful position in which we were placed, the major part of the crew were to be seen staggering about in a state of confirmed drunkenness. Nor was the drink the only temptation which prevailed, as the jewellers of Sydney, if they knew what became of the goods sent to them, could testify. Cases of jewellery and of money sent by the banks were found, and now the lust of plunder was added to the excitement and riotousness of drink. I have heard and have long believed a great deal of the character of British seamen for gallantry, courage, and conduct; but I am bound to say that in this instance no such characteristics were evinced, but the very reverse. Drink and plunder were their whole desire; and to gratify their passion for these, every other consideration seemed to be lost, and even the instinct of self-preservation

was half-effaced. For two whole days we remained in this position. Men were sent round the cliffs in every direction, but they could find no points by which we could ascend the cliffs. The same perpendicular and monotonous barrier of rocks seemed to oppose itself in every place to our painful and growing anxiety to attain the table land of the island. At last, however, one man went out alone, speaking to no one of the object of his expedition. He was one of the passengers—a whitesmith, from London, and at length found an accessible place and scaled it; and his discovery having been made known, the crew went up with ropes, which were arranged so as to assist getting up the women and children and less expert of the men. To go to the spot of ascent was a most difficult and disheartening journey of half a mile, over dangerous rocks; and having arrived there, it took a day and a night to get all up; but at length all were landed in safety on the top of the island. We were among the first up, and it was a strange scene that presented itself to our gaze. Those who had preceded us in the ascent had set fire to the long grass which grew on the island, which, being somewhat green, had smouldered into blackness, and the charred stumps of trees and the sooty ground gave an additional air of desolation to the scene. However, we had no option but to cast ourselves on that smutty ground, and our red shirts and jackets, blurred and smutched over with the soot, must have presented a singular aspect. One advantage we derived from the burning of the grass. It was the season when the birds of the island were breeding, and some of the young ones not being strong on the wing were suffocated by the smoke, and their bodies, some about the size of an English pigeon, having been collected together, a mess of soup was made from them in a foot-pan which we had fortunately preserved. It was but a poor refreshment: we had no salt to season it with, and there was but a quarter of a gourd full for each individual; we had no spoons or knives and forks to assist us at our meal, but still we found it very delicious. It was the first meal, if meal it could be called, we had had for days. At night we had again to lie down on the grass, cold and exposed to rain and tempests. It is a most wonderful thing, considering the long exposure to bitter cold to which we were all subjected, that none of the party were attacked by rheumatism or some other disease, or have not been so since. Saturday night passed away thus, and Sunday and Monday. A tent, indeed, was after a time erected for the women and children, the only thing the sailors would condescend to do, and this even in so careless and slovenly a manner that it was blown down in a few hours and we had to re-erect it in the best way we could. Drink and plunder, in fact, throughout were the only object of the sailors. On the Monday we had only a little mouldy biscuit left for food, and we stood brooding on our unhappy fate. Famine was fast settling down upon us, and a mute despair had seemingly taken possession of us. In the midst of this silence a wild cry was raised—"a ship! a ship!"—and again a woman's scream shrieked out the words "a ship!" The effect produced is entirely indescribable. She who raised the cry, with wild and eager gestures, seemed to be absolutely frantic, and for a moment all seemed to believe she was so. There she stood, surrounded by five or six children, her hands extended towards the coming vessel, her eyes glaring eagerly on it, and repeating her cries. The sound spread like wildfire: signals were raised in every quarter, and by the aid of a glass, which had been preserved from the vessel, the speck in the horizon was soon ascertained to be a vessel making way to the island. Where but a few moments before despair had reigned, all now was tumult and excitement. The grass, wherever it could be found, was again set fire to, and as the wind was setting off the island, it was hoped that the smoke so carried would form a signal to guide the approaching vessel to us. The series of signals displayed by every one would under other circumstances have appeared absolutely ludicrous. Every child had one; the red shirts which had been so useful to us were torn off and waved in the air in hopes of attracting the notice which would be to us salvation. Gradually the ship came down upon us, and at length we saw her answering our signals and sending up her own colours as the Monmouth, whaler. The feelings which then prevailed no lips could utter, but the hope thus implanted was doomed to a long deferment. The ship suddenly put off from the island, and gradually, as she had come up, she faded out of sight. Again she approached, and again she turned off, and again went out of sight, and we saw her no more that day. The next morning, at daybreak, we were all assembled on the edge of the cliff, and straining our eyes to catch the return of the stranger, but no ship came. The next night came and passed, and the next day, and still on ship. Our hopes grew fainter and weaker hour by hour, and we were almost despairing, when suddenly we perceived a boat, well-manned, coming round close under the island. It appeared that the ship had made the island at another point, and the captain having determined to preserve us, had sent a boat round the island to us. It was a fortunate thing, and must be taken as another link in the chain of God's mercies extended to us, that the captain of the Monmouth was a man well acquainted with the island, and was well aware that it was impossible we could exist

long upon it. The boat made signals to us, which we easily comprehended to mean that we should follow the direction she took, by striking across the island. We hastily—too hastily—adopted the advice and followed her, and thinking that we should, without doubt, get up to the ship that night, we left nearly all our provisions, and every thing that might cumber us in our perilous journey behind us. I myself stripped myself of every thing that was not absolutely necessary, and told my wife to do so likewise. In all the eagerness to escape from our condition of misery and almost starvation, off we set in groups; those who had families of children being, of course left in the rear. It seemed, under the circumstances, almost a privilege to be a bachelor, and to have one's own self only to look after. I had, however, three children, and only two people to carry them. I had one slung to my back, and my wife had one to hers; and I asked one of the sailors, a strong able-bodied man, to carry my third for me, but he refused, saying that those who had children must carry them themselves. We had, therefore, to drag the child after us as we best could. We started on our journey, however, hoping to come up to the ship that night, but we were doomed to be bitterly disappointed. The island throughout is a rough spot, and the road was intricate and long. Our children's feet soon blistered, and our own followed the example. After we had passed the charred and burnt grass, we came to a real jungle of stiff grass, six or eight feet high, through which it was most difficult to force our way, but this impediment was partially removed by the passage through it which had been forced by the young men who had been so eager to hurry onwards. On we went, scrambling over crag after crag, cliff after cliff, dell after dell, but still we came on no ship. At length we came up to another group of four or five, who with a little umbrella for a canopy were encamped for the night. A pitiless rain was falling, and the weather was bitterly cold. There we determined to pass the night, but not liking the camping spot of the other party, I went into the bush, and at length discovered a little dell, with a kind of cavern at the head of it, which would afford some shelter for the children. In this we placed them, and having made a screen over the entrance of the cavern with a blanket, which my wife had fortunately brought with us, we lay down for the night—cold, wet, and almost famishing, no doubt, but still with hope. As soon as it was dawn, and we had taken a very slight refreshment, consisting of some red herring and a little concentrated milk which I had preserved for the children, on we went again. We marched for some hours, and still we found no ship. The party came up whom we had left behind, and we joined with them in singing, "Praise God, from whom all blessings flow," for even then we felt we had much to be thankful for to him. We then journeyed onward again, and the day wore away, the night come on, and we were just preparing to halt for the night, when we were startled by the sight of a man coming towards us. It appeared that he was a man from the Monmouth. The captain of that vessel had, it appeared, endeavoured to land some provisions and a boat's crew on the island, but in vain, and four days elapsed before he was again able to make the island. The man came up to us shouting, "Up, up, if you wished to be saved, it is only a little further on to the ship." I was not very willing to break up my camp, for I and my family were completely worn out, but hope sprang up within us, and we followed on until the deep darkness compelled us to stop. The captain's wife's child, who travelled with us, had once fallen down into a deep chasm, nearly twenty feet deep, and it was wonderful that it escaped without injury. Such chasms were constantly occurring throughout the island. Although the night was dreadfully wet, we all slept soundly, and we had to rise next morning early, intending to start without any refreshment at all, our stock being indeed well nigh spent. I had, however, left about half a pint of nuts, a few almonds and raisins, and about half a red herring. Our bread was all gone. With this provision we had to go through a long day's march, but I soon found that if we were to proceed at all we must halt, and take our last bit of food. Nothing now was left to us but water and a little fine grass which we found growing, which was sweet, and the moisture from which was refreshing. Unfortunately, to add to our difficulties, in endeavouring to take a short cut we lost our way, and having plunged into the jungle lost two hours before we could recover it. Just at sunset we reached the point where those who had gone before us were encamped, and we were led on to them by the smoke which arose from the fires they had lighted. We soon came upon them, but still found no ship. Friday, Saturday, Sunday, and Monday passed away. Fortunately we found a large supply of good English cabbage growing in a corner of the island—called the cabbage garden, grown no doubt from seed which some party landing on the island had scattered. This was a merciful supply to us, and we seized on them with great avidity, and found the stems and young leaves fleshy and nutritious. Some of the parties who had preserved their herring and sardine tins boiled theirs, but we had to eat ours raw. On the Monday morning, however, we were all worn out, and if assistance had not come, if there had been 10,000 cabbages left we should not have had strength to have plucked them. Our water, of which we had at first a plentiful supply, was now

failing, as there was no spring, and for the day past we had drunk what was in reality mud, to relieve the unquenchable thirst. Then in our last extremity the ship appeared. She came upon the island with a favourable wind, and the sea calm as glass. The speck approached, the white sails expanded, the boat was lowered, and in a short time the captain himself appeared in our camp. Oh, what a scene ensued—women, children in the very agony of unexpected succour, sunk on their knees to clasp his hands and legs, while he, good man, with a soul as large as any that lives in an American body, with tears rolling down his cheeks, and outstretched hands to us, bade us to be of good cheer, and welcome to all he had. But he soon shook of those who surrounded him, for he well knew the place, and he told us at once if we would be saved there was no time to be lost, but that we must get to the boats at once. Of course we were glad to be off, and at the boats found a bag of the best biscuit we had eaten since our departure from England, with a tub of beef and a tub of pork, which we eagerly surrounded and devoured, fat and raw as it then was. The women and children were then put in the boats, and were followed by the men, and the whole were taken to the ship in an incredibly short space of time. Our gratitude for our deliverance may be better imagined than described, but we soon found that we had not all on board who had been left on the island. There was one child in charge of the steward of the ship, who it seemed had lost his way, and another man who had been injured by falling from the main-mast, and was unable to walk. But Captain Ludlow had determined to save all, and when asked what he intended to do, "Do," replied he, "while there is a pound of bread on board my ship I will not leave this island till I have all on board. Why, to leave one behind would be to spoil the whole affair." (At this point very strong sensation was manifested throughout the meeting, and there was a demand for the name of the captain.)

Mr. Voller resumed: His name was Captain Ludlow, of Long Island, North America. Captain Ludlow called for a boat, and four men, noble willing sailors, sprang into it and pulled to the island. The wind rose again; and again for four days the ship was off and on the island. But at the end of that time they could approach and the boat came alongside with all the missing parties, the sailors having to carry the man that had been injured. We then sailed away and had a delightful voyage, the only question now being as to where we were to be landed, as Captain Ludlow expressed reluctance to come on to these colonies, fearing that his men might leave him. At last he resolved to take us to Port Louis, at the Mauritius, an arrangement certainly not very agreeable to us, but we could not expect to have any choice. Throughout the voyage the attention we received from the captain and mates of the vessel were unceasing. Our wounds, for there were none of us without them, were dressed, and with one exception, in which mortification had set in, and which case was left at the Mauritius, in hospital, all were cured. At length we reached Mauritius, and a delightful manifestation of Christian and generous sympathy met us there, which must be spoken of. We arrived in the evening, and on the following morning we were carried on shore. We had for the most part no hats, no bonnets, in many instances no shoes, or shoes of flannel we had made for ourselves. We had on the shirts and jackets I have described, but no sooner had our misfortune been made known than the merchants and people of all classes came round us, and one by one they took all of us to their hospitality, and lavished on us every kindness. The next morning, however, the Lazaret was placed at our disposal, and there we were all quartered. It was a large empty room, but bedding and conveniences were afforded us from the military stores, and ladies and gentlemen furnished us with an ample supply of clothing of every description. A public subscription was also raised on our behalf, and the sum of £1,300 was subscribed. The government did all in its power, but the principal relief was afforded from private sources. Mr. Ellis, a congregational minister at Port Louis, called on me, and invited me and my family to stay at his house; and he took us thither in his own carriage, and never have I enjoyed the delights of pure Christian intercourse so deeply as during my sojourn with him. At last we set out on our voyage to Melbourne, and our passage was long and rough, and weary—made more so, perhaps, by the nervousness excited by our late disasters. Still, at length, we did arrive at Melbourne—that city of gold, and fires, and dust, and right glad was I to quit it, for I would not live in Melbourne as I found it for any amount of worldly gain. Again we set forth on our way, and, when we entered your beautiful harbour, I need not tell you how delighted we were, and how we for the first time felt that our perils were over, I expected no reception here, for, though I had sent a letter by the Harbinger, our vessel passed her, and I arrived before my own letter. But it appears that I was soon to receive welcome. A good man, with his shirt sleeves turned up, soon told me that he was sent for me. I found the warmest and kindest reception waiting for me. And now I stand among you, a monument of God's great and unfailing mercies—thankful, I trust, in all earnestness that He has spared me to arrive at this, my field of duty, and under him to you, for the kindness you have shown me. Great were my responsibilities before, but God's

mercy and your generous sympathy have greatly increased those responsibilities. I feel but too deeply that I have incurred a debt of gratitude which I can never repay; but I will strive to my utmost to show my sense of the mercies vouchsafed to me. Thanks be to God who sent a ship to rescue us, who sent a man who knew the island, who sent us provisions and clothing in our need, and men with generous minds and strong arms to protect us. I will not detain you longer. I feel that my thoughts are somewhat upset by the excitement of this evening, and I will only again express my thanks to you, in the prayer that you and all of us may, when the storms of life are o'er, enjoy that rest which remains for the people of God.

HOME.

ISLINGTON.

For many months the health of the Rev. G. B. Thomas has been so much impaired by tedious disease as to have incapacitated him for the official duties of his station. He has therefore thought it proper to relinquish his pastoral charge; and in the month of February he wrote a letter to that effect, which the church at Cross Street accepted, expressing its affectionate sympathy, and accompanying their communication with a handsome present.

BRIXTON HILL.

Salem Chapel, Brixton Hill, having been closed for the purpose of erecting galleries, was re-opened on Thursday, March 30th. In the morning, at seven o'clock, a prayer meeting was held to implore the blessing of God on the enlargement, at which the pastor, the Rev. J. Hirons, presided; and in the evening an excellent sermon was preached by the Rev. W. Brock, when a liberal collection was made, which, added to the sum previously subscribed and promised, amounting in all to about £390, entirely defrays the cost of the galleries, so that no debt is incurred. May spiritual prosperity now be enjoyed!

RUSHDEN, NORTHAMPTONSHIRE.

Mr. G. G. Bailey has resigned his pastorate of the church at Haddenham, Cambridgeshire, which he held during a period of nearly twenty-three years; and in compliance with the affectionate and unanimous invitation of the first baptist church at Rushden, he has commenced his pastoral labours there.

HADDENHAM, ISLE OF ELY.

The Rev. John Spooner, late of Attleborough, Warwickshire, having accepted a cordial and unanimous invitation to the pastorate of the baptist church, Haddenham, Cambridgeshire, entered on his stated labours there on the first sabbath in April.

COTTAGE GREEN, CAMBERWELL.

The chapel in Southampton Street, Camberwell, having been closed above four years, was re-opened on Wednesday, the 5th of April. Discourses were delivered on the occasion by the Rev. Dr. Steane, the Rev. D. Katterns of Hackney, the Revs. W. Howieson, J. Burnet, and C. Woollacott, assisted in the devotional exercises. 180 persons sat down to tea; all appeared deeply interested in the opening of this place of worship. The chapel is purchased by the Rev. B. Lewis and some of his friends from Trinity Street, and it is secured to the baptist denomination. The cause originated in the early out-door labours of Dr. Steane; a temporary building was erected for the use of a Sunday school and the preaching of the gospel, and continued in use several years. W. B. Gurney, Esq., who for some years conducted prayer meetings at the former places, laid the foundation stone of the above chapel in the year 1844; Dr. Steane preached the first sermon on the 5th of April in that year. We are informed that the services are well attended, and that there is a promising prospect of usefulness. On the first Lord's day a Sunday school of upwards of 100 children was gathered. A debt of £550 was incurred by the purchase and repairs, of which (including £32 10s. 10d., collected at the services of the re-opening) the sum of £200 has already been realized.

PORTSEA.

The Rev. Joseph Davis, upwards of ten years pastor of the baptist church at Arnsby, Leicestershire, has accepted an invitation to the pastorate of the baptist church meeting in Kent Street, Portsea, late under the care of the Rev. Charles Room, and entered on his stated labours there on the 23rd ultimo.

MONMOUTH.

Rev. Henry Clark, A.M. has announced his intention to resign his connection with the baptist church in this town at the end of June. The cause of this step being taken is the apparent hopelessness of a new chapel, the prospect of which had induced him to remain the last few years.

BURTON-ON-TRENT.

The Rev. J. Y. Aitchison has intimated that he will resign his connexion with the first baptist church (Salem Chapel) in this place at the end of June.

RECENT DEATHS.

MR. JOHN WASSELL.

Mr. John Wassell, late of Cosely, Staffordshire, trod an even, uncorrupted Christian path for more than fifty years, was greatly useful in his day, and died at the age of seventy-three. Having resided in the same locality through his entire life; the father of a large family, several members of which with their families lived near him, and indulged in nearly daily intercourse; related more nearly or distantly to a considerable number of families in the neighbourhood; his house the place of call for the Lord's people; his services frequently sought as a supply for the neighbouring pulpits; he wielded a sort of patriarchal influence in the circle of his acquaintance. This maturity of character implies something that has gone before. A tall oak, with well struck roots and outspreading branches, implies a growth, and a sappling long, long ago drawing nourishment from the soil. There is a companion picture in the case of our friend; it is the young John Wassell putting on Christ fifty-three years back. In the year 1800 this veteran, then in his 20th year, was baptized at the Darkhouse Chapel, Cosely, and began his Christian course, which by the grace of God he maintained, and finished in peace. His early days are full of interest, because they are associated with a generation and a history which illustrate the grace of God in the neighbourhood where he was born. Something over three quarters of a century ago (1776), Mr. Thomas Smith removed from Brettel Lane to Coseley, and was shortly followed by five others. "They found no dissenting church in the place excepting a congregation of Socinians," nor was there at that time any episcopal church within some miles of them. "One of these families residing in a house called the Darkhouse, on account of its being the first house built in the Darklane, being the most convenient for the purpose, they agreed to establish prayer-meetings there, which they did to the comfort of themselves and increasing families." On these early facts depends a history of divine mercy vouchsafed to a thickly populated neighbourhood, showing how in the providence of God so simple a thing as the removal of a few Christians into a locality darkened by the shadow of ignorance and sin, may be the first link in a chain of events by which that region is illuminated, and many souls are prepared for the citizenship of the skies. This Thomas Smith became the first pastor of the baptist church formed at Coseley, where he laboured usefully for many years, and was the father and grandfather of two generations who have been munificent helpers of the baptist cause in that place. May they all have an interest in that inheritance which he now enjoys.

This Darkhouse gave birth and name to a spacious building standing in the midst of a large population, called the Darkhouse chapel; a name inappropriate in the view of strangers, but sanctified in the memory of many of whom it will be said in the day when the heavenly family are gathered, "This and that man was born there." And this person residing in the Darkhouse, whose domicile was the Bethel of that time, was John Wassell, the father of the subject of our memoir. This Darkhouse, then, despite its name, was the lighthouse of Coseley; and here the younger Wassell was born about four years after this little band of Christians bent their steps thitherward. His very cradle was rocked amidst the sounds of praise, and his young soul opened and expanded in an atmosphere of prayer and love. Nor was this all; the Darkhouse religion was not a Sunday piety full of fervour for the service, and put away with the benches and hymn books till it was time to be religious again. John Wassell the elder and his wife were the subjects of a heart religion which pervaded their home councils and duties, and influenced their whole conduct. Influences such as these were likely to tell upon the subject of our memoir, besides which there were elements of constitution which rendered him peculiarly impressible to religious influences, and would help to manifest the grace of God. Though all need the work of the Spirit for the renewal and sanctification of their natures, there is a great difference in dispositions. The graces of the Spirit show better on some grounds than on others. The tender heart, the loving spirit, the thorough unselfishness of our friend,—mixed as these features were with strict conscientiousness, and a firm adherence to righteousness—made him a lovely Christian, and would mark him out as a person likely to be useful. Nor were those expectations disappointed; for more than half a century he stood beside the ark of God, mourning for it if threatened by the Philistines, but never deserting it.

His home influences were of a genial kind. By his children who surrounded him in the evening of his days he was almost adored. Some of his family have taken a decided stand on the side of Christ. One son occupies an important field of labour in the city of Bath as a minister of Jesus Christ. One could almost wish that he had borne the paternal name that there might be a continuation of these John Wassells. The man would be no better, but the association would be pleasant.

In the year 1806, our friend was elected to the office of a deacon, and about the same time began to exercise his talents as a preacher, in which labours he had the sanction of the church by resolution passed at their church meeting. These services were so acceptable that from the commencement

of these exercises, down to the time of his last illness, he was engaged more or less in the work; and for nearly thirty years he was a stated minister of the baptist church at Willenhall, a co-pastor for the larger part of the time with Messrs. Baylis, Francis, and Davis, successively, and a part of the time alone. The prevalence of hyper-Calvinism amongst a portion of the members was the principal circumstance which led to his leaving the church at Willenhall. After his retirement he was re-elected to the deaconship by the church at Coseley, which he had relinquished when he took the pastorate of another church.

The church at the Darkhouse are greatly indebted to him for his services. When without a pastor, or from other cause, his help was needed, John Wassell was always ready to give his aid. How acceptable he was facts will tell. A friend says: "In his last illness I referred him to the morning (Nov. 3, 1822) when he baptized me and many others; he said that about that time he baptized, at Willenhall and the Darkhouse, about fifty persons in one year." In every character which he sustained, he adorned the doctrine of God his Saviour. As a Christian he bore the marks of the olden time;—"given to hospitality, a lover of good men, sober, just, holy." As a deacon he fulfilled the apostolic description, "Not double-tongued, not given to much wine, not greedy of filthy lucre;" and having used the office of a deacon well, he purchased to himself "a good degree." As a minister of the grace of God he showed disinterestedness. Not for filthy lucre did he fulfil his ministrations, but often laboured with his own hands that he might not be chargeable to those whose spiritual good he sought. As a pastor he watched for souls as one who must give an account. He could with confidence appeal to those whom he overlooked and say, "I seek not yours, but you." When at a distance from his beloved work, he has been known to travel through all Saturday night, after having been kept from his bed through the previous night that he might reach and serve his people on the Lord's day.

The main features of his character were a spirit of benevolence and sympathy blended with undeviating integrity; a fine mixture. "Who was weak, and he was not weak? Who wept, with whom he would not weep? Who needed counsel to whom he would not give it? or assistance to whom he would not stretch out the hand of help? He would rather have injured himself than an enemy. He did not want the intelligence to have done better in the world than he did if he could only have cared more about his own things, and less about the things of others.

The rich maturity of character which belonged to the evening of his days was reached, as is mostly the case, by going through the furnace for it. Few persons had more trials than he. There seemed to be a long series of crossing, disappointing circumstances running through a good portion of his life. It was not a sharp short trial or two that he was called to endure in his pilgrimage, but the continuous friction of a train of adverse events; the continual dropping that wears the spirit; the hope deferred that maketh the heart sick. More meek, more watchful of spirit, more circumspect and liberal than most Christians, he yet had more trials than fall to the common lot of man. And they answered their purpose; they made the mercy-seat, and the everlasting arms, and man's last refuge, precious to him. He came to his end like a shock of corn ripened for God's granary; and the heavy clouds that burst on his head, and the sultry heats of his tempestuous path, contributed their quota towards the maturity.

His death was attended by a trusting peace, a confidence which grew out of the same conviction that supported the apostle Paul,—"I know in whom I have believed." One of the most emphatic sentences which he uttered while on his dying bed was, "Looking for the mercy of our Lord Jesus Christ unto eternal life." He fixed an earnest look on his pastor as he uttered this, as though he would say, That sentence expresses the very feeling of my heart. That mood of his mind passed into one of gratitude, and he said with what remaining power he had—

> "Jesus sought me when a stranger,
> Wandering from the fold of God;
> He to rescue me from danger,
> Interposed his precious blood."

"Have you peace?" said his pastor, when he could best answer in monosyllables; "have you peace?" "Yes." "Have you any doubts?" "No." He had an easy dismission. He suffered little from pain, yet he spoke of a conflict, and said, "I want to be released." His strength rapidly failed, and without a struggle he died, Nov. 2nd, 1853; or rather, like an early saint, "Having served his generation, he fell asleep." B. C. Y.

MR. JOHN RUFF.

While every day testifies to the truthfulness of the wise man's words, "One generation passes away and another generation cometh," yet with peculiar force does the statement press itself upon the attention when the last member of a family belonging rather to the former than to the present generation closes his earthly career. The Baptist Magazine of the past year contained a brief account of Mr. James Ruff, since then a younger brother has exchanged worlds, and now the subject of this brief sketch, the eldest and last of the former generation of that

family, has ended his pilgrimage. Mr. John Ruff, late of Kingston-on-Thames, was born at Simbury, in Middlesex, in the year 1776. Thrown into life at a time when sceptical principles were rife, and when the evils ever attendant upon war, and the prevalency of a warlike spirit prevailed, he was mercifully preserved by an unseen but all gracious hand from being led astray by them. By what means he was awakened to a sense of his danger as a sinner and led unto Christ for refuge no record remains, but at a comparatively early period in life he was found on the Lord's side. He was baptized at Kingston on Lord's day, May 14th, 1797, and received into communion with the church on the first Lord's day in June. It may here be remarked that just fifty-one years from that time he took his post as deacon at the baptism of two young men, and afterwards referred with feelings of no ordinary kind to the sacred pleasure he had enjoyed upon so interesting an anniversary of the day of his own public profession. He continued his membership at Kingston, until his removal to London in 1804, where he entered into business on his own account, and had his dismissal to the church at Keppel Street. In 1812 he left London to reside at Hampton in consequence of which he was again united to the church at Kingston. In the month of June, 1814, he was chosen to the office of deacon which he held to the day of his death. Until the summer of 1844 he continued to reside at Hampton, but upon retiring from business in that year, he removed to Kingston so as to be nearer to the house of God. Our deceased friend took a lively interest in God's cause, and contributed liberally to its support. During his residence at Hampton he for many years greatly assisted in keeping open a small chapel in that village, readily receiving the ministers who supplied it, and lodging them beneath his hospitable roof. To the Baptist Home Missionary Society for the South West of Middlesex and parts adjacent, he was for many years treasurer. This society was formed in 1824, to render some assistance to the weak churches, and to enable them to send the gospel to the villages around them, which were then almost entirely destitute. From a letter received from a respected minister of Christ an extract may be made, he says, "Mr. J. Ruff felt a deep interest in these objects and was one of their most active promoters and although the society was at length merged in the Berks and West London Association, its founders, the late Messrs. Ivimey, Pritchard, Ruff, and others, some of whom are yet living, have been the instruments in God's hand of the conversion of some hundreds of souls, and the formation and establishment of several small churches. I have travelled some hundreds of miles in company with our departed friend in this labour of love, and with some of his coadjutors yet living revere his memory as one of the excellent of the earth who, although being dead yet speaketh."

A very severe and painful affliction, nearly twenty years ago, brought on premature decrepitude and old age, yet until his last illness he was enabled to take his place in God's house although occasionally interrupted by sickness. The death of his brother, Mr. James Ruff, in October, 1852, occasioned so violent a shock to his feelings that he took to his bed on the following day and never again rose from it. For fourteen months life might be said to be ebbing away, not much pain being experienced by him till within a few weeks of his departure. Throughout his protracted illness his confidence in God was unshaken; he knew in whom he had believed, and although no ecstatic joys were his, yet peace possessed his mind, and a good hope through grace sustained him. He felt much for the church with which he had so long been connected, and with deep feeling did he exclaim to the writer on one occasion, "All I can now do is to pray for you," and this he continually did, the poet's words ever finding a response in his bosom:—

> "My soul shall pray for Zion still,
> While life and breath remain."

Visiting him on one occasion in company with a brother minister, the latter spoke to him of his interest in Jesus to which he replied, humbly but firmly, "I am as Mr. Newton said, 'Packed up, and sealed, and ready for delivery." Within a few days of his death he requested his beloved wife, who for nearly fifty years had been the companion of his pilgrimage, and who lives to mourn her loss, to read to him the fifth chapter of the Romans, remarking, "I have been thinking much upon the atonement." About the same time, during the night, she heard him praying that the Lord would fulfil all his good pleasure in him and then take him to himself. Calling to see him on the day preceding his death, I found he had been in a state of unconsciousness for some hours with his eyes closed, but he evidently knew the voice that addressed him when the question was asked, "Do you find Jesus Christ precious to you?" "Yes" was feebly but promptly uttered. It was further remarked, "He is a mighty Saviour, is he not?" "God and man." "You can say with Paul, 'I know in whom I have believed.'" "I trust I can." Soon after he said "Pray, Pray." His wish was complied with, and he added his Amen, Amen. On the following day, upon entering his room, he again recognised my voice, and answered in the affirmative to a question respecting his peace in Jesus. For the last time prayer was offered up for him, and a faint amen at its close showed that it had also been prayer with him. For three hours longer did he linger, and at length soon after

seven o'clock on Lord's day evening, December the 18th, 1853, he departed from time into eternity. Calmly as the setting of the sun upon an evening in autumn as gradually it sinks beneath the horizon, so died our aged brother. He breathed out his soul—he fell asleep in Jesus. He came to his grave as a shock of corn fully ripe in its season.

For more than fifty-six years was he the avowed follower of Jesus, and steadily and perseveringly did he walk in his ways. Not, indeed, that he was without his infirmities, in common with all others he had them, and he knew it, and many times with tears and deep humility did he refer to them, but the cleansing fountain was his refuge, and although shrinking with horror from the sentiment, "Let us sin that grace may abound," yet with gratitude did he rejoice in the truth, "That where sin abounded grace has much more abounded." But he has bid adieu to earth, and is numbered with the spirits of the just made perfect before the throne of God.

Not soon will his venerable form be forgotten, nor the sound of his tremulous but animating voice die away, his memory is dear to many, and to none more than to the writer, to whom he ever proved, together with his brother to whose memoir reference has been made, a firm, constant, and affectionate friend. His death was improved in a discourse founded upon the words, "And when Jacob had made an end of commending his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

W. C.

MRS. CORBETT.

Died at Kinterbury, near Devonport, in the forty-seventh year of her age, Mrs. Corbett, the beloved wife of Mr. James Corbett, Royal Engineers, Deptford, after an illness of seven days. Mrs. Corbett was the only daughter of the late Rev. Newton Bosworth, F.R.A.S. In early life she became a member of Mare Street chapel, Hackney, and never, through her Christian course, ceased to adorn her profession. Her end was perfect peace. She has left many behind her who cherish her gentle memory that they may imitate her example.

MRS. LEWIS OF DISS.

How frequently are we reminded by the dispensations of our heavenly Father that "clouds and darkness are round about him." But we are also assured by the word of his truth that "righteousness and judgment are the habitation of his throne." There is, philosophy tells us, no such thing in the natural world as absolute darkness; neither is there in the kingdom of Providence, although, as in the former, the clouds may be so dense as to conceal the orb of day, so in the latter either the obstruction may be so great, or our vision so weak, that beneath the "frowning Providence" we cannot see "the smiling face." And it is under bereaving providence, such as we have now to record, when the mother, wife, friend, and Christian is suddenly taken from the endearments of a happy home, from the social circle in which she was beloved of all, and from the church of Christ, in which the ornament of "her meek and quiet spirit" will long be remembered with tenderest regret. It is when such unions are dissolved and such ties are broken that we require the exhortation, "Be still and know that I am God." We need then to be reminded that we "see but in part," that the ultimate purpose is not yet developed, it is but in its plastic formation. The vessel at present is only on the wheel, not in its finished beauty. The gold is in the furnace acquiring, but not yet attained to, its destined purity. This preparatory elaboration may not be joyous, but grievous, yet as afterwards it worketh out the peacable fruits of righteousness, it becometh us reverently to bear the arrangements of an infinitely wise and gracious God, with the confident assurance that "he doeth all things well."

The subject of this memoir was born on the 24th of November, 1817, and consequently was only in her 37th year, when, after only eight days' painful affliction, the patient sufferer was summoned to join the tearless multitude where sorrow and sighing are for ever done away.

The dear departed was the daughter of W. Roper, Esq., surgeon, Bunhill Row, London. And though brought up in the principles of the established church, it was her privilege to sit under the ministry of an excellent evangelical clergyman, and it is evident from her letters to a Christian friend, that although no sudden conversion marked the commencement of the course which is now terminated in glory, she was early the subject of a spiritual anxiety respecting her eternal welfare.

In one so naturally amiable, divine grace, though just as real in its operation, would not be so obvious in its external development. Far be it from us to insinuate that the bland, and gentle, and virtuous do not require as much as the most abandoned of mankind the regenerating influence of the Holy Ghost; yet as we have known some of the former needlessly distressing themselves because they could refer to no particular providence or alarming conviction as characterizing their conversion, and, therefore, have doubted its reality; we would intimate to such, that if they are penitents at the cross, it matters not whether they were drawn thither by the silken cords of love or driven by the thundering of Mount Sinai.

In a letter dated January 4, 1840, the

beloved subject of this memoir speaks of the deep emotion with which she had read that beautiful hymn, beginning—

> "Behold a stranger at the door,
> He gently knocks, has knocked before,
> Has waited long—is waiting still,
> You use no other friend so ill."

And she adds, "O that my heart might be opened effectually to receive that precious Saviour, but I know that a softened mind is not a renewed heart, and it is that I want."

In a subsequent letter a few weeks afterwards, she evinces an evident deepening of the work of grace, accompanied with much heart-searching, and refers to a passage in Dr. Krummacher's "Elijah," which seems greatly to have affected her, in which the pious author says, "You may imagine you have heard the gentle voice of grace; but you are not, perhaps, aware that the father of lies draws near sometimes as an angel of light, and whispers smooth things in your ears, and those are secured as his prisoners who suffer themselves to be entangled by his false assurances of divine favour;" and as the author further on remarks that "the new creation within us rises upon the ruins of the old and corrupt nature," she seemed for a time to have concluded, because she still felt the indwelling of sin, she could not be the subject of converting grace.

In another letter we discover the same anxious workings of a sincere and prayerful spirit, in which she refers to "the dangers of self-deception," in James's "Christian Professor." The following words of that esteemed author seemed to have thrilled through her inmost soul:—"A professor in hell!! Horrifying thought! after spending his time on earth in the nominal communion of saints, to spend his eternity in hell, in the real fellowship of devils in hell!" "I fear," she adds, "lest I should belong to that unhappy number."

Yet as after the night "the morning cometh," so gradually the Sun of righteousness arose upon her soul with healing in his wings, and at length she felt it her duty and privilege to profess her faith in Christ by scriptural obedience to his known commandments, and on the 6th of December, 1840, she was publicly baptized with several others on a profession of repentance towards God and faith in our Lord Jesus Christ. After this, the enemy of souls was permitted to tempt her sorely, causing her to doubt her sincerity, and to fear she was still in a state of unregeneracy; thus had she to walk in the footsteps of her Divine Master not only in the waters of baptism, but through the waves of temptation, being "led into the wilderness to be tempted of the devil." But he who "had himself been hurt by the archers," kindly elicited the fiery darts, and healed the wounded spirit.

From this time she began a life of active devotedness in the service of the Redeemer, as a tract distributor, and at least one instance of a sinner's conversion was given to encourage her labour of love.

On the 22nd of June, 1841, she was married to our esteemed and now bereaved brother, the Rev. J. P. Lewis, of Diss, who found in her a "help meet" indeed. She then became a sabbath school teacher, and felt much interest in the work which she continued to the last, as much as the domestic and maternal duties of her numerous family permitted, and the last public service she attended was a teachers' meeting, which she much enjoyed. Hers was not a showy, but an unobstrusive piety, not proclaimed on the house-top, but pervading with its quiet and uniform influence the hallowed enclosure of the domestic circle, there her light shone; and coming days will, it is hoped, discover that her labour was not in vain in the Lord, as her children may grow up to be followers of her, as she was of Christ. Never was a mother more tenderly and affectionately devoted to her children, but their spiritual welfare was the uppermost and absorbing desire of her soul; in illustration of which it may be mentioned that besides her daily teachings, watchfulness, and prayer, she generally devoted the sabbath evening especially to their religious instruction, reading to them the word of God, putting the sacred narratives in such simple language as they could understand, and concluding the service with prayer. And so winning did her pious and maternal solicitude make these services, that the dear and now motherless babes looked forward to them with real delight, entreating her with their loving eyes and infant voices to begin this service, saying,—"Now, ma, do make haste and come and read the bible to us," and not only were they thus enabled to answer any simple question on the scripture narratives thus explained, but frequently have they been bathed in tears under the influence of the word. Surely "being dead she yet speaketh" to living mothers, "Go ye, and do likewise."

Her last illness, as we have intimated was short, being seized with an attack of acute sciatica on the 27th of February, which was so severe as to compel her to leave the dinner table and be conveyed to bed, from which she never rose, as a complication of disorders supervened, and it proved in eight short days the bed of death. Happily she had not religion to seek, but having long ago "chosen the good part," it was not now taken away from her, but graciously supported and cheered her in this trying scene. On the Saturday night her beloved partner was watching by her side, and in the stillness of of that solemn hour, heard her distinctly articulate the following prayer: "O Lord Jesus, grant that this affliction may not be removed till it has answered thy great design

Grant me grace and patience. Give me faith and love! May the Holy Spirit make me a new creature in Christ Jesus, without hypocrisy, and in sincerity and truth! Bless my beloved children, and bless this heavy affliction to all the family, that we may all be children of God and inheritors of the kingdom of heaven! Remove, if it be thy will, this great fever. I am not worthy that thou shouldst look upon me, but grant these mercies for the sake of Jesus Christ thy Son. Amen."

Upon being asked if she was afraid to trust Christ, she said, "I must think before I answer that question," and, after a short pause she said, "No, I am not afraid to trust him.

"Hide me, O my Saviour hide
Till the storm of life is past,
Safe into the haven guide,
O receive my soul at last."

No worldly consideration seemed to engage her attention, and knowing whom she had believed, her main solicitude appeared for the spiritual welfare of others. Speaking earnestly to the nurses and others on the supreme importance of a safe and scriptural preparation for death; and to her eldest child, Amy, on the Sunday afternoon preceding her decease, she said, "Dear Amy, I feel much pleasure in thinking I am about to leave the troubles of this sinful world. You must take care of your dear papa and sisters, and if you choose the Saviour for your friend you will stand in need of no better. I hope you will choose the right path to walk in. There will be many snares, but if you keep that narrow way you will go to heaven."

Upon a friend remarking that "Jesus could make a dying bed feel soft as downy pillows are," she said, "Yes, I feel it. He is precious, precious!"

Having had scarcely any repose for many days and nights, she at length fell into a sound sleep, from which she never awoke; thus gently gliding into heaven, leaving a bereaved husband with six young children, a mourning church, and a sympathizing circle of relatives and friends to lament the less of one so dear, while her emancipated spirit is communing with the saints in glory, rejoicing in the presence of the Saviour, and swelling the song of redeeming grace and dying love. Such a bereaving providence may well awaken in us the psalmist's prayer, "So teach us to number our days that we may apply our hearts unto wisdom."

CORNELIUS ELVEN.

Bury St. Edmunds,
March, 16th, 4854.

MRS. JOHN BIRTWISTLE.

Our deceased friend was the wife of one of the deacons of the church now meeting in the Tabernacle, Blackburn. Her youthful days were spent in connection with the sister church in Preston, then under the pastoral care of the venerable Mr. Giles. While she was but a child her mind was the scene of many powerful convictions of sin, and desires to become a disciple of Christ. The instructions of the sabbath school in connection with the teachings of her venerable pastor, led her, after a few years' procrastination, to decide for God, and at eighteen years of age; in the year 1833, she was baptized and received into the church, where she enjoyed the fellowship of the saints until the removal of the family to Blackburn in the year 1836. Soon after she came to reside here, a few friends under the guidance of neighbouring ministers attempted to raise a baptist cause in the town, and she was one of the first to join the movement, as well as to give her time and services to the little sabbath school which was formed. In this work of faith and love she was an acceptable and useful teacher, being made the instrument in the conversion of several who have since joined the church. This fact may encourage all teachers who may read this narrative, for her usefulness depended not on her brilliant attainments, but her earnest piety. Her character was highly esteemed and her company profitable to all the members of the church, and until a few days before her death her place in the sanctuary was filled on all possible occasions. She was united to her bereaved partner in 1839, and although they experienced many domestic trials and were frequently visited by death, removing their children one after another, they were mutually sustained by social and Christian love. During the last eighteen months of her life she was called to surrender two of her children to the God who gave them, and to see a third, a fine girl of thirteen years of age sicken and draw near her end; she however survived her mother a few weeks and then followed her to the haven of rest. Her cup was a bitter one for many months before her death, she was wearied with maternal attentions, and mental anxiety which predisposed the system to that fearful malady, puerperal fever, of which a few days after her confinement she died, in the month of January, 1854, at the early age of thirty-nine years. Truly "in the midst of life we are in death." Yet in all her afflictions she was cheerful in her spirits, strong in faith, and submissive to the will of God, and Zions' prosperity seemed to her the most important thing; for about that she would speak with the utmost fervour however much oppressed with domestic trials. Often has the influence of her piety been felt in the female prayer meetings when she has unbosomed her sorrows in the presence of the Lord and sought the prosperity of Zion as the chief desire of her heart. The nature of her disease was such that her friends could not much converse with her; but the few

sentences she uttered in her conscious moments were expressive of her confidence in Christ and of her willingness to relinquish all earthly connections for that home beyond the grave; that inheritance "reserved" for the faithful. To those who are called to serve Christ in the midst of domestic trials and in a comparatively humble sphere of life, the writer would say—Follow her as far as she followed Christ, be not discouraged by your troubles; but go on remembering that "light afflictions" work out an exceeding and eternal weight of glory.

MRS. BROWN.

The number of this journal for March, 1852, contained a brief account of the life and decease of the late Mr. John Brown of Newbury. Mrs. Brown was by several years his junior; and although her health was far from being in a robust state at the time of his death, it was hoped that she would be spared many years to prosecute that career of usefulness on which, in company with her beloved husband, she had set out in early life. Little was it thought how soon those who had followed the companion and guide of her youth to the grave would be called upon to re-form the sorrowful procession, and that this time it would be to convey all that was mortal of her to the dust.

Mrs. Brown was about nineteen when she assumed that name, and soon afterwards entered into a still more sacred alliance. They began their religious life together, publicly devoting themselves to God in baptism in the year 1823. From that time their paths never diverged for an hour, both being enabled with undeviating constancy to pursue the one grand end to which a religious profession had solemnly pledged them. Mr. Brown always referred to it as one of the most singular felicities of his earthly lot, that providence had directed him to a companion so entirely like-minded with himself, by whom no obstacle was ever thrown in the way of his most benevolent wishes, but whose heart ever beat and whose feet ever moved in unison with his own. And to every observer of them this must have been most apparent and could not but strike all as an exceedingly lovely feature of their characters. Beyond most they had but one heart, one mind, and one way. Happy is that man who has succeeded in discovering a help so entirely meet for him, who has been permitted to bring into this most intimate union with himself a being the uniform tenor of whose influence is so wholesome and so beneficent. It furnishes a new illustration of the benevolence of the Creator in ordaining an institution replete with such susceptibilities of good, and from which has flowed, and is flowing, some of the purest happiness that has ever bathed and gladdened the anxious and troubled spirit of his creatures. With such an example of mutual sympathy and Christian co-operation before us, we cannot but be reminded of the many ill-sorted unions which present the direct contrast of this. Where the one is either the positive antagonist of the good purposes, or else a miserable dead weight on the pious energies of the other; where the bonds that unite them are merely those of convention, their hearts being always asunder, and their ways either lying in opposite directions, or running on in separate and parallel lines which, in the very nature of things, can never meet. Let every Christian husband and wife who may read these lines pause and ask, am I, consciously or unconsciously, by my indolence or by more positive agency, interposing a barrier between my companion and the greatest amount of usefulness and happiness of which a gracious providence and the blessed gospel have made him capable? Is it possible that I may be, not only throwing a shadow over his spirit now, but dimming the lustre of his glory in that world where those that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness as the stars for ever and ever?

Our friend's domestic life was not without its trials. She was permitted to nurse two children, a son and a daughter, and to see them settled in life; but a few years after their marriage they both died. But heavy though these trials were, they were light when compared with her final loss. It had been observed by those most intimate with her, that she had never been able to rally from the shock of her husband's death. It is true she abated none of her religious activity. She was as often found in the house of God and in the dwellings of the poor and the sick as formerly; but her mind and her health were drooping; she felt that it was growing towards evening; and her thoughts were frequently away in that "better country" whither her beloved ones had gone, and where she hoped soon to join them. The presentiments which came upon her she could best express and interpret in the pensive language of a favourite hymn:—

> "Ah! I shall soon be dying,
> Time swiftly glides away."

It was indeed gliding from her. Alas, that it should have glided so soon! About the last week of 1853 her symptoms began to assume an alarming character. It was only a few days previous to her husband's seizure in 1852. It produced singular feelings to be visiting her in an illness too palpably mortal exactly two years after her husband had been visited under circumstances precisely similar. Yet our sorrow on her account had profound alleviations.

She was so patient, so calm, so trustful, so sure that all was well with her. But there was no exultation; there were no raptures. She felt herself to be a great sinner; she knew her heart with all its sins was naked before God. Nevertheless she had heard of a love greater than man's sins, of blood that can wash them all away, of a bosom open to receive a sinner, and she had learned to believe in that love, she dared to trust that blood, and to lay her wearied head on that bosom on which the greatest sinner may repose in peace. During the whole of her illness she manifested much anxiety on behalf of the church to which she belonged. "Give my love to the dear friends," she would say, "and tell them to be united, to live together in love, and to be faithful to the cause of the Redeemer." How well if that church and all other churches would but attend to such a message. She professed no longings for death; yet she was willing to die. She was willing also to live, if God had more work for her to do. During the early stages of her sufferings few who visited her thought it possible that she could survive till the anniversary of Mr. Brown's death. Contrary to all expectation, however, she did so, and early in the morning of January 19th, the same day as two years previously her husband expired, she fell asleep. And it was so like sleep. Those who attended her scarcely knew when the breath was gone. It was like sleep to them; but oh, what was it like to her! The moment *before* death, and the moment *after* death, may be very much alike to us; but to those who die,—if Christians, there is all the difference between them that there is between earth and heaven, between the throes and darkness of dissolution and the blessedness of just spirits made perfect in the celestial paradise; if unpardoned sinners, all the difference that there is between earth and hell, between a state of probation and hope and one in which probation is ended and all hope extinguished for ever.

Mrs. Brown was naturally of an amiable and gentle disposition. Her very failings partook of her characteristic excellences. Her greatest liability to error was on the side of yielding and over complacency. Hers was just the nature to fall into the train of a stronger will and to act rather under its direction than concurrently with it. This, which might have proved her injury under different circumstances, admirably fitted her for partnership with a powerful spirit like that of Mr. Brown. Subordination in such a case is not subserviency; it is the natural, and therefore the happiest, condition of the feebler agent, and furnishes a beautiful illustration of that principle of order according to which God has made all things double, setting one thing over against another. One trait of her character deserves to be mentioned with peculiar honour, viz, her undeviating kindness to the poor. She was one of their most considerate and generous friends. The case that she knew not she sought out, and she never appeared to be happier than when visiting their cottages to comfort and assist them in illness and death. Their blessing attended her to the last, and their tears followed her to the grave. She shrank from no duty that devolved upon her as a church member and as an officer's wife. Her house was always open to strangers, and they were sure of a hearty welcome, and the kindest entertainment. In her attendance at the means of grace, and fidelity to her religious engagements, she was a pattern to all. She loved the habitations of God's house, and the place where his honour dwelleth.

It may not be uninteresting to add, that her funeral took place on the second anniversary of Mr. Brown's funeral; and that a similar coincidence again occurred on the occasion of the improvement of her death.

EDITORIAL POSTSCRIPT.

It is with regret that we announce that the health of our venerable friend Dr. Murch, is not in a sufficiently satisfactory state to allow him to retain the offices of treasurer and secretary of the Selection of Hymns. At a meeting of the trustees, a few days ago, his resignation was accepted, and William Lepard Smith, Esq., kindly consented to become his successor. As a distribution of profits will take place in June, widows of baptist ministers who wish for assistance from this fund should address their applications to the new treasurer, W. L. Smith, Esq., Denmark Hill, Camberwell, before the end of May. It should be remembered that no new cases are eligible, unless the book was used in the last congregation over which the deceased regularly presided.

Prayer was offered for a blessing on the annual meetings of our denominational societies in the library of the Mission House, on Thursday, April 20th, by Messrs. Smith of Cheltenham, Overbury of Devonport, and Stent of Hastings. An address was delivered on the occasion by Mr. Watson of Edinburgh, who presided. In the evening, after prayer by Mr. Hinton, a sermon to young men was delivered in the Poultry chapel, by Mr. New of Birmingham, from the words of Hezekiah, "Now ye have consecrated yourselves unto the Lord." On the following evening, after prayer by Mr. Gould of Norwich, a sermon on behalf of the Baptist Irish Society was delivered in Devonshire Square chapel, by Mr. H. S. Brown of Liverpool, on the words "Thy kingdom come."

The Rev. George Francies has requested us to say that he has removed to 6, Albert Terrace, Old Kent Road.

IRISH CHRONICLE.

MAY, 1854.

ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL, 1854.

THE Committee which was appointed to conduct the affairs of this Society twelve months ago entered upon its work in more auspicious circumstances than its predecessors. The incumbrances which had long impeded its activity having been completely removed, the time appeared to be come for new and vigorous efforts.

It seemed desirable, however, in the first place, to obtain such information as might lead to the adoption of the most wise and effective courses. A few judicious and well-known ministers were therefore requested to visit the sister island, to encourage the labourers who were already engaged in the work, to avail themselves of opportunities for proclaiming God's salvation, and to make on their return such suggestions as might occur to them with regard to the enlargement and improvement of our plans. That nothing might interfere with their entire freedom of thought and action, it was determined to leave all arrangements respecting time, district, and other matters of detail to their own discretion. Of those who were invited to undertake this service some were prevented by other engagements, but the Committee gratefully acknowledges the compliance of Messrs. Birrell and Brown of Liverpool, Dowson of Bradford, Stalker of Leeds, and Bigwood of Brompton.

The observations with which these gentlemen supplied the Committee after their return were of two classes. Some were urgent, but did not involve any very heavy permanent expenditure; these it was thought right to adopt without delay; while, with regard to others, which commended themselves strongly to the judgment of the Committee, it seemed necessary to ascertain first whether the supporters of the Society were prepared to meet the additional cost.

At Newtownards, a large town between two and three miles from Conlig, in Ulster, it was found that a spirit of hearing had been in some degree excited, and that a spacious room could be obtained for hire. A young man pursuing a course of study at Horton College, Bradford, a native of that part of the country, wishing to spend his vacation in the neighbourhood, it was arranged that he should do so, sometimes preaching at Newtownards, and sometimes, when Mr. Brown was there, supplying the pulpit at Conlig. After his return to Yorkshire, a young minister, who had been trained at the presbyterian college at Belfast, who had been convinced of the correctness of our views of baptism, and had joined the church under the care of Mr. Eccles, was engaged there for three months; and measures have been taken to secure a continuance of such labours.

Our friends who visited Athlone advised that an addition should be made to the number of scripture readers in that benighted region. One has been providentially furnished, who, we hope, will prove suitable. He was brought to the knowledge of Christ under the

ministry of Mr. Berry ten or twelve years ago. For some time he was employed in Connamara, when we had agents in that district, and afterwards he was engaged as a schoolmaster in this country, under the supervision of several evangelical clergymen of the church of England, from whom we received satisfactory testimonials to his diligence and faithfulness. He is now located with five others, male and female, in that stronghold of superstition, in the centre of Ireland, where they have to meet the opposition of an Augustinian priory, a band of Sisters of Mercy, and a resident Romish bishop. Yet last autumn our schools were becoming influential enough to require apparently that extraordinary measures should be adopted to counteract them. Eight Jesuit missionaries arrived from Rome, denounced our agents, preached a great number of sermons on apostacy, sold indulgences in great abundance, and triumphed in the apparent destruction of our hopes. Since their retirement from the field, however, the children have been gradually returning to the schools, and as the children themselves are anxious to receive instruction and to read the scriptures, we are fully persuaded that "in due season we shall reap, if we faint not."

Another step has been taken by the advice of our friends, from the contemplation of which we derive much pleasure. A lady of high qualifications as a teacher of youth, but whose position in society had been entirely changed in consequence of her obedience to Christ's command respecting baptism, had accepted the office of mistress of the Ragged School at Waterford. In this situation she acquired the esteem and confidence of many of the poor of the city, who welcomed her to their habitations to speak of the Saviour and read his word. It was proposed to her to devote herself constantly to this work of evangelical visitation, and she is now doing so very acceptably. Within the last three months, a school has been opened also, under her superintendence, by one of our schoolmistresses who could be spared from her previous station, and to her instructions many of the poor children in Waterford are already flocking.

Further than this the Committee did not think it right to venture in additional expenditure, till it had ascertained the readiness of its friends to meet an augmented demand. A Circular was therefore issued a few months ago, containing a summary of the recommendations which we had received from the ministers who visited Ireland at our request, pointing out the openings for exertion which Divine Providence had placed before us, and inviting contributions or promises to enable us to enter upon them. It has not been till within a very few weeks that the response has been fully made. It has been rendered evident however that there is a desire throughout the country, that we should not only continue those operations which we have carried on for several years past, and which have been maintained during the last twelve months with undiminished vigour, but also that we should increase our agency. Local zeal has sought and forwarded augmented contributions. The cost of what we have done has been defrayed, and a surplus remains which the retiring Committee has great pleasure in handing over to its successors. At the close of our financial year, on the 31st of March, when the accompt was balanced, it was found that there were at the banker's free from all claims, nine hundred pounds belonging to the Society. This included one item, received two days before, which deserves to be distinguished from the rest as peculiarly encouraging. A native of Ireland, himself a fruit of the Society's labours, who

was introduced into the fellowship of the gospel by one of our agents, and who has since been greatly prospered in a distant portion of the globe, whose handsome donations were reported last year as those of "An Irish Emigrant," has this year forwarded two hundred pounds to be entered as from "A Friend at Melbourne." This constitutes one portion of that balance of £906 4s. 11d., which we have to transfer, and to which we trust that such additions will speedily be made as will justify the new Committee in commencing operations in some of those large cities in which they are needed, especially among the two hundred and fifty-five thousand inhabitants of Ireland's metropolis where we have not at present a single agent.

CONTRIBUTIONS RECEIVED FROM MARCH 25 TO MARCH 31.

	£	s.	d.	£	s.	d.
A Friend at Melbourne				200	0	0
Banbury, by Mr. W. Cubitt				1	10	0
Birmingham, by Mr. J. H. Hopkins—						
Bolton, Mrs.	0	3	0			
Brown, Miss.	0	10	0			
Chance, William, Esq.	1	1	0			
Davis, Mr. Joseph	0	10	0			
Griffiths, Mr. Thomas	1	0	0			
Harrison, Mr. W.	0	3	0			
Hopkins, Mr. Joshua.	0	10	0			
Hopkins, Mr. J. H.	1	1	0			
Laing, Mr.	1	1	0			
Lawden, Mr. Alfred	0	10	0			
Lawden, Mrs.	0	5	0			
McCardle, Mr. J. W.	1	1	0			
Middlemore, Mr. William	1	0	0			
Montgomery, Mrs.	0	5	0			
Morgan, Messrs. W. & A.	0	10	0			
Perry, Mr. J. C.	0	7	6			
Phillips, Mr. W.	1	0	0			
Reeves, R. G., Esq.	1	1	0			
Room, Messrs. W. & F.	1	1	0			
Shaw, Mr.	0	10	0			
Showell, Mr. Thomas.	0	5	0			
Southall, Mr., Jun.	0	5	0			
Southall, Thomas, Esq.	0	10	0			
Southall, W., Esq.	0	10	0			
Sturge, Charles, Esq.	0	10	0			
Sturge, Edward, Esq.	1	0	0			
Sturge, Joseph, Esq.	1	0	0			
Swan, Rev. T.	0	5	0			
Thomas, Mr.	0	5	0			
Tipping & Lawden, Messrs.	2	2	0			
Wade, Mr. J.	0	10	0			
Walters, Mr. John	0	5	0			
Woodhill, Mr.	0	10	0			
Zair, Mr.	0	5	0			
Collection at Cannon Street	10	0	0			
				21	11	6
Graham Street Chapel, Moiety of Collection by Rev. Charles Vince				4	4	8
Boroughbridge, Collection by Rev. G. C. Catterall				1	3	0
Boxmoor, by Rev. P. B. Pratten—						
Pratten, Rev. P. B.	1	0	0			
Reed, Mr.	0	10	0			
Collection	1	10	4			
				3	0	4
Bradford, Yorkshire, by Rev. Henry Dowson—						
Acworth, Rev. J., LL.D.	1	1	0			
Allan, Mr.	1	0	0			
Briggs, Mr. N.	0	10	0			
Chown, Rev. J. P.	0	10	6			
Cooke, Mr. J.	1	1	0			
Dowson, Rev. H.	0	10	0			
Eccles, Mrs.	0	5	0			
George, W. Esq.	0	10	0			
Harwood, Mr. R.	0	5	0			
Illingworth, Mr. D.	5	0	0			
Do.	1	0	0			
Illingworth, Mr. J.	0	5	0			
Laycock, Mr. Henry	0	10	0			
Smith, Mr. John	0	10	0			
Stead, Mr.	1	0	0			
Watson, Mrs. W. & S.	1	0	0			
Collection at Zion Chapel	7	4	9			
Rev. J. P. Chown's Bible Class	0	4	4			
	22	6	7			
Expenses	0	5	0			
				22	1	7
Brearley, Yorkshire, Collection by Rev. Peter Scott				1	10	0
Brixton, on account, by J. H. Allen, Esq.				10	0	0
Canterbury, by Mrs. Carter—						
Carter, Mr.	1	0	0			
Howland, Mr. W.	1	0	0			
West, Mr. H.	1	0	0			
West, Miss	0	8	8			
Small sums	1	4	8			
				4	13	4
Chesham, by Rev. W. Payne—						
Garrett, Mr. John	0	19	0			
Glover, Mrs. S.	1	1	0			
Tomlin, Rev. W.	1	1	0			
Collected by Mrs. Joseph Keen	1	9	3			
				4	1	3
Dalston, additional—						
Carter, Mr. J.	0	5	0			
M. R. K.	0	2	6			
				0	7	6
Devizes, by Rev. C. Stanford—						
Anstie, Mrs.	0	5	0			
Anstie, Mr. P.	1	0	0			
Anstie, Mr. G. W.	1	0	0			
Biggs, Mr. B.	1	0	0			
Biggs, R. W., LL.D.	1	0	0			
Fox, Mr.	0	2	6			
Stewart, Mr.	0	5	0			
Weekly Subscriptions by —						
Fox, Mrs.	0	8	8			
Overbury, Miss	1	14	4			
	2	3	0			
				6	15	6
East Dereham, by Rev. J. Williams				2	0	0
Hackney, Collected by Miss Findley—						
Ford, Miss	0	5	0			
Huxtable, Mrs.	0	6	0			
Katterns, Rev. D.	0	5	0			
Knox, Mrs.	0	6	0			
Offor, Mrs.	0	5	0			
Wright, Mrs.	0	6	0			
A Friend	0	1	0			
				14	0	
Collected by Miss Granger—						
Cotton, Mrs.	0	10	0			
Cox, Mrs.	1	0	0			
Dungold, Mr. L.	0	5	0			
Martin, Mr. H.	0	5	0			
Small sums	0	14	4			
	2	14	4			
				4	8	4

	£	s.	d.	£	s.	d.
Halifax, Collection, by Rev. W. Walters				4	8	2
Hammersmith, Friends, by Miss Otridge				3	13	0
Hanley				5	0	0
Kettering				9	10	3
Kington, by Rev. W. Bliss				1	0	0
Leeds, Collected by Mrs. Gresham—						
Barran, Mr. J.	0	10	0			
Bilborough, Mr. J. B.	0	10	0			
Bingley, Mr. G. M.	0	5	0			
Binns, Mr. W.	0	10	0			
Burras, Mr. J.	0	10	0			
Craven, Dr.	0	10	0			
Dean, Mr.	0	5	0			
Executors of J. Brown, Esq.	1	1	0			
Finnie, Mr. R.	0	5	0			
Gresham, Mr. H.	0	10	0			
Heaton, Mr.	0	10	0			
Illingworth, Mr. W.	0	10	6			
Johnson, Miss	0	2	6			
Parkin, Mr.	0	5	0			
Richardson, J., Esq.	1	0	0			
Stalker, Rev. A. M.	0	5	0			
Stocks, Mr. J.	0	5	0			
Taylor, Mr. T. M.	0	2	6			
Taylor, Mr. W. M.	0	5	0			
Tilney, Mr.	0	5	0			
Town, Mr. J.	1	1	0			
Wadsworth, Mr.	0	5	0			
White, Mrs.	0	2	6			
Willis, Mr.	0	5	0			
Collection at South Parade Chapel	6	2	8			
				16	2	8
Liverpool, by John Coward, Esq.—						
Additional—						
Brook, J.	0	6	0			
Cropper, E., Esq.	1	0	0			
Ellison, S., Esq.	1	1	0			
Francom, H. A., Esq.	0	10	0			
Francom, Mr. J.	0	10	6			
Griffith, Mr. B. I.	0	5	0			
Hayworth, L., Esq., M.P.	1	0	0			
Hope, P., Esq.	2	2	0			
Hope, T. A., Esq., for *Schools*	1	1	0			
Hope, W., Esq., for *Schools*	1	1	0			
Johnson, J., Esq.	2	0	0			
Vickess, Jabez, Esq.	0	10	0			
Vickess, John, Esq.	0	10	0			
Urquhart, T., Esq.	0	10	0			
				12	6	6
Myrtle Street, additional, by John, Houghton, Esq.—						
Cunningham, Miss	0	10	0			
Mason, Mr.	0	2	6			
				0	12	6
Caernes, S., Esq.				5	0	0
				17	19	0
London—						
C. Y.				5	0	0
Angus, Rev. J., D.D.				0	10	6

	£	s.	d.	£	s.	d.
Bayley, G., Esq.	1	1	0			
Bousfield, Mr.	1	1	0			
Gray, Dr.	0	10	6			
Hanson, Jos., Esq.	1	1	0			
Lowe, G., Esq., F.R.S.	1	1	0			
Maliphant, G., Esq.	0	10	6			
Rippon, Mrs.	1	1	0			
Roe, Freeman	1	1	0			
Stoneman, Mr. J.	0	10	0			
Trestrail, Rev. F.	1	1	0			
				13	6	6
Blandford Street, by the Rev. W. B. Bowes				10	0	0
Eagle Street—						
Merrett, Mr.	0	5	0			
Thickbroom, Miss	0	10	0			
Wills, Rev. F.	0	10	0			
Contributions	4	13	6			
Collection	3	6	6			
				9	5	0
John Street, by Marcus Martin, Esq.				24	12	3
Keppel Street—						
Ashlin, Miss	1	1	0			
Wilmshurst	1	0	0			
Sums under 10s.	1	0	5			
				2	1	5
Maze Pond, Collected by Miss Wearing—						
Acworth, Mrs.	0	10	0			
Brown, Mr. J.	0	10	6			
Eastty, Mr J.	0	10	0			
Fuller, Mr.	0	5	0			
Green, Mr.	0	10	0			
Hardcastle, Mrs.	0	10	0			
Hellier, Mr.	0	5	0			
Hepburn, Mr.	0	10	0			
Hooper, Mr.	0	10	6			
Jenkins, Mr.	0	5	0			
Keighley, Mr.	0	5	0			
Mann, Mr.	0	10	0			
Marten, Miss	0	5	0			
Stent, Mr.	0	1	0			
				5	7	0
New Park Street, Collected by Mrs. Burgess—						
Burgess, Mr. (two years)	1	0	0			
Olney, Mr. W. P. (do.)	1	0	0			
Sundry small sums	1	18	6			
Missionary box	0	7	0			
				4	5	6
Regent Street, Lambeth, Collected by A. C. Air—						
Air, A. C.	0	8	0			
Dowie, Mr. & Mrs.	0	5	0			
Elliott, Mr. William	0	3	0			
Frances, Miss A.	0	1	0			
Gabbett, Miss	0	4	0			
Hobson, Mr.	0	5	0			
Plackett, Mrs.	0	5	6			
Stiff, Mrs.	0	7	6			
Box	0	4	0			
				2	3	0
Spencer Place, by Mr. Powell				3	2	6

Other Contributions, both for the former and for the present account, are unavoidably deferred till June.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

REPORT.

WITH gratitude to Him whose servants they are, and much encouraged by the events of the past year, your Committee submit to the subscribers of the Baptist Missionary Society their Sixty-Second Annual Report.

THE MISSIONARIES.

Various changes have taken place amongst the brethren with whom it is their privilege to co-operate in endeavour to extend the kingdom of the Lord our Saviour. One has died. For the long period of forty-seven years, the Rev. W. Robinson, the oldest missionary of the Society, laboured among the heathen. Nearly the last sermon of the eminent Chamberlain, previous to his departure for the east, was preached at Mr. Robinson's baptism; and among those who assisted at his ordination to missionary service occur the revered names of Fuller, Sutcliffe, and Coles of Bourton. His first Bengali sermon was preached in Calcutta. Four times he attempted to carry the gospel to Bootan. Next in Java and Bencoolen he proclaimed the word of life, where many soldiers and a few natives were brought to the knowledge of Christ. Tracts, hymns, and, above all, the word of God, were published through his exertions in the Malay tongue. Driven from the Archipelago by the Dutch power, he became the pastor of Lall Bazar church in Calcutta, to which large additions were continually made during the thirteen years of his ministry. His last scene of labour was Dacca, where, for fifteen years, he faithfully testified to the heathen the grace of God. With a firm faith in Jesus, he fell asleep in the seventieth year of his age. But while the Committee recall the long-tried services of this faithful missionary, they have also seen with grief their own number deprived of one of its oldest members. A companion of the founders of the mission, wise in counsel, pre-eminently urbane and Christian in spirit, the Rev. Dr. Cox has been summoned from among us to rejoin the friends of earlier days in the presence of the Lamb.* Thus, at home and abroad, the great reaper death hath gathered ripened sheaves into the garner of the Lord. Two missionaries, the Revs. J. Wenger and D. J. East have parted with beloved wives. Others have laid in the grave children, their delight and joy in a heathen land. The debilitating effects of residence in a tropical clime have constrained, during the year, a brief visit to this country by the Rev. H. Capern; and the Committee learn with regret that, from the same cause, the Revs. T. Phillips of Muttra and J. Makepeace of Agra are on their homeward way; the last to return no more to a work he entered upon with fervent zeal, and abandons with deep regret.

These deductions from the strength of the mission have however been more than met. In the autumn of last year the Rev. C. Carter arrived in Ceylon, and the Rev. H. P. Cassidy at Bombay, while the vacancy at Dacca has been

* See Resolution of the Committee on the decease of Dr. Cox.

speedily supplied by the entrance on mission work of Mr. Robert Robinson, a son of the lamented missionary whose decease is recorded above. In pursuance of the plan for augmenting the mission in India, three brethren have been engaged in this country, the Rev. J. Gregson, pastor of the baptist church at Beverley, Mr. J. H. Anderson of Stepney College, and Mr. T. Martin of Bristol. These brethren are appointed, and in a few weeks will proceed, to Benares, Jessore, and Barisal. The Committee have also had the pleasure of accepting the services of the Rev. L. F. Kalberer for the mission at Patna; and the African mission is about to receive an accession of strength, in the approaching departure for Fernando Po of the Rev. J. Diboll, recently of Holt, in Norfolk.

THE WORK.

The energies of the missionaries are directed into three principal channels, in order to diffuse among the heathen the knowledge of the gospel of Christ. Subordinate measures are not overlooked, the social well-being of the people is not unthought of; but your missionaries more especially strive, by the education of the young, the translation of the scriptures, and by preaching, to overthrow the false systems of religion and idol-worship, which exist in the countries of their adoption, and to lead the ignorant and depraved idolater, the deluded papist and Mohammedan, to a purer faith, and to the enjoyment of that hope "which maketh not ashamed" in the day when God shall judge the quick and the dead.

SCHOOLS IN THE WEST INDIES.

Whatever may be the relative value of schools in any scheme of evangelization, there can be no question that they are most important auxiliaries. Whether established among a civilized heathen people, or in regions in which the inhabitants are scarcely removed from the lowest forms of savage life, schools, conducted by Christian men on Christian principles, are alike conducive to the elevation of the people, and to the spread and reception of the gospel. For even when in youth true conversion of heart is not secured, there is an enlightened appreciation of the truths of Christianity, the sacred page can be perused, and a powerful influence brought to bear on the processes of civilization. If, therefore, in the missions of the Society, the formation and maintenance of schools have not been held of primary importance, yet the missionaries have in almost all cases established them, making them subservient to their chief end—the turning of sinners to God. Among the churches and congregations of the Bahamas, but few day-schools at present exist; the instruction of the young is carried on chiefly in the sabbath school. From these nurseries many, from year to year, are received into the fellowship of the church. Yet the Committee would gladly possess the means of imparting a wider range of instruction, and feel that the stability of the numerous churches in these islands, must, in a great measure, ultimately depend on the increased knowledge of the people, and the attainment of the means of education which they are too poor to provide for themselves. The kind assistance of the Society of Friends has done much to supply the required means for our mission in Trinidad, and also for the formation of a boys' school in Jaemel, which

the misconduct of the teacher has for a time interrupted. One pleasing feature of all these schools is the numerous band of native helpers, who, on the Lord's day, cheerfully give their time to instruction. If secular knowledge is beyond their reach, the youth have, at the least, imparted to them a large amount of that knowledge which saves the soul, and which at the same time fosters the development of the intellectual powers.

The day school, existing in the Haiti mission, has been exceedingly useful. It has rendered the labours of the missionary more effective, and enabled him to secure the goodwill of numbers of persons whose children have been placed under his care, and even for a time the countenance of the emperor himself. Prejudice has been allayed, and jealousy disarmed. The coloured people of this beautiful island have ceased to dread the white man in their midst, or to fear foreign aggression on their cherished independence. The evangelistic plans of the missionary have thus been facilitated, while many of the scholars have put on Christ. The two pious instructors of the hundred and ten children attending the school, were formerly pupils within its walls.

SCHOOLS IN AFRICA.

Still more important must schools be among the uncivilized tribes of Western Africa. Here both heart and mind need the invigorating stimulant of knowledge. The very first rudiments of civilization have to be imparted. Your missionaries must not only provide instructors, but reduce to form unwritten dialects and tongues, invent or apply an alphabet, write and print elementary books, and bring all classes of the population, both young and old, married and single, under the preceptor's care. Mr. Saker has, therefore, been compelled to add to his many other labours, that of the preparation of lesson books; and the people intermingle with the toils of the plantation and brick-field, the diligent study of the forms and elements of speech.

SCHOOLS IN THE EAST.

The attention of the Committee has, however, more particularly been called to the necessities of the schools attached to the stations in the East. These schools are numerous and numerously attended, both in India and Ceylon. In Ceylon there are not fewer than thirty-three schools, attended by upwards of a thousand children. Throughout India there has arisen an intense anxiety among the natives, to become acquainted with the literature and language of the people who hold them in subjection. In some parts indigenous schools have sprung up of their own accord. The want of books of instruction is so great, that the missionary has found the scriptures and tracts he has distributed used as class books in heathen schools, displacing the vile and polluting trash which the shastres and legends of the gods present. The scientific and literary instruction imparted in the government schools, combined in missionary schools with instruction in Christianity, has, doubtless, largely contributed to that awakening of the native mind which is everywhere apparent. Multitudes of youth, in the great cities which are the centres of government, openly deride the idolatry of their forefathers. Hindoos, rigid adherents to the gods, deeply grieve over this. With bigoted resolve to

withstand the flood of innovation, and to preserve their children incontaminate from the presence and touch of Mohammedan or Christian children, whom they must meet with in the government colleges, they have recently established an institution, in which European science and knowledge will be taught, in union with their mythological dreams and pantheistic philosophy; most surely a failure, if they hope thereby to retain their hold on the minds of the youth of India. Hindooism and western science cannot coalesce. Hindooism must perish in the strife. But there is danger—great danger—lest the schools of the government, now in operation or in contemplation, divested as they must be of every decided Christian feature, should result in a cold, heartless, sneering scepticism. It is more than ever incumbent on Christian men to seize the opportunity, and baptize Hindoo education in the spirit of holiness and Christian truth.

The rooting and permanent abode of Christianity among the people, is also to a large extent dependent on the education afforded to the rising Christian community. It is necessary for the propagation of the gospel that it should be professed by instructed men, able to meet the cavils of the objector, the subtle arguments of the Brahmin, or the bold affirmation of the Mohammedan impostor. All the weapons that antiquity or modern infidelity can present, are unsparingly used in the mighty conflict now going on on the plains of Hindostan, and must be met by the sharper weapons of the divine word, wielded by men whose hearts and minds have both been cultivated in their use.

FEMALE EDUCATION IN INDIA.

Nor must the education of the females of India be overlooked, if we would destroy the pollutions and vices of Hindoo social life. It is contrary to the notions and precepts of Hindooism to give instruction to women. Previous to the efforts made by the missionaries of our society in 1819, it was a thing wholly unheard of. The efforts then made have never altogether ceased. The subject has attracted the attention of other Christians; but the progress made has been exceedingly slow. The number of females receiving instruction throughout India, is most lamentably disproportionate, either to the population or to the number of males under daily tuition. Among the fifteen million females of Bengal, certainly not more than two thousand receive any kind of education whatever. Native prejudice against female education runs high. Nothing is to be hoped for from the followers of the gods. Some think that the woman who learns to read will speedily become a widow, the most pitiable class of Indian society. Others say, education will make their wives and female children too independent. Nor has government done anything in this direction. Female infanticide has been put down, and the flames of the Suttee no longer glare in the midnight sky; but in the education of the native female, the government has shown no interest. It rests with the philanthropy of the Christian church to give this needed boon.

SCHOOLS AND TEACHERS.

At several of the stations schools for girls exist. At Chitoura, Agra, Benares, Serampore, there are small but efficient schools. But the most interesting

female schools of the society are in connection with the Barisal mission. Not only are children instructed, and a flourishing boarding school carried on, lately under the care of Mrs. Sale, but 150 of the adult women, belonging to the Christian communities at the various stations, divided into six schools, are either able to read the word of God, or are being daily instructed in it, and ordinary household work.

Of day schools, the largest and most extensive are the schools and classes connected with Serampore College. Some 600 youth receive instruction in their vernacular tongue, or in English. Flourishing schools also exist at Benares, at Agra, and some other places. The great want, however, is suitable instructors. Native Christian teachers of ability and skill, are hard to find. And to resort to heathen pundits is productive of many inconveniences. To this subject the Committee have given much attention, and after prolonged deliberation have resolved to form a Normal school, under the care of a European teacher. It is further proposed to avail ourselves of the advantages presented by the college at Serampore, in its ample accommodation and numerous schools, for establishing this institution, in which may be trained a number of teachers for the vernacular schools of the mission. The Committee are also most desirous to take their part in female education, and propose to establish a boarding school for girls at Intally, in which female teachers may be trained. They have accepted with much pleasure the very kind offer of the Committee of the Society for the Promotion of Female Education in the East, to support a lady every way qualified for this important sphere.

In order that this effort may not interfere with the general funds of the society, and at the same time to give its support a wider range, the Committee propose the formation of a special fund, to be called The School Fund, from which the expenses attending the normal school, and other schools of the society may be defrayed. They earnestly commend this object to the generous support of the friends of the society in general, and of education in particular.

The Committee have also received with great pleasure a proposal, emanating from the President and Committee of Calabar Theological Institution, Jamaica, to found a normal school on a broad and unsectarian basis in its grounds. It is not proposed to connect this training school with the society, but to seek for its support among the friends of negro advancement generally. The attempt deserves, and it is earnestly hoped that it will have, the warmest encouragement. It is in this direction that the most beneficial efforts can be made for the elevation of the emancipated people of Jamaica. Very much may thus be done for their social benefit, without interfering with that self-reliant spirit it is of so much importance to cherish and maintain.

TRANSLATION AND CIRCULATION OF THE SCRIPTURES.

In this department of missionary labour, satisfactory progress has been made during the last year. The pure word of God, fully translated, has been placed in the hands of multitudes, and many have been made wise unto life eternal. To the American Bible Union the missionaries in Trinidad and St. Domingo are indebted for a considerable grant of their revised edition of the New Testament in Spanish, the language generally spoken in the sphere of their exertions. It is also with no small pleasure your Committee learn that the Armenian New

Testament, printed at the mission press in Calcutta, under the care of our venerable friend, Mr. Carapeit Aratoon, has been rendered very conducive to the spread of evangelical religion among the Armenians of Turkey. Five hundred copies were sent to a missionary in Constantinople, the Rev. J. S. Everett. At the date of his letter in November last, 300 copies had been distributed. Being the only reference Testament in the Armenian language, it was sought for by many, even by some Christian Armenians, who do not understand the Armenian language, in the region of Aintab, in Syria. "It has done a good work," says the missionary; "it was principally distributed during the time of persecution, and some have been sent to all places where there has been any inquiry after the truth; and it has been blessed." It is gratifying to learn that in Turkey prejudice against protestants is declining. In Old Armenia the people are hungering and thirsting for scriptural knowledge. Little bands of true believers exist in many places, spreading by their example and by books the knowledge of our Lord and Saviour, and their fruit is beginning to appear.

It is also pleasant to record an example of long continued and apparently unsuccessful labour, in the end fully rewarded. A former missionary of the Society, the Rev. G. Bruckner, still continues to reside in Java, and, in his declining days, has the felicity of seeing spring up around him a large harvest as the produce of his years of toil, chiefly the result of the perusal of tracts and scriptures, in the preparation of which he has for years a long time engaged. "Some thirty years ago," he says, "when I first came to this island, there was not one single Javanese who was a Christian; now there are upwards of one thousand of them. The work is still going on progressively." Let not the Lord's servants be weary in well-doing. In due season they reap, if they faint not.

At the press in Calcutta, the completed Bengali version of the Old and New Testament has been printed in large numbers, and widely distributed in the itinerary journeys of the brethren during the last and present cold season. The greatest eagerness is often displayed by the people to possess copies of some portion of the word of God, and from close observation the missionaries are convinced they are generally read with diligence, and often with spiritual profit. The scriptural knowledge of the people is frequently manifested by the frank confession, and by allusions made in the course of their visits to the subjects of the sacred record. Mr. Wenger has continued to devote much attention to the completion of the translation of the word of God in Sanscrit. A copy of the book of Job has reached your Committee. This they placed in the hands of H. H. Wilson, Esq., professor of Sanscrit in the University of Oxford, requesting him to give his opinion as to the fidelity and value of the version. The Committee are happy to report that the judgment of this very competent and learned Sanscrit scholar is highly favourable. In his opinion "it is very ably executed." The difficulty of producing a good translation into this remarkable language is greatly increased by the necessity of giving the version a versified form, in this respect following the form of the original Hebrew. We have every reason to expect that, when completed, this translation of the holy scriptures will be of great service among the highly educated Brahmins of Hindostan.

Mr. Allen of Ceylon is also just entering on a revision of the Singhalese version of the Old Testament, at the request of the Colombo Bible Society.

PROGRESS OF THE MISSIONS.

In nearly all the missions of the society considerable additions have been made to the churches, and in some the word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the church who in former years had fallen away. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the gospel is able to subdue the savage, to change his nature, and while blessing him with life eternal to elevate his entire character. At Clarence a deep and solemn feeling pervades all classes of the community. It appeared to the missionary as if every heart was impressed by the powers of the world to come. The society's mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbours in the word of God. The only mission which does not present these cheering indications of advancement is that of Ceylon. Candidates are numerous; but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion.

NATIVE CHURCHES.

During the year, two native churches have been constituted, independent of the Society—one in Ceylon, at Matura, and one in Calcutta. That at Matura is at present small; but the one in Calcutta consists of upwards of eighty members. Early in the year, Mr. James Silva, an assistant of our mission in Kandy, resigned his connection with the native church there, of which for some years he had been pastor. Pressed by a sense of duty, and by love to Christ and to souls, he settled at Matura, a former station of the Society, collected the scattered members, and re-formed the church, adding two to its number by baptism. He now acts as pastor and evangelist, and is supported by the contributions of those in attendance on his ministry. With respect to his relations to the Society, he says, "We cannot forget that once we were in heathenish darkness, without God and without hope in the world. Whilst in this state God, in boundless mercy, used the mission as an instrument in his hands, to bring us to the marvellous light of the gospel, and has nursed us in our infancy. And although we are now independent as a church, and do not receive any maintenance, that cannot dissolve our connexion, union, love, and gratitude to the Society. Under these considerations, we came to the conclusion to request you, when you write to the Committee, to offer our grateful thanks for the great and long-continued spiritual help we received from them, and our best wishes for the success of their efforts to win souls to Christ; and beg them to continue their prayers, counsel, and fostering care of us, for the permanent establishment of the blessings of the gospel amongst us."

Not less interesting is the formation of the native church in Calcutta, under the pastoral care of Goolzar Shah, one of the native preachers of the mission in that important centre of missionary operations. This church has been formed of the two native churches at Intally and Colingah, formerly under the care of the Revs. G. Pearce and J. Wenger. Previous to his departure for England, the duty of supporting their own ministry and the means of grace, was frequently urged upon his people by Mr. Pearce. This subsequently led to several meetings among the members of the two churches, and finally, with the sanction of the missionaries, to their union in one body, under the pastorate of four brethren, chosen from among themselves. For a few months difficulties were experienced. The relative duties of pastor and people had to be understood, and the interworkings of Christian affection among the various members of the body secured. Differences arose, and a few, not satisfied with the arrangements, finally left. Since then the utmost harmony has prevailed. "At present," says Mr. Lewis, "things wear a somewhat promising aspect. There is now peace in the church, and apparent satisfaction with the arrangement."

Thus has commenced a movement in the Eastern mission of the deepest interest. Its importance cannot be overrated, either on the progress or on the permanence of Christianity among the nations of the east. Missions in India have till now wanted that one crowning feature of success, and in the goodness of God at this particular juncture it has been afforded, both to encourage our faith and to stimulate our zeal. Let the gospel once become self-supporting in a land, let an indigenous ministry rise up from among the native communities, and we may cherish the confident hope of a speedy realization of our anticipations and prayers. Already the leaven works, and from our Barisal mission we receive the cheering information of the probable early independence of three of the churches in that promising field. From our esteemed missionary, Mr. Capern, we also continue to receive favourable reports of the working of the native pastorate among the churches of the Bahamas.

TRAINING OF A NATIVE MINISTRY.

Closely connected with the future welfare of the native churches, is the training of suitable men for the ministry amongst them. For India the plans of the Society are but as yet in their germ. A small class of theological students has been formed at Serampore College, under the care of Mr. Denham, which at the present time he is anxiously seeking to enlarge. It is most desirable also to give increased attention to the cultivation of the minds of the native preachers. Although, on the whole, effective as distributors of the word of life among their fellow countrymen, they need a more enlarged acquaintance with divine truth, in all its bearings on the spiritual welfare and condition of the people amongst whom they labour. In future years, this department will require the most anxious attention of your Committee. On the state of the Calabar Theological Institution, Jamaica, the Committee, are happy to report most favourably. During the past year seven students have enjoyed its advantages. Two, who have completed their studies, have become pastors of churches at Kettering, the favourite scene of the labours of William Knibb, and at Stacey Ville. The conduct and attainments of the students now in the college, have given the utmost satisfaction to their esteemed tutor, and

to the local committee charged with the general supervision and support of the Institution.

EVANGELISTIC LABOURS.

If now we turn from gains realized, to those labours from which may be anticipated the further enlargement of Christ's kingdom, and from whence may come the foretold triumphs of the cross, the whole field of operations is full of encouragement and promise. To pass by those localities, such as the islands which occupy the entrance of the Gulf of Mexico, the scenes of the labours of Messrs. Capern and Littlewood, where the population is well nigh wholly leavened with the truth, and large congregations are in the habit of regular attendance at the sanctuary, we find that large and increasing auditories are obtained in St. Domingo and Haiti. In the former the chapel is often crowded, and many, some through fear, others for want of room, hang without on the preacher's voice, crowding around the open doors and windows to hear the word of life. The effect of faithful labour is seen in the maledictions of the priests of Rome, in the denunciations uttered from papist altars and pulpits, in the active endeavour by the emissaries of antichrist to poison the mind of the authorities, and unsuccessfully to procure the exile of Christ's servant. In France too, the word of God arouses the wrath of man. The missionary has been exposed to the violent attack of the chief public print and organ of the church of Rome. Still the bible has spread; its sale has been continued; and by the authority of the *maire* himself introduced into the national school of Morlaix, as the reward of diligence. The faith and patience of the professed disciples of the Lord, amid severe trials, have had a beneficial effect on the public mind, and opened the way for a more extensive diffusion of gospel truth.

In Western Africa, the island of Fernando Po waits for the law of the Lord, while repeated messages from the interior of the continent reach the busy and flourishing station at Cameroons, entreating the overworked missionary to "come over and help them." In Ceylon, at eighty villages, beside the regular stations, the gospel is continually preached, your missionaries traversing the jungles, often wearied and hungry, collecting in homely cottages the scattered inhabitants, to instruct them by preaching, by catechizing, by familiar conversation in the things of God. Still more extensive have been the itineracies of your missionaries in India. During the past year a large portion of the area of Bengal has been covered with their untiring zeal. In the east and west, and in the centre districts of that densely peopled country, the missionaries have retraced the scenes of former visits, and proclaimed in many new places the word of God. Towns of tens of thousands of inhabitants have been visited for the first time by the heralds of the cross, while numberless fairs and bazars have echoed with the voices of them who publish good tidings of peace. In the north-west provinces, in the vicinity of Agra, some fifty villages are regularly visited by the native preachers. Muttra has been the scene of deeply interesting events. The missionary and his assistants in the beginning of the year commenced a system of daily preaching in the city, traversing every street from top to bottom, each day advancing a few yards till the whole city had been gone over. No little commotion and

stir shortly arose about this way. The Sahibs, it was said, had determined to conquer the whole city for Christ. Brahmin and Pundits anxiously came forth to defend the shrines of their gods. Overthrown in argument, resort was had to every species of annoyance, to deter the servants of Christ from pursuing their course. Shopkeepers swept the dust of their shops into their faces. The smoke of burning chillies was made to fill the air to choke their voice. Taunts and blasphemies were shouted in their ears. At length shoes and bricks were hurled at them. Yet mercifully were the servants of God preserved. The adversaries of the truth were silenced, and the day that saw the first stone thrown, brought to the house of the missionary the first earnest inquirer. One object was gained. The attention of the people has been aroused. The word of the Lord has free course and is glorified in the Ephesus of Northern India.

INDICATIONS AND ANTICIPATIONS.

Deeply affecting and stimulating are the remarks often addressed to the missionaries in their journeys. Near Agra a man steps forth from the crowd: "I have read," he says "the New Testament, and it is true, Jesus Christ is the Son of God." In Rajshaye, a Bairagi listens, deeply attentive, with many more, to the missionary discoursing on the love of Christ. He is asked if he has anything to say in reply: "Nothing," he says; "there is no reply to this; this is substantial truth." Anxious hearers crowd upon the missionary's steps. The word of God is placed in their hands: "What," say they, "are we to do with these books? You come and speak to us a few words and then go away, and we never more hear those words." Deeply grieved the missionary retires. He inquires of us, Are no more labourers forthcoming to reap the whitened fields? In the district of Tipperah your missionary visits a valley, the people of which are glad to hear of Christ. They say, "Your religion is good. Whilst there will be an end of our religion, yours will have no end, but will flourish and thrive more and more." In Mymensing, amid salaams and thanks, the hearers say, "We never heard such good and pure words; we are very glad you are come." Others say: "We never heard of this religion, but the words take hold on our hearts, and we will not forget them." On the way to the Baijnath mela the native preachers are welcomed in a certain village, all the men and women coming out to listen. The people are heard to say, at the close of the address, "All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him."

In not a few instances the hearer repeats the message, and bids his companions "come." In one place, says Mr. Morgan, on a recent tour, "I listened to an elderly man speaking to a group that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. 'You go,' said he, 'a long distance to bathe in the Ganges, but it is all in vain.'" In two places Mr. Smith hears that the people of themselves have regular Christian worship, that one man frequently engages in prayer, and reads the word of God to them, in secret, for fear of the punchayet, the village council. At Dignear, in the vicinity of Agra, an aged Zemindar hears the word and is convinced. With the assistance of the missionary, a chapel and school room

are built, regular services held, and some fifty persons profess their renunciation of idolatry. At another place, a Pundit goes about reading religious tracts and preaching against idolatry. Prophecies which may probably originate in the consciousness of the people themselves of the inherent weakness of their system, or in that dim light which wanderers in desert regions discern preceding the dawn, but spreading from one knows not what quarter of the sky, are muttered among the people, or openly addressed to the missionary. A brahmin, for instance, will say, "The kali yug is soon at an end, and then we shall all become Christians." Another will reply to the urgent appeal, at once to give up idolatry for the gospel, "There is still some delay till this yug (time) has ended. You must have a little more patience, and then your preaching and giving of books will have an effect upon us." Before crowds of people others will say:— "Your religion will finally triumph; our Shastres predict this; but there is still some delay."

Never, says one of the missionaries, reporting these incidents, was the gospel listened to with more attention. "It is impossible," says Mr. Morgan, of Howrah, with reference to a recent tour in the Hooghley and Midnapore districts, "to describe in a brief report the exciting scenes that I have witnessed in large towns. I have been treated with kindness. The most respectable Pundits have visited me in my humble lodgings. Numerous questions asked, and interesting conversations carried on till ten o'clock at night. The people are convinced that idolatry cannot stand much longer. Temples are falling into ruins, and Brahmins are sinking into poverty. Indigenous schools are springing up in all directions. I have found the scriptures distributed by me last year daily read in the schools. Women have thrown aside their fear, and implored books for men, children, and grandchildren. I have preached on the platform of temples, and Juggernath's car has been my place for the distribution of the scriptures."

THE FUNDS.

It now only remains for the Committee to advert to the present financial position of the society.

It will be remembered that at the last annual meeting "An old friend" of the society authorized one of the Secretaries to state, that he would give a donation of the balance, £1813 0s. 5d., then due to the Treasurers. By this truly generous gift the Society was freed from debt, and an encumbrance which had weighed very heavily upon it for nine years, and necessarily prevented any enlargement of its operations, was happily removed. Surely this was a token for good, and a great encouragement to proceed with their proposed scheme for the enlargement and consolidation of the mission in India.

Your Committee very naturally watched the progress of the financial returns month by month, the more that it was feared the increased cost of all the articles of subsistence would materially affect the ability of a large number of their friends to give their usual donations, to say nothing of the increase necessary to carry out their plans. To their great surprise and pleasure, month by month during the year, there was a steady increase, except in January; but in February an increase again occurred, and what was deficient in the previous month was more than supplied.

It is well known that most religious societies receive a very large portion of their income in the last month of the financial year. It was apprehended by the officers, that the receipts in March of the present year would hardly come up to those of March in the preceding year. But contrary to expectation each day brought a large supply. And the Committee have now to report, with deep thankfulness to Him who hath opened the hearts of His people, that the total receipts for the year amount to £24,759 12s. 9d., being £6,330 16s. 4d. in advance of the year 1853. The receipts for general purposes amount to £20,879 3s. 7d.; an increase of £5,764 19s. 10d. The balance in favour of the Society, and in the hands of the Treasurers, is £1,208 7s. 6d.

It is now to be shown how much of this excess of income for General Purposes over the income of 1853, may be regarded as an increase, which may be reckoned upon as likely to continue. The donation to liquidate the debt, £1,813 0s. 5d., and donations specially for India, £2,551 12s. 9d., amounting together to £4,364 13s. 2d. being deducted, there is left a clear substantial increase in the general collections and contributions of £1,400 6s. 8d.

If it be inquired from what sources this increase has arisen, it may truly be replied, that the information which has been given respecting India, and the reasons and grounds for the proposal to extend the mission in that important field, have awakened very general attention. The churches have been appealed to by their pastors. Suggestions for united and fervent prayer have been kindly received and acted upon, and organizations revived and strengthened. In some places where they did not exist, auxiliaries have been formed, and efforts made, and with an encouraging amount of success, to include in the various organizations, churches which had hitherto held aloof, or only assisted the funds at uncertain intervals.

CONCLUSION.

Whether, then, your Committee look on the results of past years of labour, on the manifest tokens of God's blessing which have been given to His servants, or to the present aspect and position of the great enterprise in which the church of Christ is engaged both at home and abroad, there is obviously the greatest encouragement patiently to continue, and not to faint—nay, every success, every demonstrated want cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. One only discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the church of Christ has yet to learn her dependence on the divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The Committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation: "Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to March 31, 1854.

	£	s.	d.
Annual Subscriptions.			
Bigwood, Rev. J.	1	1	0
Bond, J. Nelson, Esq.	2	0	0
Bousfield, J. R., Esq.	1	1	0
Burgess, J., Esq.	1	1	0
Burls, C., Esq.	1	1	0
Carey, Rev. E.	1	1	0
Dallas, Mrs.	2	2	0
Edger, Mrs.	1	1	0
Edger, Miss	1	1	0
Edwards, Mrs. R.	1	1	0
Gingell, James, Esq.	1	1	0
Graham, Thomas, Esq.	1	1	0
Gray, Dr. J. T.	0	10	6
Green, Stephen, Esq.	2	2	0
Groser, Rev. W.	1	1	0
Gurney, Jos., Esq.	15	15	0
Do., for *India*	10	10	0
Gurney, Thomas, Esq.	5	5	0
Gurney, Mr. Thomas	1	1	0
Hanson, Jos., Esq.	2	2	0
Harwood, J. U., Esq.	2	2	0
Higham, Mr.	1	1	0
Holland, Mr.	1	1	0
Jackson, Hugh, Esq.	1	1	0
Johnson, Mr. George	0	10	6
Johnson, Mr. W.	1	1	0
Jones, Charles, Esq.	2	2	0
Jones, J. M., Esq.	1	1	0
Lushington, the Right Hon. Dr. Stephen	3	3	0
M. R.	2	2	0
Mallphant, Mr. G.	1	1	0
Martin, Mr. Thomas	1	1	0
Meredith, John, Esq.	1	1	0
Merrett, Mr. Thomas	1	1	0
Morrell, C., Esq.	2	2	0
Olney, Mr. Thomas	1	1	0
Potter, Mrs.	1	1	0
Russell, Miss	2	2	0
Smith, Eusebius, Esq.	1	1	0
Smith, Miss Rebecca	1	1	0
Steinkopff, Rev. Dr.	1	1	0
Stone, Mr.	1	1	0
Thomson, Miss	1	1	0
Trestrail, Rev. F.	2	2	0
Underhill, E. B., Esq.	3	3	0
Vines, Caleb, Esq.	5	5	0
Walkden, Mr. John	1	1	0
Walters, Stephen, Esq.	1	1	0
Wheeler, Mr. D.	1	1	0
Donations.			
An Old Friend to the Mission, for *Debt*	1813	0	5
Anelay, Mr.	0	10	0
Bible Translation Society, for *Translations*	350	0	0
Boys' Mission School, box	0	14	4
C. Y.	30	0	0
Do., for *Jamaica Theological Institution*	3	0	0
Cartwright, R., Esq., for *India*	50	0	0
Green, The Misses, Contributions by, for *Native Preachers*	1	0	0
Henwood, Rev. O., Plymouth, for *Haiti School Rooms*	0	5	0
Howard, Robert, Esq., for *Haiti School Rooms*	5	0	0
Office box	0	1	2
Young Ladies of Miss Franklin's School, Coventry, for *Haiti School Rooms*	0	5	6
Legacy.			
Kettle, Robert, Esq., late of Glasgow, in full	90	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alie Street, Little—			
Sunday School	2	15	10
Battersea—			
Collections	9	10	8
Contributions	28	6	10
Do., Juvenile (moiety)	4	16	0
	42	13	6
Acknowledged before and expenses	20	17	0
	21	16	6
Blandford Street—			
Contributions	19	0	0
Do., for *India*	1	0	0
Bow—			
Contributions	4	4	7
Do., Sunday School	2	5	6
Brentford, New—			
Collections	16	11	4
Contributions	7	10	0
Do., for *Native Preachers*	1	8	6
Do., Sunday School	0	14	0
	26	3	10
Less expenses	2	9	6
	23	14	4
Brixton Hill, Salem Chapel	30	0	0
Camberwell—			
Contributions	158	2	9
Do., for *India*	25	0	0
Do., Drawing Room Society, Crawford Street Sunday School, by Mr. Dickes, for *Intally*	11	11	9
	194	14	6
Acknowledged before	94	7	1
	100	7	5
Devonshire Square—			
Contributions	25	4	8
Do., for *Female Education in India*	4	0	0
Do., for *Native Preachers*	2	11	11
Eagle Street—			
Contributions	12	11	0
Do., Sunday School, by Y.M.M.A., for *Schools*	2	2	1
Hackney—			
Collections	21	6	10
Contributions	30	3	6
Hammersmith	24	18	6
Harlington—			
Collection	7	0	0
Contributions, for *Native Preachers*	0	13	0
Do., Sunday School, for *do.*	0	12	0
Islington, by Mrs. Barker—			
Contributions	2	16	6
Islington, Cross Street—			
Contributions	11	15	8
John Street—			
Contributions	136	2	11
Do., for *India*	19	7	8
Do., for *Rev. H. P. Cassidy, Poonah*	3	0	0
Kennington, Charles Street—			
Contributions, Sunday School	1	1	11
Kensal Green—			
Collection, and box	2	10	6
Keppel Street—			
Contributions	3	12	6
Do., for *India*	1	11	6
Do., Juvenile, for *Grand Pass School, Ceylon*	8	14	2
Lessness Heath—			
Collection	0	15	0
Maze Pond—			
Contributions, balance	42	3	1
New Park Street—			
Contributions	10	12	6
Do., Juvenile, for *Native Boarding School, Colombo*	35	0	0
Harvey, James, Esq., for *do.*	35	0	0
Pentonville—			
Contributions, by Master J. P. Welton	7	0	4
Poplar, Cotton Street—			
Contributions	5	6	2
Regent Street, Lambeth—			
Collection, Public Meeting	7	8	5
Contributions	43	4	1
Do., Sunday School	2	6	0
Proceeds of Tea Meeting	2	16	6
	55	15	0
Acknowledged before and expenses	20	19	0
	34	16	0
Salters' Hall—			
Contributions	11	6	6
Less expenses	0	4	0
	11	2	6
Shacklewell—			
Collections	10	16	1
Contributions	12	13	0
Do., for *Africa*	8	19	0
Do., Juvenile Association	4	18	2
	32	6	3
Less expenses	0	14	0
	31	12	3

	£	s.	d.
Shouldham Street—			
Collection and boxes	6	0	0
Contributions, Sunday School	1	4	6
Proceeds of Lecture	1	19	6
Spencer Place—			
Contributions	6	5	0
Walworth, Horsley Street—			
Sunday School, for *Kalawalgoda School, Ceylon*	2	14	0
Walworth, Lion Street—			
Female Auxiliary	10	19	7
Westbourne Grove—			
Contributions	10	2	8
Do., Sunday School	1	13	4
BEDFORDSHIRE.			
Ampthill (moiety)	6	1	6
Bedford, Rev. H. Killen's—			
Contributions, for *Native Preachers*	1	2	6
Bedford—			
Contributions, by Mr. T. S. Rose	1	10	0
Blunham—			
Collection	0	19	1
Contributions	0	10	5
Do., Sunday School	0	8	5
Heath and Reach—			
Collection	2	10	0
Leighton Buzzard, First Church—			
Collections	9	9	9
Do., and box, Ledburn	0	17	7
Contributions	13	4	4
Do., for *Schools*	3	0	0
Do., for *Africa*	1	0	0
Do., Sunday School	4	7	8
	31	19	4
Less expenses	2	19	0
	29	0	4
Luton, Old Meeting—			
Collections	26	8	6
Contributions	38	4	5
Do., Sunday Schools	2	12	6
	67	5	5
Acknowledged before and expenses	10	6	10
	56	18	7
Northall—			
Collection	1	0	0
Contributions	0	19	0
BERKSHIRE.			
Ashampstead—			
Collection, &c.	2	1	9
Do., Compton	1	1	0
Contributions	1	18	6
Do., Sunday School	0	6	3
Reading, by Mr. P. Davies—			
Contributions	3	10	0
Do., for *Africa*	0	7	0
Sunningdale—			
Collection	2	2	7
Contributions	1	9	8
Do, for *Native Preachers*	1	10	0
Wokingham—			
Collections	9	11	0
Contributions	16	3	7
Do., for *Mrs. Sale's Schools*	1	0	4
	25	14	11
Less expenses	0	15	5
	24	19	6

	£	s.	d.
BUCKINGHAMSHIRE.			
Chesham—			
Contributions	14	16	0
Haddenham—			
Contributions	6	0	0
Kingshill, Little—			
Collection	1	1	0
Contributions	4	3	0
Waddesdon—			
Contributions, by Thomas Homan	0	10	6
Wycombe, High—			
Collections	9	7	0
Contributions	10	12	0
Do., Sunday School	0	11	10
	20	10	10
Less expenses	1	3	0
	19	7	10
CAMBRIDGESHIRE.			
Cambridge—			
Collections, St. Andrew's Street	100	0	0
Do., Zion Chapel	13	17	10
Contributions	96	6	1
Do., Sunday School, St. Andrew's St.	6	3	8
Do., for *Schools in India*	12	12	0
Chesterton—			
Bible Class	0	14	10
Juvenile Association	0	17	4
Sunday School	1	3	7
Cottenham—			
Collection	0	19	4
Ely—			
Collection	2	2	2
Haddenham—			
Collection	7	2	3
Harston—			
Collection	2	0	3
Horningsea—			
Saunders, Mr. W.	5	0	0
Landbeach—			
Collection	2	9	0
Melbourn—			
Collection	5	1	1
Contributions	2	12	0
Do., Sunday School	1	0	4
Shelford—			
Collection	5	15	6
Swavesey—			
Collection	4	16	6
Willingham—			
Collection	8	14	6
	292	12	11
Acknowledged before and expenses	273	3	1
	19	9	10
CORNWALL.			
Cornwall, on account, by Mr. P. H. Gutheridge	50	0	0
Padstow—			
Contributions	1	8	6
Truro—			
Collections	10	4	5
Contributions	19	15	4
Do., Sunday Schools	0	4	7
Do., for *Schools*	1	1	0
Do., for *Translations*	1	0	0
	32	5	4
Less expenses	1	1	0
	31	4	4

	£	s.	d.
CUMBERLAND.			
Maryport—			
Collections	4	7	2
Contributions	4	10	8
Whitehaven—			
Collections	6	8	3
Contributions	7	13	10
Do., for *Schools*	1	0	0
	23	19	11
Less expenses	0	0	5
	23	19	6
DERBYSHIRE.			
Derby—			
Contributions, by Miss Grafftey, for *Native Preachers*	0	18	9
DEVONSHIRE.			
North Devon, by Rev. David Thompson	20	0	0
Torrington—			
Contribution, for *India*	6	0	0
Plymouth—			
Contributions	96	4	1
Acknowledged before and expenses	49	7	6
	26	16	7
Tiverton—			
Contributions, balance	8	9	11
DORSETSHIRE.			
Poole—			
Collection	1	17	1
Contributions	0	19	9
Do., Sunday School	0	14	5
	3	11	3
Less expenses	0	0	6
	3	10	9
DURHAM.			
Darlington, &c., by Miss S. Foster—			
Contributions, for *Schools*	19	3	9
Less expenses	0	13	0
	18	10	0
Sunderland—			
Collection, Bethesda	20	3	6
Do., Garden Street	2	0	0
Contributions	10	1	6
	32	10	0
Acknowledged before	20	0	0
	12	10	6
ESSEX.			
Colchester—			
Collections	5	4	1
Contributions	10	5	3
Do., for *India*	2	2	6
	17	11	10
Less expenses	0	9	8
	17	2	2

	£	s.	d.
Harlow—			
Collection	6	14	0
Contributions	1	19	6
Do., Ladies' Auxiliary	12	8	6
Do., Sunday School, by Y.M.M.A., for *Mrs. Fowler, Bahamas*	0	15	10
Ilford—			
Contributions, by Mrs. W. Rose	4	4	0
Loughton—			
Collection	7	11	2
Contributions	1	3	2
Do., for *Native Preachers*	4	0	4
Rayleigh—			
Collection	2	16	0
Contributions	5	4	0
Saffron Walden	23	0	0

Gloucestershire.

Cheltenham, King Street—			
Collection	12	15	9
Contributions	1	11	9
Do., for *India*	6	5	0
Cheltenham, Salem Chapel—			
Collections	21	5	3
Contributions	8	9	10
Do., Sunday School Association	0	13	1
	39	8	2
Less expenses	3	9	0
	35	19	2
Chipping Sodbury—			
Collection	1	7	0
Contributions	2	3	6
Do., for *Native Preachers*	0	18	0
Lydney—			
Contribution	2	2	0
Do., for *India*	8	8	0
Do., Sunday School	6	10	0
East Gloucestershire Auxiliary— Proceeds of Lectures at Arlington, Cirencester, and Fairford	1	15	10
Arlington—			
Collection	1	4	10
Contributions	5	8	3
Do., Sunday School	1	6	11
Bourton on the Water—			
Collection	1	12	7
Contributions	9	19	10
Burford—			
Collection	0	19	4
Contributions	2	11	4
Proceeds of Tea Meeting	0	16	9
Cutsdean—			
Collection	0	13	6
Do., Ford	0	3	2
Do., Kainton	0	5	0
Do., Upper Guiting	0	9	2
Do., Stanton	0	3	0
Contributions, do.	0	8	2
Fairford—			
Collection	1	12	6
Contributions	3	9	0
Maisey Hampton—			
Collection	0	17	6
Contributions	0	16	10
Do., Sunday School	0	18	1
Naunton and Guiting	7	17	6
Contribution, for *India*	2	15	0
Stow on the Wold—			
Collection	2	0	8
Contributions	0	10	2
Do., for *Native Preachers*	0	19	6
Do., Sunday School	0	12	3
Winchcomb—			
Collection	2	2	0
Contributions	0	17	4
	51	6	6
Acknowledged before and expenses	26	6	0
	25	0	0

Hampshire.

Beaulieu—			
Contribution	10	10	0
Do., for *Native Preachers*	6	0	0
Lockerley	1	12	9
Lymington—			
Contribution	5	5	0
Portsmouth, Portsea, and Gosport Auxiliary—			
Collection, Annual Meeting, St. Paul's Square	6	7	1
Contributions	17	0	0
Do., for *India*	5	0	0
Ebenezer—			
Collection	4	2	3
Contributions, Juvenile	1	0	0
Forton—			
Collection	3	0	0
Kent Street—			
Collection	6	11	7
Contributions	6	16	3
Do., Sun. School	0	16	7
Landport—			
Collection	3	14	6
Contributions	0	11	3
Do., Sun. School	1	0	1
St. Paul's Square—			
Collection	4	15	0
Sunday School	0	17	6
	61	12	1
Less expenses	1	13	6
	59	18	7
Southampton, East Street—			
Collection	2	16	0
Do., Public Meeting	4	11	0
Contributions	2	5	6
	9	12	6
Less expenses	1	1	0
	8	11	6
Southampton, Portland Chapel	16	0	0
Whitchurch—			
Collections	4	10	6
Contributions	2	18	6
	7	9	0
Less district expenses	0	19	0
	6	19	0

Herefordshire.

Kington	5	0	0
Peterchurch	8	2	6

Hertfordshire.

Hemel Hempstead—			
Collections	6	3	0
Contributions	7	17	4
Do., Juvenile	0	10	8
	14	11	0
Less expenses	0	10	0
	14	1	0
Watford—			
Collection	10	18	0
Contributions	18	5	8
	28	18	8
Acknowledged before	8	16	0
	20	2	8

Huntingdonshire.

Bluntisham—			
Contributions	11	6	11

Kent.

Birchington—			
Collections	3	13	0
Contributions	0	9	3
	4	2	3
Less expenses	0	4	3
	3	18	0
Broadstairs—			
Collections	2	13	8
Contributions	9	2	4
Do., Bible Class	0	15	0
Do., Sunday School	0	3	4
	12	14	4
Less expenses	0	6	4
	12	8	0
Canterbury—			
Contributions	13	10	11
Do., Juvenile	32	19	2
Do., Sunday School	0	9	1
Do., for *India*	8	10	0
	55	9	2
Less expenses, 2 years	1	9	2
	54	0	0
Chatham, by Mr. Jos. Acworth—			
Contribution	1	1	0
Do., for *Native Preachers*	1	3	0
Faversham—			
Contributions, by Mr. Kesson	2	12	3
Lee—			
Contributions	4	4	7
Lewisham Road—			
Contributions	15	0	0
Do., for *India*	15	0	0
Maidstone—			
Contributions	23	1	6
Do., for *Translations*	10	0	0
	33	1	6
Less expenses	0	11	6
	32	10	0

	£	s.	d.
Margate—			
Collections	10	16	8
Contributions	25	7	7
Do., Sunday School	1	1	4
Do., for *India*	5	0	0
	42	5	7
Less expenses	0	19	0
	41	6	7
Ramsgate—			
Collections	9	11	2
Contributions	26	17	5
Do., Sunday Schools, for *African Schools*	3	5	6
Proceeds of Tea Meeting	1	4	1
	40	18	2
Less expenses	0	18	2
	40	0	0
St. Peter's—			
Collection	3	10	0
Contributions	5	11	2
	9	1	2
Less expenses	0	3	6
	8	17	8
Staplehurst—			
Contributions	5	1	6
Woolwich, Queen Street—			
Collections	15	17	6
Contributions	10	13	8
	26	11	2
Acknowledged before and expenses	10	14	6
	15	16	8

LANCASHIRE.

	£	s.	d.
Ashton under Lyne—			
Contributions	17	2	6
Do. for *Native Preachers*	1	18	6
Do, Juvenile and Sunday School, for *Rev. C. Carter, Ceylon*	3	7	6
Bootle—			
Contributions	5	17	8
Do., Juvenile and Sunday School	3	2	2
Liverpool—			
Contribution	1	0	0
Byrom Street—			
Sunday School, for *Schools*	2	5	0
Great Crosshall Street—			
Contributions	9	3	3
Pembroke Chapel—			
Bible Class, 2 years	2	0	0

	£	s.	d.
Manchester—			
Collection, Public Meeting	17	14	7
Do., Juvenile	5	19	1
Contributions	327	13	6
Granby Row—			
Collection, &c.	2	17	0
Great George Street, Salford—			
Collection	4	8	6
Contributions, Juvenile	5	2	6
Grosvenor Street—			
Collection	12	18	9
Union Chapel—			
Collection	102	8	2
Contributions	2	2	0
Do., Congregational & Juvenile Society	30	0	0
Do., Sunday Sch.	10	0	7
York Street—			
Collection	8	6	0
	529	10	8
Acknowledged before and expenses	414	14	0
	114	16	8

LEICESTERSHIRE.

	£	s.	d.
Leicester, Charles Street—			
Harris, R., Esq., for *India*	50	0	0

LINCOLNSHIRE.

	£	s.	d.
Burgh—			
Contributions	4	13	6

NORFOLK.

	£	s.	d.
Lynn—			
Collection	6	15	5
Contributions	2	2	0
Do., Sunday School	0	4	7
Proceeds of Tea Meeting	0	4	0
	9	6	0
Less expenses	0	9	6
	8	16	6
Norwich, St. Clement's—			
Bignold, T., Esq., for *Grand Turk Chapel, Bahamas*	2	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Aldwinkle—			
Collection	2	8	3
Sunday School, for *Schools*	0	11	10
Bythorne—			
Collection	2	0	0
Ringstead—			
Collection	3	0	0
Contributions	7	1	6
Do., Sunday School, for *E. I. Schools*	1	0	6

	£	s.	d.
Stanwick—			
Collection (part)	1	1	6
Contributions	2	18	7
Do., for *Native Preachers*	0	5	0
Do., Sunday School, for *do.*	0	7	6
Thrapstone—			
Collections (part)	4	0	9
Contributions	14	19	3
Do., Sunday School, for *Schools*	2	3	2
Woodford—			
Collection	1	3	1
	43	1	6
Less expenses	0	10	11
	42	10	7
Kettering—			
Contributions	13	18	4
Do., Sunday Schools	4	10	8

NORTHUMBERLAND.

	£	s.	d.
Newcastle on Tyne, New Court—			
Collections	11	17	3
Do. Juvenile	1	6	3
Contributions	8	17	11
Do., for *Translations*	1	0	0
Do, for *Female Education*	1	16	0

NORTH OF ENGLAND AUXILIARY—

	£	s.	d.
Bromley—			
Collections	6	7	4
Do., Broomhaugh	0	18	6
Contributions	2	1	10
Hamsterley—			
Collection	1	10	0
Houghton le Spring—			
Collection	1	13	0
Contributions	1	18	0
Knayton—			
Contribution	2	0	0
Middleton Teesdale	5	5	0
Newcastle on Tyne, Berwick Street—			
Collections	21	19	0
Contributions	27	14	5
Do., Sun. School, for *Kettering School, Jamaica*	0	5	4
North Shields—			
Collections	6	15	6
Contributions	14	3	9
Do., Sun. School	0	19	3
Do., for *India*	1	0	0
Shotley Bridge	3	6	4
Wolsingham	1	3	6
	99	0	9
Acknowledged before and expenses	53	4	1
	45	16	8

The acknowledgment of the remainder of the Contributions is unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JULY, 1854.

THE ROMAN CATHOLIC AUTHORISED ENGLISH VERSION.

Few of our countrymen comparatively know anything of the history or character of a work which is usually spoken of as The Douay Bible. The design of this paper is to give a little information respecting it to an intelligent inquirer, without entering into such minute criticism as would be exclusively acceptable to accomplished biblical scholars.

A book is lying before the writer which he purchased at a Roman Catholic bookseller's in Cork about three years ago, entitled, "The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A.D. 1609; and the New Testament, first published by the English College at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. Published with the Approbation of the Right Rev. Dr. Denvir. London: Sims and M'Intyre, Paternoster Row; and Donnegal Street, Belfast, 1850." The first words which follow the title page are these: "The following Letter of his Holiness Pius the Sixth, to the Most Rev. Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, shows the benefis which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue." The Letter of the Pope is then given, and it is followed by these sentences, bearing the signature of "Cornelius Denvir, D.D., R. C. Bishop Down and Connor, Given at Belfast, this 24th day of July, 1839;"—"This new and portable edition of the Douay Bible, printed by the firm of Simms and M'Intyre, Belfast, has been diligently and carefully collated with the most approved versions in the English language, previously to its publication. I hereby sanction its circulation among the faithful, feeling convinced, that if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great spiritual advantage." Mr. Hartwell Horne says that an octavo edition of which this is a reprint was published in 1825, "with the approbation of Dr. Murray the titular Romish archbishop at Dublin."

This then is to the Roman Catholic

myriads of Ireland, The Authorised Version; but it must not be supposed that the Roman Catholic myriads of Ireland generally are authorised to use it. It is the translation which may be read by those who have permission to read the scriptures, but its perusal by any individual without a written license would be as unlawful as his perusal of translations made by protestants. The difference between it and other versions is this: that if permission to read the scriptures be obtained, this is the book to which that permission is to be understood to refer. In the Index of prohibited books it is said, "Inasmuch as it is manifest from experience that if the holy bible, translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the bible translated into the vulgar tongue by catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of, bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such bibles without a special license from their superiors."—This it will be observed relates not to translations made by heretics, which are prohibited absolutely, but to a translation acknowledged to be faithful; and many Irish Romanists who are anxious to know what the evangelists and apostles wrote are impeded, partly by the difficulties thrown in their way in reference to the Romish version, and partly by the belief that the common English version is corrupt and delusive, having been purposely mistranslated in order to turn men from the true catholic faith.

The Douay, or, as it is more correctly called, the Rhemish version of the New Testament, is one of the six translations in the elegant and useful work published by Mr. Bagster under the title of "The English Hexapla." In the introductory remarks on English translations and translators, it is said, "As the Protestant exiles at Geneva, in the reign of Mary, had provided a version of the Scriptures for their fellow-countrymen, so the Popish exiles at Rheims, in the reign of Elizabeth, imitated their example, and produced another version for the use of their brethren in the faith. The principal persons engaged in the translation were William Allen, Gregory Martin, and Richard Bristow. The first of these was a very distinguished man among the papists. In the reign of Mary he had been Principal of St. Mary's Hall, Oxford, and Canon of York, but on the accession of her protestant sister had fled to London, and afterwards to Douay. There he was made Doctor of Divinity, and soon afterwards was created Canon of Cambray, whence he was subsequently appointed to a Canonry at Rheims. He there established a popish seminary, and vigorously exerted himself in opposing protestantism, for which he was rewarded with a cardinal's hat, and the archbishopric of Mechlin. The person who probably had the chief hand in the execution of the Rhemish Testament, was Gregory Martin. He was, according to Wood, "an excellent linguist, exactly read and versed in the holy scriptures, and went beyond others in

his time in humane literature; and for his version his name remains precious to this day among those of his own party." . . . "That the Rhemish translators were men of learning there can be no question. Indeed they might be said to be more than qualified for their task, for to translate correctly from the Vulgate required no very great erudition. They scrupulously adhered to the principles laid down in their preface; and often at the expense of English idiom and of common sense, refused to 'molify' the Latin, and strictly followed it word for word.'" . . . . "It would be unfair to charge the Rhemish translators with a dishonest perversion of scripture; it is sufficient condemnation, and one which they deserve—indeed one which in their preface they seem almost to court—to affirm, that they produced a version in many parts quite unintelligible—'a translation,' to use the quaint phrase of Fuller, 'needing to be translated.' The words '*pasche*,' '*azymes*,' '*neophyte*,' &c., remind us of Gardiner's 'majestic words,' and the whole work was executed in such a manner as would have met his views. To leave them untranslated, and then give the explanation of them in the annotations, was to veil the scriptures, that the church might come forward and disclose her mysteries,—to silence the voice of inspiration that she might speak herself. In short, the motto of the Rhemists was not 'Search the Scriptures,' but 'Hear the Church,' and they had honesty enough to avow it. The chief importance and interest connected with this version, arise from the veneration with which it is regarded by our Roman Catholic countrymen; and it may be remarked that, disguised as are many of the renderings, and notwithstanding the formidable array of annotations, which stand like sentinels to defend the church against attacks from without, and to keep the faithful within, there remain, after all, what is quite sufficient to show the inconsistency of the papal system with the word of God, and to furnish the thoughtful reader with weapons with which to fight his way out of the strongholds of error."

Mr. Hartwell Horne, in his account of Modern Versions of the Scriptures says, "In the year 1582, the Romanists, finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims; it was translated, not from the original Greek, but from the Latin Vulgate. The Old Testament was translated from the Vulgate at Douay (whence it is called the Douay Bible), in two volumes quarto, the first of which appeared in 1609, the second in 1610. The Latin Vulgate, which is the only authentic translation allowed in the Romish church, is servilely followed; and wherever that is erroneous or defective, the Anglo-popish version is equally defective. Instances, in which the English translators have wilfully falsified the Vulgate, are given in Popery the 'Enemy and Falsifier of Scripture,' pp. 102—105. To the English text annotations are subjoined which present to us a mass of bigotry, sophistry, and unfairness of which the world has seen but few examples."

In the elaborate work entitled "The Bible of every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made," it is said, "The real character and object of this version can only be learned from the preface and notes: the text does not contain many real departures from the Vulgate, although a studied obscurity involves the entire diction. A great number of Greek words, such as *azymes*, *pasche*, &c., are left untranslated, for the purpose, no doubt, of misleading and perplexing common readers. And the

notes breathe such a spirit of treason, and such a recklessness of assertion, that now they are commonly omitted in reprints. The text has been frequently revised and printed for distribution among Roman Catholics, and from time to time it has been rendered more and more conformable to our own authorised text."

One sentence of this paragraph gives a clear and correct view of the whole matter. "The real character and object of this version can only be learned from the preface and notes: the text does not contain many real departures from the Vulgate, although a studied obscurity involves the entire diction." If the hierarchy would give the people the text without note or comment, incalculable good would ensue; but in those editions which are the least objectionable, notes enough are left to do much towards neutralizing the instruction which the text contains. "That is," at the foot of the page, often introduces an amazingly perverse construction of that which the inspired writer had been permitted to say above. Take for examples Romans iv. 6, 7. "Blessed are they," says the text, "whose iniquities are forgiven, and whose sins are covered." "That is," says the note, "blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered; that is, newly clothed with the habit of grace, and vested with the stole of charity." "Blessed is the man," continues the text, "to whom the Lord hath not imputed sin." "That is," says the note, "blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man, who after falling into sin, hath done penance and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse that sin is no more imputed to him." In the first epistle to Timothy it is said in the text, "There is one God, and one mediator of God and men, the man Christ Jesus." The note says, "Christ is the one, and only mediator of redemption; who gave himself, as the apostle writes in the following verse, *redemption* for all. He is also the only *mediator*, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven, for obtaining mercy, grace, and salvation through Jesus Christ. As St. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ." To turn to the writings of another apostle: John says, in the beginning of the fourth chapter of his first epistle, as given in the text, "Dearly beloved, believe not every spirit, but try the spirits if they be of God; because many false prophets are gone out into the world." In the subjoined note we read, "Viz. by examining whether their teaching be agreeable to the rule of the Catholic faith, and the doctrine of the church. For, as he says, (v. 6.) He that knoweth God, heareth us, (the pastors of the church.) By this we know the spirit of truth and the spirit of error." In the beginning of the fifth chapter, John says, according to the Rhemist text, "Whosoever believeth that Jesus is the Christ is born of God." The note says, "That is, is justified and become a child of God by baptism; which is also to be understood, provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions which, by the word of God and his appointment, are also required to justification; such as a general belief of all that God has revealed and promised; hope, love, repentance, and a sincere disposition to

keep God's holy law and commandments." Thus, as the Pharisees "made the commandment of God of none effect by their tradition, these translators have miserably obscured the light which they furnished, by their notes.

This, however, though the chief subject of regret, is not the only one. The translation itself was made not from the original Greek but from the Vulgate Latin. The Vulgate is not the most ancient translation, but it superseded its predecessors gradually, obtained high repute throughout Europe, and at the Council of Trent received the sanction of that authoritative assembly. This last fact which gives to it pre-eminence among Romanists, has excited unjust prejudices against it among protestants. "Many protestants," says that eminent critic Dr. George Campbell, "on account of the declaration of its authenticity, solemnly pronounced by the Council of Trent, cannot avoid considering it as a Popish bible, calculated for supporting the Roman Catholic cause. Now this is an illiberal conclusion, the offspring of ignorance, which I think it of some consequence to refute. It is no further back than the 16th century, since that judgment was given in approbation of this version, the first authoritative declaration made in its favour. Yet the estimation in which it was universally held throughout the Western churches, was, to say the least, not inferior before that period to what it is at present. And, we may say with truth, that, though no judicious Protestant will think more favourably of this translation, on account of their verdict; neither will he, on this account, think less favourably of it. It was not because this version was peculiarly adapted to the Romish system, that it received the sanction of that synod; but because it was the only bible with which the far greater part of the members had, from their infancy, had the least acquaintance. There were but few in that assembly who understood either Greek or Hebrew. They had heard that the Protestants, the new heretics, as they called them, had frequent recourse to the original, and were beginning to make versions from it, a practice of which their own ignorance of the original made them the more jealous. Their fears being thus alarmed, they were exceedingly anxious to interpose their authority, by the declaration above mentioned, for preventing new translations being obtruded on the people. They knew what the Vulgate contained; and had been early accustomed to explain it in their own way. But they did not know what might be produced from new translations. Therefore, to pre-occupy men's minds, and prevent any true son of the church from reading other, especially modern, translations, and from paying any regard to what might be urged from the original, the very indefinite sentence was pronounced in favour of the Vulgate, 'vetus et vulgata editio,' that, in all disputes, it should be held for authentic, 'ut pro authentica habeatur.'" . . . . "It is but doing justice to say, that it is no way calculated to support Romish errors and corruptions. It had been in current use in the church, for ages before the much greater part of those errors and corruptions was introduced. No doubt the schoolmen had acquired the knack of explaining it in such a way as favoured their own prejudices. But is this any more than what we find the most discordant sects acquire with regard to the original, or even to a translation which they use in common? For my own part, though it were my sole purpose, in recurring to a version, to refute the absurdities and corruptions of popery, I should not desire other or better arguments than those I am supplied with by that very version, which one of their own councils has

declared authentical."—It should be remembered that it was from the Vulgate Latin version that Luther gained his first acquaintance with scriptural truth, and that Wicliff's English translation which being circulated in manuscript before the invention of printing, did much to diffuse among our countrymen the doctrines of the Reformation, was derived exclusively from the same source.

Obscurity is the principal fault chargeable on the Rhemish text; and this is to be traced partly to its being a translation from a translation, partaking necessarily therefore of the darkness arising from any misapprehension of the original or want of clearness of thought or expression on the part of the Latin translators, and partly to the fondness of the Rhemish divines for "consecrated words," words of Latin or Greek origin, and the technical terms of scholastic theology. Hence such renderings as these: "Now it was in the days of azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people." —"And when they had ordained to them priests in every church."—"But we sailed from Philippi after the days of azymes."—"Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the church of God which he hath purchased with his own blood."— "Purge the old leaven, that you may be a new paste, as you are unleavened, for Christ our pasch is sacrificed."—"The chalice of benediction which we bless, is it not the communion of the blood of Christ?"—"In like manner also the chalice after he had supped."—"This is a great sacrament, but I speak in Christ, and in the church."—"Not a neophyte, lest being puffed up with pride he fall into the judgment of the devil."—"And shouldst ordain priests in every city." These specimens are all taken from the edition mentioned at the commencement of this paper,—an edition revised and greatly improved, as in earlier editions there are passages far darker than any of these, for which renderings corresponding with those of the common English version have now been substituted. Such is the case, for example, with the portion of the Epistle to the Ephesians which *did* read thus: —"The Gentiles to be co-heirs and concorporate and comparticipant of his promise in Christ Jesus by the gospel; whereof I am made a minister according to the gift of the grace of God which is given me according to the operation of his power. To me, the least of all the saints, is given this grace among the Gentiles to evangelize the unsearchable riches of Christ, and to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who created all things: that the manifold wisdom of God, may be notified to the princes and potestats in the celestials by the church, according to the prefinition of worlds, which he made in Christ Jesus our Lord. In whom we have affiance and access in confidence, by the faith of him." This is now intelligibly translated. The exhortation to do good "especially to the domesticals of the faith," is now "especially to those who are of the household of the faith;" and instead of "O Timothy keep the depositum," we read, "O Timothy, keep that which is committed to thy trust."

The most mischievous of all the renderings in the Rhemish New Testament is one which occurs frequently, and teaches its readers to "do penance." But to this the authors were led, not necessarily but easily, by the text of the old Vulgate; so that Wicliff, two hundred years before their time, translating also from the Vulgate, rendered these pas-

sages in like manner, representing John as crying in the desert "Do ye penance, for the kingdom of heaven draws nigh;" and Peter as saying, "Do ye penance, and each of you be baptised in the name of Jesus Christ." The great Campbell, in his dissertation on the Vulgate, explains the matter thus: "The command which so often occurs in the gospels, '*pœnitentiam agite*,' seems at first to favour the popish doctrine of *penance*. In conformity to this idea, the Rhemish translators render it, 'do penance.' But nothing is more evident than that this is a perversion of the phrase from its ancient meaning, occasioned by the corruptions which have insensibly crept into the church. That the words, as used by the Latin translator, meant originally as much, at least, as the English word *repent*, cannot admit a question; and thus much is allowed by the critics of that communion.... But the introduction of the doctrine of auricular confession, of the necessity for obtaining absolution, of submitting to the punishment prescribed by the priest for the sins confessed, which they have come to denominate *pœnitentiæ*, and their styling the whole of this institution of theirs the 'sacrament of penance,' which is of a much later date than that version, has diverted men's minds from attending to the primitive and only proper import of the phrase. *Agite pœnitentiam* was not, therefore, originally a mistranslation of the Greek μετανοειτε, though not sufficiently expressive; but the abuse that has gradually taken place in the Latin church, and the mis-application of the term which it has occasioned, have in a manner justled out the original meaning, and rendered the words in their present acceptation totally improper." In his dissertation on the regard due to the English translation the same learned writer observes, "The phrase *pœnitentiam agite* was, in Jerom's time, nearly equivalent in signification to the Greek μετανοειτε. It is not so at present. In consequence of the usages which have crept in and obtained an establishment in the churches subject to Rome, it no longer conveys the same idea; for having become merely, an ecclesiastic term, its acceptation is regulated only by ecclesiastic use. Now, in that use, it exactly corresponds to the English words *do penance;* by which, indeed, the Rhemish translators, who translate from the Vulgate, have rendered it in their New Testament."

Some readers will perhaps wish to know how passages are treated which Protestants are accustomed to apply to the Romish church, or to its chief. The following is the rendering of 2 Thes. ii. 3—11. "Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. Remember you not, that when I was yet with you, I told you these things?" In 1 Timothy, iii. 1—5, we find it said, "If a man desire the office of a bishop, he desireth a good work. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest, not quarrelsome, not covetous, but one that ruleth well his own house, having his children in subjection with all chastity. But if a man know not how to rule his own house, how shall he take care of the church of God?" In the following chapter, the first six verses are rendered thus:—"Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils. Speaking lies in hypocrisy, and having their consciences seared.

Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth. For every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God and prayer. These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou hast attained unto." The following extract from the tenth chapter of the epistle to the Hebrews is one out of many which it is not wonderful that the advocates of the mass should wish to keep out of the hands of their people:— "But this man offering one sacrifice for sins, for ever sitteth on the right hand of God, from henceforth expecting until his enemies be made his footstool. For by one oblation he hath perfected for ever them that are sanctified. And the Holy Ghost also doth testify this to us. For after that, he said: And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them: and their sins and iniquities I will remember no more. Now where there is a remission of these, there is no more an oblation for sin. Having therefore, brethren, a confidence in the entering into the holiest by the blood of Christ: a new and living way which he hath dedicated for us through the veil, that is to say, his flesh, and a high priest over the house of God: let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water."

It is obviously desirable that this edition of the New Testament should be detached from the notes, and circulated among the Roman Catholics of Ireland. The common English translation they distrust. They are absolutely and in all cases forbidden to use it; but there are thousands whom this prohibition would not restain, were it not that it is accompanied with representations which lead them to regard the book as unworthy of confidence, so that anything in it which is contrary to the doctrine of their own church is supposed to be a protestant interpolation. Yet they are anxious, very anxious to know what the apostles and evangelists actually wrote. The improvements in modern editions issued under the sanction of some of their own prelates, diminish greatly the force of objections made by protestants to the circulation of that edition which was published originally at Rheims or of those which were reprinted from it verbatim. The thing that should be done, it appears to the writer, is this: an edition of the New Testament should be published and distributed largely, containing the Rhemish and the common English versions in parallel columns, without note or comment. The desire of a large proportion of the intelligent people of Ireland to read and compare them would be too intense to allow of its being restrained by any power on earth. They would examine the Rhemish version as the version acknowledged by their own bishops and archbishops to be correct, and would turn to the protestant version to see wherein it differed. The first impression would be that of astonishment to find that the differences between the two were so comparatively unimportant; the second that the English version was much easier to be understood than the Rhemish. The English would be used as an explanation of the Rhemish, and it would soon be seen that the great truths relating to Christ and his salvation which are taught plainly in the one, are also taught, though with somewhat less clearness, in the other.

JUDSON'S IMPRISONMENT AT AVA.

Having entered upon a residence in Ava, the metropolis of Burmah, in the beginning of 1824 with encouraging prospects of success, having Dr. Price, a medical misionary as his associate, Judson was alarmed by the intelligence that war was breaking out between the Burman empire and Great Britain. It was known that the missionaries were not Englishmen but Americans; yet, like all other foreigners they were regarded with suspicion. A letter written by Mrs. Judson to her brother gives an interesting account of events which preceded an announcement that Rangoon was taken, soon followed by an angry order for the immediate arrest of the teachers. "On the 8th of June," says Mrs. Judson, "just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by *one*, whom, from his spotted face, we knew to be an executioner, and a "son of the prison." 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself 'You are called by the king,' said the officer—a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instument of torture. I canght hold of his arm. 'Stay,' said I; 'I will give you money.' 'Take her too.' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected; the masons at work on the brick house threw down their tools, and ran; the little Burman children were screaming and crying; the Bengalee servants stood in amazement at the indignities offered their master; and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; but he spurned my offers and immediately departed. I gave the money, however, to Moung Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter so as almost to prevent respiration.

"The officer and his gang proceeded on to the court-house, where the governor of the city and officers were collected, one of whom read the order of the king to commit Mr. Judson to the death-prison, into which he was soon hurled, the door closed, and Moung Ing saw no more. What a night was now before me! I retired into my room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the veranda, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out, and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffi-

ans, to whom he gave a strict charge to keep me safe, and departed.

"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavoured to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this, but called the head man to the window, and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings, they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

"The next morning, I sent Moung Ing to ascertain the situation of your brother and give him food if still living. He soon returned, with the intelligence that Mr. Judson and all the white foreigners were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message,—she 'did not understand it,' which was a polite refusal to interfere; though I afterwards ascertained that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard, by giving them tea and cigars for the night; so that they allowed me to remain inside of my room without threatening, as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted."

This is the language of the first Mrs. Judson, who for several months was engaged in harassing efforts to obtain relief for the prisoners, in the midst of which she gave birth to an infant. During all this time she was uncertain what would be their fate and her own: "My prevailing opinion was," she says, "that my husband would suffer a violent death, and that I should, of course, become a slave, and languish out a miserable though short existence in the tyrannic hands of some unfeeling monster." "After the birth of your little niece," she continues, "I was unable to visit the prison and the governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn

down, and his mat, pillow, &c., been taken by the goalers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils."

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the governor, offering him money, which he refused; but all that I gained was permission for the foreigners to eat their food outside, and this continued but a short time.

"After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. To effect this and in order to be near the prison, I removed from our house, and put up a small bamboo room in the governor's enclosure, which was nearly opposite the prison gate. Here I incessantly begged the governor to give me an order to take Mr. Judson out of the large prison, and place him in a more comfortable situation; and the old man being worn out with my entreaties, at length gave me the order in an official form, and also gave orders to the head gaoler to allow me to go in and out, all times of the day, to administer medicines, &c. I now felt happy indeed, and had Mr. Judson instantly removed into a little bamboo hovel, so low that neither of us could stand upright—but a palace in comparison with the place he had left.

"Notwithstanding the order the governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under-gaoler to open the gate. I used to carry Mr. Judson's food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when, one morning, having carried in Mr. Judson's breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the governor, in great haste, sent for me. I promised to return as soon as I had ascertained the governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed when the governor informed me that he only wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards that his only object was to detain me until the dreadful scene about to take place in the prison was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, then another, inquiring of all I met; but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amarapoora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went the place of execution, but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their

future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning; that, since I went out, he had learned that the prisoners were to be sent to Amarapoora, but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he; '*take care of yourself.*' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sank down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death; no preparation of your brother's food, no expectation of meeting him at the usual dinner hour; all my employment, all my occupations, seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapoora, and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava, The last words of the governor 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine-chest, to deposit in the house of the governor; and after committing the house and premises to our faithful Moung Ing and a Bengalee servant, who continued with us though we were unable to pay his wages, I took leave, as I then thought probable, of our house in Ava for ever.

"On my return to the governor's, I found a servant of Mr Gouger, who happened to be near the prison when the foreigners were led out, and followed on to see the end, who informed me that the prisoners had been carried before the lamine-woon, at Amarapoora, and were to be sent the next day to a village he knew not how far distant. My distress was a little relieved by the intelligence that our friend was yet alive; but still I knew not what was to become of him. The next morning I obtained a pass from government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine, two of the Burman children and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapoora. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the voilent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment, on my arriving at the court-house to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles farther with little Maria in my arms, whom I held all the way from Ava. The cartman refused to go any farther; and after waiting an hour in the burning sun, I procured another, and set off for that never-to-be-forgotton place, Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison-yard. But what a

scene of wretchedness was presented to my view! The prison was an old, shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection outside of the prison sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapoora, and I had no shelter for the night. I asked one of the gaolers if I might put up a little bamboo house near the prison; he said no, it was not customary. I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived; the other, which was then half full of grain he offered to me; and in that little filthy place I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep. The next morning your brother gave me the following account of the brutal treatment he had received on being taken out of prison.

"As soon as I had gone out at the call of the governor, one of the goalers rushed into Mr. Judson's little room, roughly seized him by the arm, pulled him out, stripped him of all his clothes, excepting shirt and pantaloons, took his shoes, hat, and all his bedding, tore off his chains, tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the laminewoon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered; and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state they were goaded on by their unfeeling drivers, Mr. Judson's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the laminewoon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful, malignant look was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden unsupportable. Just at that period, Mr. Gouger's Bengalee servant came up to them, and, seeing the distress of your brother, took off his head-dress, which was made of cloth, tore it in two, gave half to his master,

and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and, when taken out of prison that morning was in perfect health. But he was a corpulent man, and the sun affected him so much that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in in which he was carried the remaining two miles. But the poor creature expired in an hour or two after their arrival at the courthouse. The lamine-woon, seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no farther that night; otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night, but without even a mat or pillow, or anything to cover them. The curiosity of the lamine-woon's wife induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds for their refreshment; and the next morning rice was prepared for them, and, poor as it was, it was refreshing to the prisoners, who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burned, agreeably to the report which had previously been in circulation at Ava. They all endeavoured to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel lingering death awaited them. My arrival was in an hour or two after this.

"The next morning I arose, and endeavoured to find something like food. But there was no market, and nothing to be procured. One of Dr. Price's friends, however, brought some cold rice and vegetable curry from Amarapoora, which, together with a cup of tea from Mr. Lanciego, answered for the breakfast of the prisoners; and for dinner we made a curry of dried salt fish, which a servant of Mr. Gouger had brought. All the money I could command in the world I had brought with me, secreted about my person; so you may judge what our prospects were, in case the war should continue long. But our heavenly Father was better to us than our fears: for, notwithstanding the constant extortions of the gaolers during the whole six months we were at Oung-pen-la, and the frequent straits to which we were brought, we never really suffered for the want of money, though frequently for want of provisions, which were not procurable. Here at this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectation. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small-pox, the natural way. She, though very young, was the only assist-

ant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued, in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighbourhood, nor medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her for an hour, when asleep by the side of her father while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small-pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated her from another child, before Mary's had arrived at such a state as to be infectious. At the same time I inoculated Abby and the gaoler's children, who all had it so lightly as hardily to interrupt their play. But the inoculation in the arm of my poor little Maria did not take; she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder."

After narrating many more distressing incidents, Mrs. Judson adds, "The time at length arrived for our release from the dreary scenes of Oung-pen-la. A messenger from our friend, the governor of the north gate of the palace, informed us that an order had been given, the evening before, in the palace for Mr. Judson's release. On the same evening an official order arrived; and, with a joyful heart, I set about preparing for our departure early the following morning. But an unexpected obstacle occurred, which made us fear that *I* should still be retained as a prisoner. The avaricious gaolers, unwilling to lose their prey, insisted that, as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me; they still determined I should not go, and forbade the villagers from letting me a cart. Mr. Judson was then taken out of prison, and brought to the goaler's house, where, by promises and and threatenings, he finally gained their consent, on condition that we would leave the remaining part of our provisions we had recently received from Ava. It was noon before we were allowed to depart. When we reached Amarapoora, Mr. Judson was obliged to follow the guidance of the gaoler, who conducted him to the governor of the city. Having made all necessary inquiries, the governor appointed another guard, which conveyed Mr. Judson to the court-house in Ava, at which place he arrived some time in the night I took my own course, procured a boat, and reached our house before dark.

"My first object, the next morning, was to go in search of your brother; and I had the mortification to meet him again in prison, though not the death-prison. I went immediately to my old friend, the governor of the city, who now was raised to the rank of a woongyee. He informed me that Mr. Judson was to be sent to the Burmese camp to act as translator and interpreter; and that he was put in confinement for a short time only till his affairs were settled. Early the following morning I went to this officer again, who told me that Mr. Judson had that moment received twenty ticals from government, with orders to go immediately on board a boat for Maloun, and that *he* had given him

permission to stop a few moments at the house, it being on his way. I hastened back to the house, where Mr. Judson soon arrived, but was allowed to remain only a short time, while I could prepare food and clothing for future use. He was crowded into a little boat, where he had not room sufficient to lie down, and where his exposure to the cold damp nights threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloun on the third day, where, ill as he was, he was obliged to enter immediately on the work of translating. He remained at Maloun six weeks, suffering as much as he had at any time in prison, excepting he was not in irons, nor exposed to the insults of those cruel gaolers.

"For the first fortnight after his departure, my anxiety was less than it had been at any time previously since the commencement of our difficulties. I knew the Burmese officers at the camp would feel the value of Mr. Judson's services too much to allow their using any measures threatening his life. I thought his situation, also, would be much more comfortable than it really was; hence my anxiety was less. But my health, which had never been restored since that violent attack at Oungpen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and, from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for, though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison, and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved off, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me to endeavour to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was, in fact, so far gone that the Burmese neighbours, who had come in to see me expire, said, 'She is dead; and if the King of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly, but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp came in, and informed me that his master had arrived, and was conducted to the court-house in town. I sent off a Burman to watch the movements of government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans,

who conducted him to one of the prisons, and that it was reported in town that he was to be sent back to the Oun-pen-la prison. I was too weak to bear ill tidings of any kind; but a shock so dreadful as this almost annihilated me. For some time I could hardly breathe, but at last gained sufficient composure to despatch Moung Ing to our friend, the governor of the north gate, and begged him to make *one more effort* for the release of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Moung Ing then went in search of Mr. Judson; and it was nearly dark when he found him, in the interior of an obscure prison. I had sent food early in the afternoon; but being unable to find him, the bearer had returned with it, which added another pang to my distresses, as I feared he was already sent to Oung-pen-la.

"If I ever felt the value and efficacy of prayer, I did at this time, I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being who has said, "Call upon me in the day of trouble, and *I will hear*, and thou shalt glorify me," and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered."

"The advance of the English army towards the capital at this time threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city." Negotiations ensued, the details of which end with the announcement, "We now, for the first time for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese."

"We feel that our obligations to General Campbell can never be cancelled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts."

THE LATE REV. JOHN SCROXTON.

THE subject of the following brief notice was born at Wollaston, in the county of Northampton, in April, 1766, and brought up under the management of a singularly affectionate, gentle, and pious mother, who watched over her children with more than ordinary care and was unwearied in her efforts to train them up in the fear of God. To accomplish this most important object, nothing that a mother could do was left undone. She would take them up one by one into her chamber, and there on bended knees and with weeping eyes, after talking to them about Christ and heavenly things, would pour out her soul to Him who hears in secret that he would impregnate their young hearts with that celestial seed which produces heavenly fruits on earthly ground. The effects of this Christian mother's tuition manifested themselves in the characters of several of her children: in none, perhaps, more than in the subject of this memoir. From a boy he appears to have inherited the amiable and gentle spirit of his mother: from a boy he entertained an unconquerable dread—amounting to horror—of falsehood: and from a boy he appears to have been inoculated with that religion which adorned the whole span of his protracted life. He began to pray when he was a child, and to preach when but a youth.

He was baptized in the river Nen, at

Irthlingborough, near Higham Ferrars, at a very early age. In 1786 he was admitted a student in the college at Newport Pagnell, then under the superintendence of the excellent and learned William Bull—a man whom to know was to love. After about four years' study he was invited to assist Mr. Greathead, the pastor of the independent church at Woburn, where he remained some years, happily associated and usefully employed. He subsequently preached at Thrapstone and Coventry. In this latter place the providence of God brought him into contact with Mr. Peart, the excellent deacon of the baptist church at Bromsgrove—a circumstance which issued in his settlement here 1798. In 1834, feeling the infirmities of age pressing upon him and incapacitating him for the discharge of his ministerial duties, Mr. S. resigned the pastorate, though for many years subsequently he gave his occasional services in the pulpit. In 1849 he was called upon to surrender to the grave, in sure and certain hope of a resurrection to eternal life, his beloved partner, who for forty-nine years had been the sharer of his joys and sorrows. This was a heavy trial and shook his aged tabernacle to its foundations; still he was enabled to bow with devout submission to the divine will, and to say, "The Lord gave, and the Lord," &c. He bore the stroke like a Christian, but he felt it like a man.

About Christmas last he was attacked by a severe illness, attended with acute bodily suffering, which confined him to his bed for some months and brought him down to the very threshold of the grave. What he had to bear and how he bore his affliction those who attended upon or visited him will not soon forget, The religion which had through life and health animated him, sustained and cheered him in the season of sickness. In looking forwards from the promontory, upon the edge of which he appeared to stand, into the eternity that stretched itself before him, no shades of doubt or dread arose to disturb the serenity of his soul; no intervening mists obscured the glorious visions of heaven which rose before the eye of his faith. Death was divested of his accustomed horrors, and eternity was radiant with more than its ordinary glories. In the one he saw his body's resting-place, in the other his soul's home. His chamber of affliction was eminently the gate of heaven. There was suffering, but there was peace; a body ripe for the grave, but a soul ripe for glory. There lay the old saint preaching, counselling, praying, and praising continually; weak but strong, almost blind to earthly objects, but beholding, well-nigh face to face, his divine Lord and Master; feeling himself to be a guilty, weak, and helpless worm, but a worm ransomed by blood divine, a worm for whom a mansion and a crown were already waiting.

Among some of the dying utterances of this good old man were the following, as near as the writer could transcribe them, in his own words. On one occasion, "Christ has been my strength through life. I have had temptations of various kinds, within and without; but have been preserved from yielding to them because he has strengthened and upheld me." "I have made Christ my rock and refuge, my fortress and hiding place. What a mercy to have a place of safety in a time of danger; a refuge from the tempest and a hiding-place from the storm; a fortress when attacked; and *such* a refuge, *such* a rock; such a hiding-place as Christ is to those who fly there; able to save in uttermost straits; from mightiest foes. He will never, no never, no never cast me away from my stronghold." "He is a strong tower, whoso runneth into it is safe; able to defy all assaults from a legion of foes. I bless God I have run

into it, and I *know* that I am safe—safe in time; safe in the valley; safe for eternity. No enemy can reach me here, under the protection of heavenly arms; none can hurt me. I am safe; blessed be my rock. A strong tower, always accessible to repenting sinners fleeing from impending wrath to mercy; inaccessible to those foes who would harm them." .... "Why does a sinner need such a refuge? but because he is surrounded by numerous powerful and watchful foes. Here, in Christ, he is safe; no where else. No enemy can dislodge one who has made Christ his strong tower," &c.

One night as his daughter, after getting him to bed, was sitting by the fire, she was aroused by his bursting out into an apparently uncontrollable fit of weeping, which it appeared he had for some minutes been vainly striving to restrain. On running to his bedside she found his head buried in the clothes, in which he was seeking to smother his emotions from her ears. She exclaimed, "Why, father, whatever is the matter?" The poor old man replied, "My daughter, I cannot help it. I have been thinking upon the hand of God; what he stooped to, what he suffered, what he has done for such a poor, unprofitable, unworthy rebel as I have been. Oh! the love of Christ! What a stoop of condescension to stoop so low and to raise a poor worm so high."

A gentleman came and said to him, "What a comfort that you are prepared to die, and know that you are going to a better country." "O yes, O yes, through the grace of my Saviour Christ I am prepared. I can look upon the last enemy with peace and joy. I fear nothing that death can do. It will destroy the poor body which I have for so many years cherished and cared for, and which you have been striving to bolster up; but it will not lay its hand upon my soul; that is safe for ever, I know, I feel it is safe in Christ's keeping. The gentleman said to him, "What a comfort it must be to you now that you have lived a good life." "Ah," said the hoary saint, "it is a consolation that I have been preserved from bringing a discredit on my Master's name; from following the corruption of a sinful heart, that I have been enabled humbly to labour in his vineyard—to make him known to my fellow sinners, and I hope I have not laboured altogether in vain. But what I have done, grace has enabled me to do; and it is only this grace that has enabled me to live as I have lived. It is on this grace that I am still relying. This, only this, is the ground of my consolation."

Before going to the Lord's supper on sabbath afternoon I said, "It is three o'clock, father, and time to go to the ordinance." "Go, go, my son, and God Almighty be with you there. May you all find it good to be there." I said, "When we last sat down you were with us." "Ay, ay, my son, and I would be there now if I could crawl. I love his earthly courts, I love his people, and I love to commemorate with them his dying love. These have been precious seasons to me in times past, precious seasons; but I cannot meet with my brethren now, in body at least, though I shall be there in spirit. May the Master whose precious body was bruised and broken for us be there, and bless you all. I shall have him here, and enjoy communion with him. I rest my all, for time and eternity, all my hopes, all my faith, all my love, upon a triune God, and I am safe. I feel that I am safe, for ever, on this rock, Father, Son, and Holy Ghost. In my Father's house are many mansions, I have one. Oh, what a happiness it will be to get possession of it. I feel all the weight and burden of my poor, frail, perishable body, but my mind, my heart, my soul is in heaven, and soon, very soon, I

shall have a stronger, more enduring, more beautiful, immortal body without spot or wrinkle.

"My affliction is very heavy; but I can bear all because my Lord has sent it, and so long as it is my Lord's will that I should suffer, I will suffer patiently; when, however, He calls me I shall be thankful."

To Mr. Parry, "I hope you will enjoy peace and prosperity in the church. Give my love to all, and tell them my dying wish. I do not know what communications there may be between the church above and the church below; but I think it will add to my happiness even in heaven, if I am permitted to hear of your prosperity. May grace, mercy, and peace, be with you."

These were some of the dying utterances, the spirit if not the very words, which, during this first illness, at the bed-side of my dear father it was my privilege to listen to,—some of them, for memory cannot treasure up in its treacherous storehouse a tithe of what I heard. His anxieties were frequently expressed about the church, how the public ministry and how the week night meetings were attended. When we could convey to him the intelligence of a well filled meeting-house, his countenance would express the joy he felt in language impossible to misinterpret. In his last illness, his strength being utterly prostrated and his speech much affected, we had great difficulty in understanding what he did endeavour to say. We could understand, however, enough to assure us that where he had rested his heart and hopes, there he rested them still. No cloud was permitted for an instant to obscure the glorious prospect which had been for many years spread before the eyes of his faith. On the morning of the sabbath on which he died, his son said to him, "Well, father, you appear to be going home. I suppose you still feel the Lamb of God to be both present and precious. The good old man turned his poor blind eyes towards the land of his hopes, raised his feeble hands, and murmured out, in utterances only understood by Him who can read the thoughts of the heart, his dying testimony.

On sabbath evening, May 21st, he breathed out his gentle spirit, without a struggle or a sigh, into the hands of Him who gave it, in the 89th year of his age and the 75th of his Christian pilgrimage, beloved by the good of every denomination in the neighbourhood, and esteemed by all who knew him.

The funeral sermon was preached on sabbath evening, June 11th, by a former pastor of the church, Mr. Sneath, now of Cradley, to a respectable and crowded assembly. The subjoined hymn was sung on the occasion:—

Pilgrim, thou thy course hast run!
Sorrows, trials, pains are o'er:
Duty's arduous works are done;
Crossed the stream; and gained the shore.
Soldier, thou hast fought the fight!
Sword and shield thou need'st not now;
Glory beams upon thy sight;
Victory's crown adorns thy brow.

Preacher, here, in seasons past,
Christ's commission thou did'st bear;
And the seed immortal cast
Round thee, watered with thy prayer!
Now, thy living voice no more
From these lower courts shall rise!
Saint, thy works and prayers are o'er!
Saint, thy country is the skies!

Lo! on chariot of fire,
Up, the enfranchised soul ascends!
Now, amid the angelic quire,
See, the new-crowned victor bends.
Man, behold, with wondering eyes,
There, the poor, deserted clod:
Yonder, mansioned in the skies,
The immortal, with its God.

Broomsgrove. J. H. S.

REVIEWS.

Notes on the Miracles of our Lord. By Richard Chenevix Trench, B.D., *Vicar of Itchenstoke, Hants; Professor of Divinity, King's College, London; Examining Chaplain to the Lord Bishop of Oxford; and late Hulsean Lecturer, Cambridge. Fourth edition, revised.* London: Parker and Son. 8vo. pp. 474. Price 12s.

Were we asked to mention the Christian doctrine which has called forth the most controversy, we should probably be correct in answering, "The Divinity of the Saviour;" and should the querist request us to name that sacred subject which has supplied the *next* greatest amount of discussion,—that which has afforded the next most ample theological arena, and marshalled the next most numerous multitude of strong, well armed, and skilful combatants,—we should mention "Miracles." For whether we ponder the life of Christ, peruse the history of his church, or examine the doctrines which compose the creed of that church, miracles continually greet our gaze; composing, as they undoubtedly do, an imposing and important citadel which Christian champions are strenuously engaged in defending, and which the foes of the faith are ever intent upon destroying: at one time by open and direct assault, at another by underground and secret means. To a thoughtful Christian,—to one who is anxious to be "grounded and settled" in the truth, who desires to be able "to give an answer" concerning "the hope" that is in him, and esteems it an honour according to his ability to "contend earnestly for the faith which was once delivered to the saints,"—to such an one, we say, how important are such questions as these: what *are* miracles? Is their existence possible? Can they now be performed? If not, when did miraculous power pass from the church? What is their value in the scale of the "evidences" of Christianity? These and kindred questions are obviously very important ones, and, unless he can arrive at a satisfactory answer, he is liable to be "tossed about by every wind of doctrine;" at one time tempted to think with Spinoza, that miracles are physical impossibilities; then with Hume, that probabilities are against them; then with Paulus, that they are merely skilful surgical cases; and then with the "Fathers" of the Romish church, both ancient and modern, that the power to work them has never passed from *the* church, and that even now they may be seen

> "Thick as autumnal leaves that strew the brooks
> In Vallombrosa."

To all who are anxious to possess a solid and satisfactory work upon the great subject of miracles, we cannot do better than heartily commend this volume of Mr. Trench. It is a worthy companion to his excellent work on the "Parables" of Christ, a notice of which was inserted in our number for April. The same extensive research, elevated piety, and dignified style, distinguish both. A very valuable preliminary essay, of about ninety pages, treats in a condensed but careful way of the following six important subjects:—1. The worth of miracles. 2. The miracles and nature. 3. The authority of miracles. 4. The evangelical compared with other cycles of miracles. 5. The assaults on the miracles. 6. The apologetical work of miracles. We wish that our space allowed us to give extracts from each of these striking sections of the essays;—we must content ourselves with a few sentences from the fourth, namely, "The evangelical compared with other cycles of miracles." "The miracles of our

Lord and those of the Old Testament afford many interesting points of comparison, and of a comparison equally instructive, whether we trace the points of likeness, or of unlikeness, which exist between them. Thus, to note first a remarkable difference, we find oftentimes the holy men of the old covenant bringing, if one may venture so to speak, hardly and with difficulty the wonder-work to the birth; there is sometimes a momentary pause, a seeming uncertainty about the issue; while the miracles of Christ are always accomplished with the greatest ease—he speaks, and it is done. Thus Moses must plead and struggle with God, 'Heal her now, O God, I beseech thee,' ere the plague of leprosy is removed from his sister, and not even so can he instantly win the boon; (Num. xii., 13—15) but Christ heals a leper by his touch, (Matt. viii., 3) or ten with even less than this, merely by the power of his will and at a distance. (Luke xvii., 14.) Elijah must pray long, and his servant go up seven times, before tokens of the rain appear; (1 Kings, xviii., 42—44) he stretches himself thrice on the child and cries unto the Lord, and painfully wins back its life; (1 Kings, xvii, 21, 22) and Elisha, with yet more of effort and only after partial failure (2 Kings, iv., 31—35,) restores the child of the Shunammite to life. Christ, on the other hand, shows himself the Lord of the living and the dead, raising the dead with as much ease as he performed the commonest transactions of life. In the miracles wrought by men, glorious acts of faith as they are, for they are ever wrought in reliance on the strength and faithfulness of God, who will follow up and seal his servants' word, it is yet possible for human impatience and human unbelief to break out. Thus Moses, God's organ for the work of power, speaks hastily and acts unbelievingly. (Num. xx., 2.) It is needless to say of the Son that his confidence ever remains the same that his Father heareth him always; that no admixture of even the slightest human infirmity mars the completeness of his work.

"When the miracles are similar in kind, His are larger and freer and more glorious. Elisha feeds a hundred men with twenty loaves (2 Kings, iv., 42,) but he five thousand with five. They have continually their instrument of power, to which the wonder-making power is linked. Moses has his rod, his staff of wonder, to divide the Red Sea, and to accomplish his other mighty acts, without which he is nothing; (Exod. vii., 19; viii., 5—16, etc.;) his tree to heal the bitter waters; (Exod. xv., 25;) Elijah divides the waters with his mantle; (2 Kings, ii., 8;) Elisha heals the spring with a cruse of salt; (2 Kings, ii., 20;) but Christ accomplishes his miracles simply by the agency of his word or by a touch; (Matt. xx., 34) or, if he takes anything as a channel of his healing power, it is from himself he takes it; (Mark vii., 33; viii., 23); or should he, as once he does, use any foreign medium in part, (John ix., 6,) yet by other miracles of like kind, in which he has recourse to no such extraneous helps, he declares plainly that this was of free choice and not of any necessity. . . . And this, too, explains a difference in the character of the covenants, and how it comes to pass that those of the old wore often times a far severer aspect than the new. They are miracles, indeed, of God's grace, but also miracles of the law, of that law which worketh wrath, which will teach, at all costs, the lesson of the awful holiness of God, his hatred of the sinner's sins,—a lesson which men had all need thoroughly to learn, lest they should mistake and abuse the new lesson which a Saviour taught, of God's love at the same time toward the sinner himself. Miracles of the law, they preserve a character which accords with the law;

being oftentimes fearful outbreaks of God's anger against the unrighteousness of men. . . . . *All* of our Lord's are of evident grace and mercy. I say *all* of our Lord's, for that single one, which seems an exception, the cursing of the barren fig-tree, has no right to be considered such. . . . . He will not allow even a single exception to the rule of grace and love. When he blesses it is man; but when he smites, it is an unfeeling tree." Pp. 34—7. Mr. Trench gives, in a note, a quotation from Lord Bacon's *Meditationes Sacræ*, which has evidently suggested the subject matter of the foregoing sentences upon the difference between the miracles of the old and new covenants. The quotation from Bacon so aptly illustrates his own aphorism,—"Reading makes a full man,"—and, moreover, so clearly proves how useful the great thinker of one age may be to the thinkers of all other ages, that we would favour our readers with a glance of it, but for the risk of being pronounced pedantic by those who cannot crack the shell of a *strange* tongue.

The two following notes will give some idea of the valuable philological and critical remarks which the work contains.

"Σημεῖον. Our version is not entirely satisfactory from its lack of consistency in rendering this word. There is no reason why σημεῖον should not always have been rendered "sign;" but in the gospel of St. John, with whom the word is an especial favourite, far oftener than not, "sign" gives place to the vaguer "miracle," and this sometimes not without injury to the entire clearness and force of the words. See for instance iii. 2; vii. 31; x. 41; and especially vi. 26, where the substitution of miracles for "signs" is greatly injurious to the meaning. Our version makes Christ say to the multitude, which, after he had once fed them in the wilderness, gathered round him again, "Ye seek me not because ye saw *the miracles*," &c. But rather should it be "Ye seek me, not because ye saw *signs*," (σημεῖα without the article,) "not because ye recognized in these works of mine *tokens* and *intimations* of an higher presence, something which led you to conceive great thought of me: they are no glimpses of my higher nature, which you have caught, and which bring you here; but you come that you may again be filled." The coming merely because they saw *miracles*, in the strictest sense of the word—works that had made them marvel—the coming with the expectation of seeing such again, would have been as much condemned by our Lord as the coming only for the satisfying of their lowest earthly wants. Matt. xii. 39; xvi. 1—4.

"The Latin *monstrum*, whether we derive it with Cicero, (*De Divin.*, I. 1, c. 42) from *monstro*, or with Festus from *moneo* (*monstrum velut monestrum, quod monet futurum*) though commonly used as answering most nearly to τέρας, (*Nec dubiis ea signa dedit Tritonia monstris*, Æn. 2, 171,) is in truth by either etymology more nearly related to σημεῖον." Thus Augustine, who follows Cicero's derivation, (*De Civ. Dei*, 1. 21, c. 8:) *monstra* are so called, they say, from *monstrando* (showing), because they show or demonstrate by signs; so *ostenta* from *ostendendo* (showing), and *portenta* (portents) from *portendendo* (stretching before). And again he says, *Prodigium* is so called from *pro* and *dico*, because it speaks of and foretells something to come.

We have exhausted our space, without having been able to give our readers a glimpse of the book beyond its introductory part. But when we inform them that it contains a dissertation, in the three-fold form of homily, exegesis, and critical commentary, upon each of the thirty-three miracles of Christ recorded in the evangelical history; and

that these dissertations are replete with the interest and instruction which true piety, sound scholarship, and an elevated style of writing, can alone produce and sustain, we think we have said enough to induce many ministers and studious laymen to make this theological treasure their own. H.

Poor Paddy's Cabin; or, Slavery in Ireland. A True Representation of Facts and Characters. By an Irishman. Third Edition. With additional Facts and Anecdotes. London: Wertheim and Macintosh. 1854. 16mo. Pp. xi. 240.

THIS work, avowedly suggested by Mrs. Stowe's celebrated tale, possesses some of the chief characteristics of that popular story. A slavery less obvious but not less real than that of the negroes in the Southern States of America prevails throughout three-fourths of Ireland—the slavery of the people to the priests. Should it appear that any important object can be gained by doing so, the writer professes his readiness to authenticate his statements with his name; but as inconveniences would ensue both to himself and to some of the persons referred to in his pages, were he to do this, he prefers the maintenance of his incognito. The names by which living persons are designated, he says, are in every instance fictitious, and the names of localities in almost every case, but his aim has been to interweave real facts and characters into an interesting tale, illustrative of the serious mistake into which our rulers have fallen "in attempting to conciliate Romanism by endowments and patronage, and to govern Ireland through the influence of the Roman catholic hierarchy and priesthood." He is evidently attached to the established church, and he identifies that church with protestantism in a manner which we hold to be incorrect, but which, if he resides in the region concerning which he writes, is excusable. Had dissenters exerted themselves as much in that part of the island as the adherents of episcopacy, during the last quarter of a century, things would have assumed a very different aspect from that which they exhibit. The supporters of the Irish Church Missions have contributed voluntarily, in the year just ended, more than seven times as much as the congregationalists and baptists together for their two societies. It is not wonderful, and it ought not to be grievous, if our brethren who do not manage their husbandry in the best possible way, yet have a better looking crop than we can show, on lands which we abstained from sowing. But the heart of the author is evidently right, though we should probably demur to some of his opinions if we were to have a full discussion of them all; but his illustrations of the Hibernian character and of the bondage of all classes to the priesthood are just and impressive. What can be more truly Irish than the expedient of the good natured farmer who did not dare to speak to a neighbour because he had been cursed from the altar on the previous Sunday, and yet wished to assist him and his starving family?

"I came to him," says poor Paddy O'Connor, "and says I, 'Jerry, won't you lend me your turfrail to-morrow?'"

"Not a word out of Jerry; but he looked kind at me, and pointed with his finger at the turfrail in the yard; but it seems he thought of himself, and that maybe I might keep it longer than one day, and so he walked overright me, and up he goes to the turfrail; and sure I wondered what he was going to do; he put his hand on it, and just as if it was a livin Christian, says he to it, 'Now, turfrail, you may go with Paddy to-morrow, but be sure you comes back to me before twelve o'clock at night, for I want you the day afther.' 'Oh!' says

I to Johnny, that was waitin on the road with the car, "'thar a leah a hyaaneen agus thogue eh sho'" (come here, Johnny, and take this).

"Well, when Johnny was gone, I stayed a little after him, thryin to thank poor Jerry, but not a word out of him for the world! And after I got outside of the back *haggard*, who should go in at the front but the priest! Says I to myself, some of them spies that is always a watchin poor people must be gone to bring him to threaten poor Jerry. With that I crept in close behind the hedge, to hear the *skelmishing* poor Jerry would get.

"'What a purty fellow you are, Jerry,' says he, 'to go talk to that souper and turncoat, Paddy O'Connor.'

"'Is it I, your reverence,' says Jerry, smart enough, 'wisha I'd be long sorry to do that.'

"'Why then, Jerry, ain't you ashamed to tell me such a lie?—you not only *spoke* to him, but you gave him your turfrail—I just met it going to his house.'

"'Oh! is that all, your reverence?' says Jerry; 'why then, sure, your reverence, if Paddy come and whipped away my turfrail, sure Jerry wasn't the man *to go for to say*, "Paddy, don't take away my turfrail." Ah! to break your reverence's commands and the commands of my church, I knows my duty to my clargy betther nor that.'

"'Well, Jerry, I don't like the thing much,' says the priest; 'but, indeed, I don't wonder at anything that turncoat Paddy O'Connor would do—he's enough to corrupt a barony.'

"'Oh! yes, your reverence,' says Jerry, 'he'd corrupt the side of a country, your reverence.' With that the priest rode away, and I saw poor Jerry and his wife a laughin together at the door. 'Ah!' says I to myself, 'Jerry, you're a betther man nor your religion, any how, for you have a good heart still for your ould neighbour.'"

For a new convert, Paddy shows himself a very tolerable theologian:—

"'Now, Paddy, stop and tell me what you mane by that,' said Tom. 'Sure you don't mane that wicked doctrine of the protestants, *that we are saved by faith without works?* Why the priest tould me that was the worst of all their bad doctrines. Sure, if that was thrue, a man may rob and plunder, and do everything that is bad, and be saved by faith after all—I tell you, Paddy, if I thought that doctrine was thrue, I'd never do any good work again during my life.'

"'Why, then, Tom,' said Paddy, 'I'm just thinkin, that if ever you gets into heaven you'll be turned out again, upon your own showing.'

"'Why do you say that, Paddy?' said Tom, with indignation.

"'Why, you just now said you'd never do a good work if you hadn't a heaven to purchase by it. Now, if you gets there, you'll have no more heavens to purchase, and so your only *rason* for doing good will fail you, and you'll be bad there as Satan was; and take care for fear they'd turn you out like him.'

"'And why wouldn't they turn yourself out, Paddy, as well as me?' said Tom, in a tone of anger.

"'Oh, because if I gets there through God's marcy, I'll love Him for putting me there, just as I now loves Him and tries to plase Him, for givin me a title to go there, through Christ's merits, and not by my own works. You see Tom, my rason for doin good won't fail me then, as yours must.'

"'Well,' said Tom, 'the priest says the protestants' doctrine of justification by faith without works must make 'em all bad people, and keep 'em all out of heaven.'

"'Oh! Tom' said Paddy, 'you don't understand the thing at all at all, nor the priest nather, or you'd not say that. At the last meetin at the school-house

the minister made that quite plain to us by a parable. Here it is, Tom, I remembers it well.

"'There was once a kind-hearted man,' says he, 'who used to take pleasure in helpin poor people out of misery. When he heard of any poor family beggared by misfortune, maybe he'd pay all their debts for 'em, and put them in their house again. Well, one time, he wanted to have something done to a nice kitchen-garden he was very fond of, and he bade his steward get men to do it. In the mornin he looked out to see how the work was goin on; and he noticed that when the steward turned his back all the men idled except one; and this poor fellow wanted to spread himself over all the work-like; he went on so careful and busy whether the steward was there or no. With that the masther come down and went into the garden, and says he to the idle fellows, 'What brought you here to-day, boys?'

"'To get our hire, to be sure, masther,' says one of 'em.

"'I believe you, my man,' says he; 'for all your thanks are to your hire, and none to me, and so you don't care how my work is done, so you get the hire.'

"With that the masther turned to the poor fellow, who was working with all his heart-like, and says he, 'Was it to get your hire you come here to-day?'

"'Ah, masther,' says he, 'it must be you don't know who I am, or you'd not ask me that.' 'And who are you?' 'Oh, masther,' says he, 'I'm poor James O'Brien, that your honour got me and my family out of the misfortune, when we wor just goin to be ruined and turned out to beg; your honour paid our debt for us and got back our cabin, and set us up again—ever since I'm watchin to do something to show how thankful we are to your honour. If there was any occasion, we'd lose our lives for your honour.'

"'Now, Tom,' said Paddy, 'don't you understand that; don't you see that the poor fellow was working for love—and he'd give all he had in his heart for his masther?—that's like the true Christian Tom, that would wish to live and die for his Saviour only, because he believes the Lord Jesus paid his debt on the cross, and *set him up like*, as a pardoned child of God; now that's the right protestant doctrine of faith. 'Tis *a faith without works*, to be sure, so far as James O'Brien did no works for the payment of his debts, or gettin his house back; *that* was all the masther's doin; and still *'tis a faith that brings forth good works*, so far as poor James lived and died so thankful to his masther that he couldn't find it in his heart ever to offend him afther; and it was his delight to do all he could to show his masther how thankful he was to him.'"

Mr. Rockdale, an intelligent gentleman, a nominal protestant, does not dare to counteract his own bigoted bailiff in oppressing the converts, because he feels that he is entirely dependent on the influence of the priests for his seat in parliament; but after his retirement from public life he pursues a different course. Tom Sheehan, who has been to America, obtained there spiritual emancipation, and returned to fetch Paddy's daughter, a zealous Christian who is the heroine of the tale, being now offered by Mr. Rockdale one of his farms, his reply is, "'Oh, then, God bless your honour for your goodness; you have been too good entirely to us a'ready, and the mistress too. Sure to my dying day I'll never forget your honour's kindness to Mr. O'Connor there, and *others* that I wishes well to. And if your honour asked me to lay down my life for you, I'd find it hard to refuse; but'—after a long pause—'I couldn't think of returning again to live in Ireland at all at all—I ask your honour's pardon for saying so.'

"'Well, Tom, I confess I thought you'd say so; and when the thing was mentioned I gave that as my opinion; indeed, it was chiefly to please the mistress and master Arthur, and these young ladies, who would like to keep you and your intended wife near us, I proposed the thing—but I should like to hear your reasons for preferring America to Ireland.'

"'Heaven bless your honour for being so kind to me; but my reason is, that *America is the land of liberty; and Ireland the land of slavery.*'

"Mr. Rockdale fully comprehended Tom Sheehan's meaning; but, wishing to draw him out, he said,—

"'Oh! Sheehan, how can you say that, when you know a hideous system of slavery prevails in America? Have you not read "Uncle Tom's Cabin," about Legree and those monsters of cruelty, who trade in human flesh and blood, as butchers do in cattle?'

"'Yes, your honour, I read that nice book; and I think that good lady, Mrs. Stowe, gave American slavery a pat on the cheek with her soft hand that will make it blush itself out of the world in due time. But, pardon me for saying, Irish slavery is far worse. Sure, your honour, poor Uncle Tom and George Harris had fine *free souls*—as free as the breezes of heaven, though having the chains of slavery on the poor body—and *sign is by it*, poor George got free to British ground, and poor Uncle Tom got free to heaven, with many a fine free soul along with him that he convarted to the truth. But who'll show me the man or the woman, having the chains of Popery and the dread of the priest on their poor heart and their poor soul, that have their bodily freedom? And sure if the soul is better than the body, its slavery must be far worse. Sure when my own poor soul was enslaved by the fear of the priest, *he had the full command of my poor body too.* In regard of *the wafer* and many other things, *he used to command my eyes to see not, my ears to hear not, my heart to understand not, my feet to walk not, my mouth to taste not, my hands to handle not*,—aye, like them images we used then to worship,—and, worse than all, only God was good to me and *her* to hinder it, he'd make me drive that dear good wife when I'd have her, to mass, in spite of her—and have her children brought up in what she'd well know would ruin their poor souls for ever. And sure he done the same with my poor mother-in-law, Mrs. O'Connor, when he set her agen her husband and her children, and made her get Corcoran to strip 'em of all, and to send herself and her husband into the poor-house. But it didn't thrive with him in the long run, glory be to God.'

"Tom Sheehan uttered this with warmth and energy, and yet with a clearness of reasoning, that showed his feelings, however deeply engaged, were yet guided by sober thought and judgment in the matter.

"Mr. Rockdale seemed quite satisfied on this point, and then said:—

"'But, what do you say, Sheehan, to that barbarous custom in America, of what is called *Lynch law*? Why, I understand, that, in some of the slave states, any poor fellow that ventured to express his disapprobation of slavery, would be seized by a mob, and hung up to a lamp-post without judge or jury!'

"'Oh,' said Paddy, 'your honour, do they do that? Why, then, that's very bad entirely: and, I hope, that dear, good woman, Mrs. Stowe, won't go near *them Lynches*, whoever they are. Tom, I hope there's none of the name where you're takin Maureen to live?'

"The whole party laughed at poor Paddy's honest anxiety about Mrs. Stowe and his daughter, in which Tom Sheehan heartily joined. He then quieted Paddy's fears by saying—

"'Oh! thank God, there is nothing of that sort where we're going to live, the Lord willing—but all nice loving Christian people. And 'tis they that'll have the welcome for us when the Lord takes us back. And,' addressing Mr. Rockdale, 'sure, your honour, I may say there's worse *Lynch* law in Ireland than that same. See how many poor Scripture readers the priests get *Lynched* every day. And, only they're afraid of the law, they'd treat 'em worse than the Madiai we read about, or the Inquisition they used to torment and burn 'em in. And, sure, your honour,' added Tom Sheehan, his countenance brightening as if a new and interesting train of thought had suggested itself, 'I was thinking of this very thing as we were sailing over. One day, when the weather was fine, what should come near us, but a big shark. Well, the sailors threw out a hook and a line with a piece of beef on it; and, before long, we hauled him on deck, and he, goggling his eyes like big saucers, and lashing his tail like the vengeance, 'I say, Jack,' says the mate, 'cut off his tail with the axe, or he'll kill us all with it.' With that, they cut off the big tail, and he was as helpless as a poor dying calf, though I seen, by his bad eye, he'd do the mischief still, if he could. Ah! says I to myself, that's Popery for all the world. *In America it haven't the big tail to mob a body with* for reading God's word or sending the poor children to a good school, or the like. Ah, says I, America is the country for me. I'll never go to live in Ireland till the shark have lost his tail there—the big *mob* that lashes the poor Scripture readers and converts, at the priest's bidding. And, sure, your honour knows that, if the poor soul is lashed out of spiritual life, as 'tis plain many are, 'tis worse than what poor Uncle Tom suffered itself, when his body was lashed to death.'

"Mr. Rockdale said he fully assented to all that Tom Sheehan had said; and that, he hoped, the time was not far distant when the shark's tail would be cut off in Ireland by Scriptural education, and other agencies, that were in successful operation throughout the land."

Whoever has felt interested by an inspection of "Uncle Tom's Cabin" should visit "Poor Paddy's Cabin" without delay.

BRIEF NOTICES.

Memoirs of the Court of Prussia. From the German of Dr. Edward Behse, *by* Franz C. F. Demmler. London and Edinburgh: Nelson and Sons. 1854. Crown 8vo. Pp. 532.

Though this is not strictly speaking a religious book, it is a book which it is quite proper that religious people should read. It is an exhibition of the folly and wickedness of men who have occupied high stations, exerted great influence on mankind, and acquired renown, exercising authority, according to the expressive language of our Lord, and being "called benefactors." The volume begins with a full and detailed biography of Frederic William I., whose character was a medley of contradictions, affording throughout his life indications of insanity far more glaring than are generally brought forward in a legal inquiry into the competence of a gentleman to manage his own affairs. He distinguished himself for freedom in applying the cane with which he walked about to people of every class, ridiculous pranks played upon his favourites, and disgusting tyrrany practised upon his children. Then comes his son Frederic II., surnamed "the Great," whose education had been conducted in the most injudicious manner possible, who partook in some measure of his father's eccentricities but had great mental vigour, who possessed some philosophical light but was drawn into association with Voltaire and his confederates to his own detriment and that of

Europe. His father was fond of playing at soldiers; the son employed them in the field of battle. Frederic William II., generally surnamed the Fat, succeeded to the throne when forty-two years of age, a weak-minded man who had an instinctive aversion to men of intellect, who suffered himself to be governed by worthless women, and who at length lay down in sorrow, exclaiming, "Such agony I have not deserved; I always meant well to my people, the campaigns have ruined me." Frederic William III. succeeded; a much better man than either of his predecessors, to whom his father had left the task of reigning over a demoralized people, and contending with ambitious neighbours; whose tastes were domestic, frugal, and quiet, and who if he had not been a king might have been a respectable country gentleman. With his death, at the age of seventy, in the year 1840, the work terminates. It is written with great simplicity and straightforwardness, apparently with the purest intentions, in a manner which is adapted to excite confidence in the truthfulness of its statements.

Examination of Mr. Maurice's Theological Essays. By ROBERT S. CANDLISH, D.D. London: Nisbet and Co. 1854.

We have read this book with great satisfaction, and can warmly recommend the perusal of it to others who are interested in theological controversy. Our own views of Mr. Maurice's system have already been briefly given; but if any of our readers should either have been dissatisfied with them, or have wished to enter on a more extended investigation, we commend them to Dr. Candlish, whose name and position afford an ample guarantee for the able treatment of every subject which he takes in hand. In the present case he has acquitted himself with a full measure of his usual ability, and with much less than might have been anticipated of Scottish peculiarity. With exemplary patience he goes through every page of the work he has undertaken to examine, and he treats every one with a Christian wisdom scarcely less exemplary. Without affirming our perfect agreement with him in every particular—with respect to what volume containing a whole body of divinity could we expect to make such an assertion?—we can truly say that the distinguished author has, in our judgment, clearly traced the devious paths into which Mr. Maurice has been seduced, and nobly vindicated the great doctrines of redemption. J. H. H.

The Rev. William Jay. A Memoir. By the Rev. S. S. WILSON. *A Member of his Congregation. With an Appendix containing Remarkable Passages selected from his Discourses.* London: Binns and Goodwin. 16mo. Pp. 188.

What is said of Mr. Jay in this well-meant publication is for aught we know correct; but the remarks of the author on persons and things at greater distance from his stand-point are not always accurate. For example, he says that "it appears not improbable that the method of tuition adopted by Mr. Winter bore no small resemblance to that of the late Dr. Newman, of the Bristol Baptist Institute; who was almost a man of one book—the bible." There is no sense in which Dr. Newman can be spoken of as of the Bristol Baptist Institute. It was of Stepney College, or as it was then called Academy, that he was President, and previously he had not been a student at any College either at Bristol or elsewhere. He was an assistant in old John Ryland's school at Enfield, till he took charge of the church at Bow. There are many pleasing anecdotes and pointed sayings of Mr. Jay recorded in this volume, for some of which we hope to find room in our own pages.

Faith's Trial; or, Abraham's Example Practically Applied. By the Rev. D. F. JARMAN, M.A., *Minister of Bedford Episcopal Chapel, Saint George's, Bloomsbury. Second Edition.* London: Nisbet and Co. 1854. 12mo. Pp. viii. 127. Price 1s. 6d.

Fifteen short discourses on the test to which the patriarch was subjected by the command to sacrifice his son. This book is very suitable to be placed in the hands of persons who are convinced that believers' baptism is a divine institution, but who are deterred from obedience to it by deference to public opinion or to the opposition of relatives; treating as it does of "Faith opposing Affection," "Faith daring the world's repute," "Faith clearing the way of expected Obstacles," "Prompt Faith," "Active Faith," and kindred topics.

Free Press versus *Free Speech: being a Reply to Strictures in the British Banner of May 17th; in a Letter to the Editor. By* GEORGE WILLIAM CONDER, *Leeds.* London: W. Freeman. 8vo. Pp. 27.

We have perused this pamphlet; but, as we do not read the British Banner, we are not competent to say in what degree Mr. Conder's strictures on the manner in which that paper is habitually conducted are correct. It appears to us that he is rather hard on Dr. Campbell personally, who, after all, is but the exponent of the influential body with which he is connected. Is he not the man whom above all others the Congregational Union delights to honour? Do they not entrust to him services which require sound judgment and delicacy of feeling? Do they not soothe him with votes of thanks, and abet him with encouraging resolutions? When he rises, do they not cheer? When he scolds, do they not receive it quietly? When he threatens, do they not cower? If there is any truth in the reports of their meetings which are presented to the world, he is just the man to their taste. He would not get on comfortably among the baptists: they have not a sufficiently submissive spirit to yield gracefully to such authority as he exercises; but, judging from the accounts which are published, he seems to be quite in his right place. And, as to the Banner, which does not belong to the Congregational Union, and over which the Union as such has no direct control, does not the ultimate responsibility lie with those who established it, and by whose influence it is

supported? The responsibility for individual articles belongs to the editor, but the responsibility for its general spirit and character belongs to the purchasers, who are generally, though not exclusively, congregationalists. We submit all this to the consideration of Mr. G. W. Conder, who is evidently a thoughtful man, and has shown himself to be, to a certain degree, a man of courage.

Manna in the House: or Daily Expositions of the Gospel of St. John. Specially adapted for the use of Families. By the Rev. BARTON BOUCHIER, M.A., *Curate of Cheam, Surrey.* London: John Farquhar Shaw. 1854. Pp. xii. 496.

Having expressed our approval of Mr. Bouchier's former expositions, we are happy to be able to speak in a similar manner of the present volume. It is quite equal to its predecessors. Eminently adapted for purposes of domestic worship, it may also frequently be consulted with advantage in the study. Without the slightest parade of learning or criticism, we are often furnished with rich results of labour and thought. We shall be glad to hear that the author is encouraged to prosecute his efforts through the remaining books of the New Testament. W.

A Charge to the Clergy and Catechists of Sierra Leone, delivered in the Cathedral Church of St. George, Freetown. By the Right Rev. OWEN EMERIC VIDAL, D.D., *Bishop of Sierra Leone, at his Primary Visitation, October* 6, 1853. London: Seeleys. 1854. Pp. 23. Price 6d.

We have read this Charge with unmixed delight. It presents a striking and refreshing contrast to the prolix and tedious charges of our bishops at home. It is no wordy discussion about robes, rubrics, genuflexions, candles, crosses, &c., but an evangelical and earnest exhortation to preach the gospel of Jesus Christ, and live as saints. May such men as Dr. Vidal be multiplied in every section of the church! W.

The Union of Christians on Christian Principles. By WALTER SCOTT. London: A. Hall and Co. 1852. Pp. 70.

The writer of this treatise is an American, and a disciple of Alexander Campbell. His object is to prove that the Divinity of Christ is the Creed of Christianity, the Symbol of Salvation, and the Basis of Union. He writes with great clearness and force. While we approve of much which is advanced, we cannot but express our wide dissent from the peculiarities of Campbellism to which are given great prominence and importance. W.

Christian Titles: a Series of Practical Meditations. By STEPHEN H. TYNG, D.D. *Rector of St. George's Church, New York.* London: R.T.S. 16mo. Pp. 207. Price 2s.

Fifty short chapters each of which consists of a simple and sententious discourse on some one of the titles applied in the New Testament to the disciples of Jesus Christ. The discourses may be regarded as specimens of the kind of address which an evangelical pastor would be likely to deliver at the weekly prayer-meeting of his flock. M.

Arabic Reading Lessons: consisting of Extracts from the Koran, and other sources, grammatically analysed and translated; with the elements of Arabic Grammar. By the Rev. N. DAVIS, F.R.S.S.A.; *and Mr.* B. DAVIDSON, *Author of the Analytical Hebrew and Chaldee Lexicon, the Syriac and Chaldee Reading Lessons, and Hebrew Concordance.* London: S. Bagster and Sons. 12mo. Price 6s.

To those who are commencing the study of the language, we are assured by a competent Arabic scholar, this small work will be invaluable. He says that he has never seen a book of the kind, in which the examples were so well chosen, and the arrangement so judicious. It comprises an Elementary Grammar, an Analytical Reading Book, and Grammatical Exercises.

The Sermon on the Mount. Matthew, ch. v. 6, 7. London: Longman and Co. 1854. Price 1s. 6d.

A very small book, well printed, and bound in embossed roan.

The Eclectic Review. June, 1854. *Contents: I. Christianity and Mohammedanism. II. Weiss's French Protestant Refugees. III. Free and Cheap Coals. IV. Eadie's Commentary on the Epistle to the Ephesians V. Talfourd's Castilian. VI. Guizot's History of Oliver Cromwell. VII. Peary, the Pilgrim Martyr. VIII. The Literature and Philosophy of Hunting and Field Sports. IX. The Bishop of London and the Churchwarden of St. Paul's. Review of the Month. Editorial Postscript.* London: Ward and Co. 8vo. Pp. 128. Price 1s. 6d.

Many readers will learn with regret that the services which Dr. Price has long rendered to mankind in connexion with the Eclectic Review are about to terminate. A postscript to the present number announces that a change is contemplated in the editorship of that journal. "This step," it is said, "results from the pressure of other engagements, which compels one of the present editors to relinquish the post which he has occupied since 1836; and his associate, between whom and himself the most cordial co-operation has uniformly existed, retires with him. It is added that "arrangements have been made for the future conduct of the 'Eclectic' which cannot fail to be satisfactory to the friends of pure literature, scriptural voluntaryism, and evangelical Christianity. This arrangement, however, will not take effect until January, 1855. We are not at liberty at present to name the individual on whom the editorship will then devolve. We should gladly do so, and are assured that all our readers would heartily concur in the propriety of the selection. In the interim, we shall continue to discharge the duties of the editorship as heretofore, in doing which additional stimulus will be derived from a consideration of the high talents and well merited reputation of the gentleman to whom the journal will then be transferred."

The British and Foreign Evangelical Review. No. IX. June, 1854. *Contents*:—1. *Recent Commentaries on the Song of Solomon.* 2. *Curiosities of University Life.* 3. *Schaff's Apostolic Church.* 4. *Beecher's Great Conflict.* 5. *Method of Church History.* 6. *Weiss's History of the French Protestant Refugees.* 7. *Gallery of the chief Living Theologians of the Universities of Germany.* 8. *The Preaching for the Age.* 9. *Recent Works on Palestine.* 10. *Critical Notices.* 11. *Recent German Publications.* Edinburgh: Johnstone and Hunter. London: Theobald. 8vo. Price 3s. 6d.

This number does not appear to us to be inferior to the best of its predecessors. The contents as specified above show that the topics discussed in it are various and interesting. Three of the articles are original, the others have come from America or Germany. The first is peculiarly worthy of attention, treating as it does of the most difficult book of scripture. Five recent Commentaries on the Canticles are its basis. The Reviewer examines their theories, perceiving something worthy of consideration in each, but not finding satisfaction in any. That of which he speaks in the highest terms, by far, has not been published in this country—a Commentary by Professor Burrowes of Lafayette College in the United States. Of this, however, he says but little, and that little does not indicate that the professor's views differ materially from those which have long since been propounded by writers who believed the subject of the book to be the mutual love of Christ and his church, and who maintained that what is said of that church collectively is equally applicable to each of its members. The seventh article contains much information which will be valued by students of the modern theological literature of Germany.

The London Quarterly Review. No. IV. June, 1854. *Contents. I. Russia's Place in Christian Civilization. II. The Modern British Pulpit. III. The Dukes of Orleans. IV. Anatomical Science: its History and Progress. V. Recent Poets of America. VI. Church Principles and Polity: Litton and Barrett. VII. England under Henry VIII. VIII. New Grenada: the Gate of South America. Brief Literary Notices.* London: Partridge, Oakey, and Co. 8vo. Pp. 298.

The first fifty pages of this number are devoted to the religious history of the north of Europe and kindred topics. The reviewer's estimate of Nicholas is, that he "has nothing of Alexander's constitutional melancholy, nor does he seem to share his brother's aspirations after a real and personal piety. He is a man of strict and even stern morality, setting great value on the domestic affections and virtues, and has continued to keep the Russian Court ostensibly pure from the profligacy which once sullied it more than any Court in Europe; but his relaxations have a worldly character, and his religion consists apparently in worship of the authority he wields." Respecting the present conflict, he maintains that England is the real adversary of Russia, and France but a powerful ally. "The principles of antagonism which exist between England and Russia are so much deeper than those existing between France and Russia, that morally the struggle lies between the two former Powers as principals." In the second article the preaching of the evangelicals of the established clergy is reviewed, and that of presbyterians, congregationalists, and Wesleyans. Of Dr. Bunting, it is remarked, "Without flattery, it may be said of him, taking him all in all, that he is the *facile princeps* of preachers. Other living examples might be named, who are richly endowed with high mental and spiritual qualifications, and are quite equal to the best specimens of other churches, and, in some respects, superior." The baptists are not mentioned. The denominational preferences of the conductors of this new quarterly are not avowed. They are evidently zealous for the creed of the Evangelical Alliance; but anything more distinctive is avoided, we apprehend intentionally.

RECENT PUBLICATIONS, Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Manual of the Baptist Denomination for the Year 1854. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added, An Appendix, containing an Account of the Forty-second Annual Session of that Body, &c., &c. *London: Houlston and Stoneman, 65, Paternoster Row*, 1854. 8vo., *pp.* 92. Price 6d.

The Fortieth Annual Report of the Baptist Society for Promoting the Gospel in Ireland; for the Year ending March 31, 1854. With an Account of the Annual Meetings, and a List of Contributions. *London: Printed for the Society by J. Haddon and Son.* 8vo., *pp.* 42.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the Encouragement and Support of Preaching the Gospel in the Villages and Towns of Great Britain, for the Year ending March 31, 1854. With a List of Subscribers and Benefactors. *London: Printed by John Haddon and Son.* 8vo., *pp.* 38.

The Fourteenth Annual Report of the Bible Translation Society, Presented to the General Meeting held at Bloomsbury Chapel, April 28, 1854. With a List of Contributions, &c. *London: Printed for the Society by J. Haddon and Son, Castle Street, Finsbury.* 8vo., *pp.* 32.

Soldiers' Friend Society: Office, 15, Exeter Hall, Strand. Instituted for the Purpose of Diffusing Religious Knowledge throughout the "British Army." Scripture Readers to Turkey. Report of Meeting held at Exeter Hall, Wednesday evening, May 17th, 1854, prior to the Departure of Messrs. Fellows and Ray for Constantinople. Rev. Dr. Marsh, Honorary Canon of Worcester Cathedral, in the Chair.

A Soldier's Retrospect: being a Narrative of Events in the Life of William Nightingale, of Banbury, a Private of the 84th Regiment. By the Rev. Joseph Parker. *London: Thomas Nelson and Sons, 20, Paternoster Row.* 24mo., *pp.* 155.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. June, 1854. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 45. *Price 5d.*

INTELLIGENCE.

AFRICA.

GRAHAM'S TOWN.

The following interesting communication has been forwarded to us from South East Africa with the signature of "William Miller, Thorn Cottage, Graham's Town."

For generations past this part of South Africa has been the scene of fearful strife and contention between man and man, it has been here that darkness and light have come into dreadful collision, war has raged, and property and life have been destroyed to a sad extent.

Up to the year 1818, the colonial government were quite unable to maintain the possession of the frontier districts from repeated Kaffir invasion; three several attempts were made, but all of which entirely failed, the Kaffir tribes taking and keeping possession of the same.

The close of 1819 found the Kaffirs again expelled by a large military force from the colonial boundary, and removed over the Great Fish and the Kieskama rivers. But to keep them from again overrunning the frontiers of the colony was the difficulty, from the smallness of the number of the colonists.

This necessity of increasing the population of the frontier led the home government to propose the granting of 100 acres of land to emigrants willing to locate in the part of the frontier called the "Zuur Veld," or sour country, immediately in front of Kaffraria.

The imperial parliament of the day voted a grant of £50,000 to assist in the formation of the settlement, and by circulars, advertisements, &c., called public attention to the said settlement.

In the end of 1819 and the beginning of 1820 between 4000 and 5000 souls left England for South Africa, amongst whom were persons of different religious persuasions and perhaps the smallest religious community was the baptist.

The Wealeyans being desirous of forming a party of 100 families in order that they might obtain government aid for the support of a minister of religion, this party being a professedly religious body, and falling short of the number requisite, myself and a few more baptists united ourselves to the Wesleyan party of emigrants, and left England with them, having the pastoral oversight and aid of the Rev. W. Shaw, so long the deservedly respected Wesleyan minister of this part of the world.

It was in October, 1819, that the following persons being baptists formed themselves into a company, and chose as their leader, Mr. William Shepherd, intending immediately on their arrival at the land of their adoption to establish that form of doctrine and discipline to which from choice they had attached themselves, viz.—

Mr. and Mrs. Temlet, Mr. John Miller, Mr. William Miller, Mr. and Mrs. Shepherd, members of York Street chapel, London. Mr. and Mrs. Trotter, Mr. and Mrs. Prior, members of Eagle Street chapel, under the pastoral care of the Rev. Mr. Ivimey.

Through a kind and gracious Providence the emigrants arrived in safety in Algoa Bay, now Port Elizabeth, in the month of May, and after some small detention in the bay the party was removed in waggons provided by the government, and arrived at the lands assigned them called Reid Fountain, a locality beautifully situated, not far from the sea coast, and possessed of soil the most productive of any part of the eastern province of the colony of the Cape of Good Hope.

No sooner had this little party of baptists arrived at their long looked for home, than they at once betook themselves to erect an altar to the God of their fathers, and because they had no better place for this purpose, they held their first religious service in the tent of Mr. W. Shepherd.

It was at this time and place that I first opened my humble but solemn commission. I had for many years past felt a strong desire to do good to the souls of my fellow men, yea, I may say from the day that I was baptized by the Rev. Mr. Simmons, in Edward Street chapel, April 5, 1808, I not only said of the people of God, This people shall be my people, and their God shall be my God, but that I was willing to take the gospel to the beds of the sick and dying, to prisons and workhouses, and this desire was strengthened by a strong impression made upon my mind as though made by a voice spoken above me saying, You must fly with the gospel.

It was now in the end of the earth, in the midst of a very few names, that I commenced my humble labours. It was a day of small things—but who hath despised the day of small things?—a sense of my unfitness for the important work induced me in the first instance, when strongly urged to preach, to refuse; this refusal brought great trouble in my mind, but I was at length compelled by the application of the following words to my mind, "I will magnify thee in the sight of the people."

In consequence of some mismanagement of the government the entire party of settlers to which we were united had to remove to

another locality on a small stream called the Assaghy Bush River, this became the permanent settlement of the Wesleyans, and was called by them Salem; here Mr. W. Shepherd, with that same zeal which had prompted him from the beginning, quickly got erected a small settler's cottage, and it was in *this* cottage that we held our religious service, entered into a church union, and, at the instance of the above-named persons, I became their pastor, and, for the first time in South Africa, administered the ordinance to the church, and soon after one was added to the Lord, whom I baptized in the small river running through Salem, being the first adult baptized by immersion in South Africa.

The baptist church thus formed and established in Salem continued to prosper in a small measure. Of those added to the Lord were several who were inhabitants of Graham's Town, and these requested that I would visit Graham's Town also, for the purpose of preaching the word to them and to others of the above-named town. To this request I consented, and after two years' labour in Salem I consented to visit Graham's Town once a fortnight.

At this time the few baptists were poor, and hence, in small measure like Paul, my own hands ministered to my necessities, and I continued for some time making my journey on foot to Graham's Town, a distance of thirty miles, to and from; till a kind man, a worthy member of the Wesleyans, a Mr. John Paine, kindly lent me a horse, and allowed me the use of his own house for preaching.

My temporal circumstances having met with a sad reverse, I was driven from Salem to Graham's Town that I might provide for my household, and thus my labours in this town became more frequent, and the little cottage of John Paine became too straight for us, when we removed our service to a carpenter's shop belonging to two persons of the name of Wood and Jenkinson, and in which shop I also wrought as a carpenter.

The services in the carpenter's shop were well attended. The place was regularly well filled, and several were added to our company, whom I baptized in the small stream running through Graham's Town.

It now became needful to have a more convenient place of worship than that of the carpenter's shop, and hence we determined on having a chapel. My brother gave the requisite ground, and, as the great Master had honoured me in making me the instrument of establishing the baptist church, so was I requested to lay the foundation stone of the first baptist chapel.

At the time too when the baptists commenced their chapel in Graham's Town, they were poor, but zealous for the cause of Jesus. and though it might in truth be said, silver and gold had they none, they had hearts, and hands to labour for the glory of God; and they succeeded in finishing a strong and commodious chapel, with but a very small debt upon it, and in the month of July, 1824, it was opened for public worship. The morning service by myself: text, Psalm cxxxii. 8, 9. "Arise, O Lord, unto thy rest; thou, and the ark of thy strength; let thy priests be clothed with righteousness; and let thy saints shout aloud for joy." The evening service was by the Rev. George Barker, one of the London Missionary Society's oldest missionaries, at that time stationed at Theopolis. Of this worthy minister I must bear my testimony that he was always ready to render us that aid we needed.

It should be remarked, however, that amongst the 4,000 souls who formed the British settlement, there were several persons who had been baptists in England, besides those belonging to the Salem party; several of these removing from the different parts of the settlement to Graham's Town, soon made our church of somewhat large dimensions.

Thus the baptist church became established in Albany, on the frontiers of the colony of the Cape of Good Hope. This cause still retains its position; several of those who assisted in its formation have removed to the house of their Father above, and I am now old and grey-headed, and waiting till my change shall come. But glory be to God, the cause is young, fresh, vigorous, and prosperous: instead of the carpenter's shop, or the tent of William Shepherd, we have now in Graham's Town two large and substantial chapels, having respectable, and in some instances, wealthy members, with good congregations and Sunday schools. The two churches are under the pastoral care of the Rev. Alexander Hay and the Rev. Thomas Bolton. To God be all the glory.

JAMAICA.

SPANISH TOWN.

Our readers will be glad to know that our excellent friend Mr. Phillippo continues to labour at Spanish Town and the vicinity amidst cheering indications of God's blessing. Under date of April 5th last he writes to Mr. Green that recent difficulties in connexion with the church and the property there are "almost wholly surmounted. Peace has long prevailed. The house, chapel, and premises are secured on a much better tenure than heretofore; the whole have been repaired and improved; most of the schools have been re-established and are well attended."

"Our congregations," Mr. P. adds, "improve; the church it is hoped is in a more healthy state than formerly, and we have every reason to believe that God is in the midst of us blessing us with real prosperity, if not

with the large numerical increase of former years. Every thing indicates that so far from having been injured by her past fiery trials the church has come out of them like gold purified in the fire. The visible manifestations of God's interposition on our behalf will prevent our suffering from recent circumstances even in the estimation of the world."

Mr. Phillippo refers to difficulties occasioned since the close of the Chancery suit in defence of the property through which the congregation was brought by the generosity of the late Joseph Fletcher, Esq., of Tottenham. Mob violence subsequently injured the chapel and premises to the extent of nearly £600. Against this injury there were two modes of redress, one by legal measures which, however, would have occasioned great expense, and probably much of ill-feeling; the other by quiet endurance, and soliciting the aid of kind friends in repairing the damage. The latter course was taken, and a few friends in this country made efforts to realize at least £200 towards the expense. Those efforts have been successful. The list of donations has not as yet been published, though probably Mr. Phillippo's gratitude, and that of the church and congregation, together with the rightful exoneration of all parties engaged demand that it should be. The list is as follows:—

	£	s.	d.
W. B. Gurney, Esq.	10	0	0
S. M. Peto, Esq., M.P., the amount to cover the necessary expenses of collecting the funds.			
Received at the Mission House—			
Mr. Underhill	2	0	0
Mr. Trestrail	1	0	0
Mr. Price	1	0	0
Rev. Dr. Angus	5	0	0
W. H. Watson, Esq.	5	0	0
J. H. Allen, Esq., and friends	5	2	0
Mr. Marlborough	1	0	0
Friend, by Miss Lawrance	1	0	0
W. B.	2	2	0
Mrs. Snowdon, Devonport	1	0	0
Collected by the Rev. W. Brock—			
Friends	21	0	0
Collected by the Rev. H. Dowson—			
Friends, Bradford	10	0	0
Collected by the Rev. C. Middleditch, Frome—			
W. Thompson, Esq.	5	0	0
Mr. Houston	1	0	0
A Friend	1	0	0
Other friends	1	5	0
Collected by the Rev. J. J. Brown, Reading—			
Mr. Brown and friends	1	0	0
J. Brown, Esq.	1	0	0
Collected by the Rev. C. M. Birrell—			
Friends at Liverpool	12	12	0
Collected by the Rev. G. Gould—			
Friends at Norwich	15	0	0
Collected by James Baker, Esq., Andover—			
Mr. Baker	1	0	0
Other friends	1	8	6
Collected by the Rev. J. P. Mursell, Leicester—			
Richard Harris, Esq. (the late)	5	0	0
Richard Harris, Esq., jun.	2	2	0
C. B. Robinson, Esq	2	0	0
T. D. Paul, Esq.	1	1	0
C. Bilson, Esq.	1	0	0
At Countesthorpe	3	9	0
At Nottingham	17	2	0
At Birmingham	19	10	0
Mrs. Sharp, by Rev. J. B. Bowes	1	0	0
Collected by the Rev. Samuel Green—			
Norfolk, F. and J. Taylor, Esqs.	5	0	0
Norwich, James Colman, Esq.	5	0	0
Bath, Major Tatten	5	0	0
Mrs. Wedgwood	5	0	0
Ramsgate, George Kitson, Esq.	2	0	0
A. E.	1	0	0
Milnthorpe, John Fell, Esq.	1	0	0
Milton, Mrs. Dent	1	0	0
Abingdon, Mrs. Leader	1	0	0
Joseph Warmington, Esq.	2	0	0
Beaulieu, Rev. J. B. Burt	1	0	0
Rev. Dr. Hoby	2	0	0
Rev. Dr. Cox (the late)	1	0	0
Rev. Joshua Russell	2	0	0
Mr. Allingham	1	0	0
Cambridge—Richard Foster, Esq.	2	0	0
C. F. Foster, Esq.	2	0	0
G. E. Foster, Esq.	1	0	0
W. E. Lilley, Esq.	1	0	0
A. J. Brimley, Esq.	1	0	0
Miss Gotobed	1	0	0
Edmund Foster, Esq.	1	0	0
Mrs. B. Ward	1	0	0
Other friends	2	0	0
Bristol—Mrs. Sherring, by the Rev. J. Haycroft, M.A.	2	0	0
Rev. J. F. Abbott	5	0	0
Mr. Eyre	0	10	0
Rev. J. Cross	1	0	0
Robert Leonard, Esq.	1	0	0
Solomon Leonard, Esq.	1	0	0
John Shoard, Esq.	1	1	0
James Livett, Esq.	1	0	0

HOME.

YORKSHIRE ASSOCIATION.

The annual meetings of this association were held on Monday, Tuesday, and Wednesday, June 5th, and two following days, at Townhead Street Chapel, Sheffield. The Rev. C. Larom, minister of the chapel, was chosen moderator. Messrs Green, B.A., Dowson, and Walters preached. The circular letter, on "the discipline of the churches and the spirit in which it should be exercised," was read by the Rev. A. M. Stalker. In sixty-five churches whose progress was reported, there was only a clear increase during the year of twenty-three. The meetings were well attended, and pervaded by a holy feeling. The low state of the churches awakened emotions that cannot fail to be productive of great good. The association is to be held next year at Milnes Bridge, Preachers selected, Messrs Evans and Malcot; writer of circular letter, the Rev. J. T. Chown.

GLOUCESTERSHIRE ASSOCIATION.

This Association comprises the following churches:—

Gloucester District.

Gloucester.....G. M'Michael, B. A.
Cheltenham .....J. Smith.
Tewkesbury .....T. Wilkinson.

Naunton and Guiting.....J. Lewis.
Cubberley and Winstone.T. Davis.
Winchcomb .....
Ledbury.....C. E. Pratt.
Hereford.....J. Davey.
Ross .....
Ryeford .....S. Walker.

Stroud District.

Stroud.....W. Yates.
Chalford.....B. Ayers.
Hillsley .....J. Keller.
Tetbury.....
Uley .....R. G. Le Maire.
Kingstanley .....
Nuppend .....
Slimbridge .....
Thornbury.....H. Le Fevre.
Woodchester.....
Eastcombe.....S. Packer.
Painswick .....J. Cook.

Coleford District.

Chepstow .....T. Jones.
Monmouth.....H. Clark, A.M.
Coleford.....J. Penny.
Woodside.....H. Webley.
Lydney .....E. E. Elliott.

The meetings were held at Eastcombe, June 7th and 8th, 1854. Mr. Packer, moderator. Sermons were preached by Messrs. Walker of Ryeford, and Smith of Cheltenham. Addresses were delivered by Messrs. Jones of Chepstow, Elliott of Lydney, Davey of Hereford, M'Michael, B.A. of Gloucester, and Penny of Coleford, the other brethren taking part in the devotional exercises.

It was resolved to set apart the 26th of June as a day of special prayer for the Holy Spirit upon the churches; and a resolution of sympathy with persecuted baptists on the Continent of Europe was carried. A petition for the total abolition of church rates was forwarded to the House of Commons.

The statistics were as follows:—

Number of churches	27
Baptised	105
Increase	99
Decrease	55
Clear increase	44

No less than eleven of the churches had been without pastors during the whole or part of the year, and several had suffered severely from emigration. The results therefore afforded grounds for encouragement and thankfulness.

BRIGHTON.

The Rev. George Isaac, late of Cholmondiston, Suffolk, has accepted a unanimous invitation from the baptist church meeting in Bond Street chapel, late under the pastoral care of Mr. Savory, and commenced his stated labours, May the 14th.

PRESTON.

A second baptist church was formally organised on Tuesday the 16th May, the Rev. A. Bernie, in accordance with the unanimous wish of the church, being recognised as the pastor. The Rev. J. Dawson of Liverpool delivered an address on the nature and constitution of a Christian church. The Rev. G. Mitchell of Bacup addressed the pastor and people on their respective duties, after which the Lord's supper was administered. The church numbers seventy-seven members, and has great hopes of prosperity.

The Rev. F. Bugby, late of Winchester, has accepted a unanimous invitation to the pastorate of the baptist church in Leaming Street, Preston, on which he is to enter the first sabbath in July.

DISBOROUGH, NORTHAMPTONSHIRE.

The Rev. Thos. Clements, of Disborough, has given notice of his intention to resign his pastoral office at Midsummer, after more than six years useful and honourable labours, and is therefore open to limitations.

BOTESDALE, SUFOLK.

The congregations at this place having of late increased, it was felt necessary to provide enlarged accommodation by the erection of a gallery. Services were held in connection with the opening of it on the 21st and 22nd of May, 1854, when the Revs. D. Rees of Braintree, C. Elven of Bury St. Edmunds, and Isaac Lord of Ipswich preached, and the brethren J. P. Lewis of Diss, and J. Upton of Kenninghall, and W. Warren of Wattisfield, took part in the services. It is believed that the divine presence was enjoyed on the occasion.

WHITCHURCH, SALOP.

The baptist chapel at Whitchurch was reopened, after extensive repairs and improvements, on Tuesday the 23rd of May, when the Rev. J. P. Mursell of Leicester preached two sermons; and a tea meeting was held, attended by about 350 persons. On the following Sunday, sermons were preached by the Rev. S. Manning of Frome, and the Rev. R. H. Hare (Wesleyan) of Whitchurch. The chapel and school-room in their improved state seemed to give general satisfaction to the large congregations present at these services, and the proceeds of the collections and tea meeting amounted to one hundred pounds.

NEWMILL, TRING, HERTS.

On Tuesday, June 6th, 1854, Mr. J. S. Warren was publicly recognized as pastor over the baptist church at New Mill. In the morning the Rev. E. Davis of High Wycombe,

read a portion of scripture and fervently implored the divine blessing on the services of the day. The Rev. W. Payne of Chesham, having in a very able and scriptural sermon, stated the nature of a gospel church, called on the deacons to state the leadings of Providence in reference to the present settlement; in reply to which Mr. Baldwin gave an interesting statement developing the way in which God had evidently intimated his will. Mr. Payne then called on the pastor to reply to the usual questions, which was done by stating the reasons for having accepted the call to the pastorate, embracing a review of the various circumstances connected with the previous calls received by him from this church, and the reception of his ministry among the people generally, during more than a year in which he had laboured among them. The Rev. Mr. Payne, sen. then in a warm-hearted and affectionate prayer commended the pastor to the Lord and to his grace. The Rev. J. T. Wigner of Lynn Regis, Mr. Warren's former pastor, then delivered a charge eminently distinguished by affection, eloquence, and practical bearing. In the afternoon the Rev. Mr. Avery of Aston Clinton commenced by reading a prayer, and the Rev. E. Davis of High Wycombe preached to the church. The Rev. Mr. Sexton of Tring concluded in prayer. Various other ministers were present and took part in the services. A kind and Christian feeling pervaded the whole assembly, and it is believed that the sweet and heavenly influences of the day will not speedily be forgotten.

In the evening a meeting was held on behalf of the sabbath schools connected with New Mill. The meeting was addressed by the Revs. W. Payne, W. Woods of Tring, E. Davis, and J. T. Wigner. The Rev. Mr. Payne, sen., presided.

In the interim a tea meeting was held in a malting near the chapel, kindly lent for the occasion by one of the friends. About 450 sat down to tea the first time being as many as could be accommodated. From fifty to a hundred sat down when the first company had retired, and then the school children had their treat of tea and cake.

REV. J. PEACOCK.

The Rev. J. Peacock, senior pastor of the baptist church, Spencer Place, Goswell Road, London, having completed the fiftieth year of his ministerial labours, a public service was held on Thursday, June 8th, 1854, in the old baptist meeting, Rushden, Northamptonshire, the scene of his early pastoral labours. A large congregation was assembled on the occasion. The venerated minister, who was in excellent health, delivered a very suitable and characteristic address from Joshua xxiii. 14. The devotional services were conducted by the Revs. T. Williams of Sharnbrook, Beds, Rowe of Steventon, Beds, J. Dixon, Riseley, Beds, and W. Kitchen of Ringstead, Northamptonshire; after which about 250 members and friends partook of tea.

RUSHDEN, NORTHAMPTONSHIRE.

On Thursday evening, June 8th, 1854, the public recognition of the Rev. G. Bailey, formerly of Haddenham, Isle of Ely, Cambs, as pastor of the old baptist church, Rushden, Northamptonshire, took place when an address to the pastor and people was delivered by the Rev. J. Peacock of London, a former pastor of the church. The devotional services were conducted by the Revs. T. Robinson of Little Stoughton, Beds, T. Baker, B.A., of Bristol College, and J. Whittemore, the late pastor, now of Eynsford, Kent.

THE BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR, INSTITUTED 1750.

This old and valuable institution held its 104th annual meeting on the 25th of May, at the London Coffee House, Ludgate Hill, when the subscribers and friends sat down to tea; which having been concluded, the meeting assembled for the transaction of business, &c. W. Kendle, Esq., occupied the chair. The meeting was addressed by the Revs. J. Kingsmill, Gittens, F. Alexander, O. Clarke; and E. O. Jones and J. North, Esqrs. From the report it appeared that the committee had during the past year, been endeavouring to extend as much as possible the usefulness of the society, they have enlarged its catalogue, improved the business premises, and we hope they will soon have to report a large increase in the number of its supporters. We were much pleased with the feeling of Christian sympathy, and brotherly love that evidently pervaded not only the speakers but the meeting itself. The gentlemen who spoke, though belonging to several denominations, seem to be actuated by the one spirit of Christian love,—as one remarked: "They have but one Master, but one book, but one spirit, and but one aim." Another said, "The time was gone by for isolated actions, and Christians should combine, heart and soul, in every way to oppose the enemies of truth, of righteousness, and morality in the land." As our readers may not be acquainted with this society, we would draw their attention to the following extract from one of the addresses delivered on the occasion:—"The principle of this society is, to unite together for the purpose of circulating bibles and religious books among the poor; and all persons contributing to it allowed twenty shillings' worth of books at reduced prices for the sum of one guinea; and each member is the administrator of his own

bounty." *Item*, "all subscribers are allowed to purchase whatever benevolent and religious books they may please at the reduced prices." The depository is at 19, Paternoster Row.

TENBURY, WORCESTERSHIRE.

On Thursday, June 8th, a public acknowledgment of the Rev. A. W. Heritage, as pastor of the church, was made. The Rev. J. Hall of Hay, gave a lucid description of a Christian church. The recognition prayer was offered by the Rev. W. Stanley of Peterchurch, and the Rev. J. Hall of Gorsley addressed a becoming charge to the minister. At the conclusion of the morning service about sixty friends dined together at the house of the Rev. A. W. Heritage. At three o'clock there was a large assemblage of members of the chapel with numerous friends from Ludlow, Leominster, and Bromyard, and their intermediate villages, to witness the laying of the foundation stone of a new chapel. That pleasing ceremony was performed by Mrs. Heritage, several interesting addresses were delivered by the ministers present, and nearly £7 was contributed. At six o'clock about 350 persons partook of tea under the spacious marquee of the Tenbury Horticultural Society, kindly lent for the occasion, which had been erected in an adjoining meadow. The tea was for the most part gratuitously supplied by friends, the proceeds going towards the new chapel fund. After reading and prayer by the Rev. B. Johnson, an excellent sermon was delivered by the Rev. J. Jones of Lays Hill, to the church and congregation, was delivered, and prayer by the Rev. A. W. Heritage closed the services. The attendance on each occasion was large and respectable. The want of room in the present chapel has long been felt, and hence the necessity of a larger place of worship. The funds for the purchase of the land and the erection of the edifice have been raised by voluntary subscriptions. The building, which is nearly opposite to the present chapel at the top of Cross Street, will be 46 feet by 32 feet, and will be under the direction of Mr. G. B. Long, of Witney, architect, a gentleman retired from business, but who has generously drawn the plans and consented to superintend the completion of the building gratuitously. The funds for the erection are favourably progressing, and it is intended, if possible, to complete it this summer. The sum to be raised is about £700.

GLASGOW.

The Rev. James Bullock, M.A., late member of the baptist church, Tewkesbury, Gloucestershire, has accepted a unanimous invitation from the baptist church, East Regent Place, Glasgow, and will (D.V.) enter upon his pastoral and ministerial duties on the first Lord's day of July. Our correspondent adds that Mr. Bullock finished his preparatory studies for the ministry, and acquired the degree of Master of Arts, at the University of the city of his adoption, and was much esteemed by the professors and his fellow students.

RECENT DEATHS.

MRS. ATKINSON.

Died, at Cambridge, March 28th, Mrs. Hannah Atkinson, in the 59th year of her age, after a long and painful illness borne with exemplary Christian fortitude and resignation to the divine will. It was her lot to share at different seasons prosperity and adversity, joy and sorrow, trials and deliverances, but through every change she would say, "My Jesus hath done all things well." At a very early period of her life she had experienced convictions which awakened her to a sense of her lost and ruined condition as a sinner before God, and resulted in a humble application for mercy at the foot of the cross; but her fear that she had not experienced the great change and her high estimate of what a Christian profession required prevented her from revealing her feeling or yielding herself publicly to the Lord. But under the ministry of the Rev. C. T. Keen, who was at that time the pastor of the baptist church meeting in Zion chapel, East Road, she felt a breaking in of more light and comfort upon her soul, and gradually her humble persuasion of an interest in Christ and desire to be publicly consecrated to his service were so strengthened that her reserve and hesitation gave way; she then offered herself as a candidate for church fellowship and was baptized in Zion chapel by the Rev. C. T. Keen, September 25th, 1850. From that time her attachment to the church of God in the place where she had united herself and had derived so much benefit was very great. Truly she loved the habitation of God's house; often has she been heard to say, "Oh, that dear Zion chapel lies near my heart." Her concern for the eternal welfare of her relatives was very great, she has often spent whole nights in prayer for the salvation of the unconverted members of her family; in the church she was truly a peacemaker, a pattern to all believers. Her life and conduct were irreproachable. The love of Christ formed the fountain of all her religious attachments, and the merits of his death and the all-sufficiency of his atonement were the foundation of all her hopes. She often praised God that some of her children were the followers of Jesus, and said that if glorified spirits were permitted to take an interest in what was going on upon earth, nothing would be so interesting to her as to

look down and see all her dear children uniting themselves with the church below and walking in the truth. Her last moments were calm and peaceful. With the serenity of the summer sun when setting below the horizon she took her leave of this fleeting transitory world. Her last words to one of her daughters were, "Your mother's happy, happy in Jesus. Sing, for I am going home." Her remains were interred in the Histon Road cemetery on April 4th, and on the following Lord's day evening her death was improved by her pastor, the Rev. J. Burton, to a large congregation, from 1st Corinthians xv. 57.

MRS. ROBINSON.

Died at Leamington, April 5, 1854, Mrs. Robinson, wife of James Wickenden Robinson, Esq., in the fifty-first year of her age. The illness which thus terminated the earthly career of this excellent lady, in memory of whose Christian worth this tribute of a pastor's affection—the last he can offer to a beloved member of his flock—is paid, was long and trying, affording ample scope for the development and maturity of these higher graces of the spirit which shed around the evening of her life a radiancy so attractive and serene. For a period of five years Mrs. Robinson was exiled from the service of the sanctuary she loved, and during the greater part of that time was confined to the solitude of a shaded room, and towards its close to a bed of much and almost unmitigated restlessness and suffering. But "suffering" was to her, truly and emphatically, the "school of God." In it she learned more thoroughly because more experimentally the reality of divine truth, the preciousness of the Saviour, and the sustaining influence of a "good hope through grace." Brought to a knowledge of Christ some years previous to her last illness, and baptized upon a profession of her faith by the Rev. J. P. Mursell, of Leicester, she became and continued until her death a member of the church of Christ assembling in Warwick Street chapel, Leamington. Thus, when the final summons came, when disease and decay had well nigh paralysed and prostrated those intellectual powers which yet they could not destroy, hers was not the all-exciting and absorbing task of seeking Christ, but the soothing, sanctifying enjoyment of a Christ already found. It were needless to say that her views of divine truth were, in the most unqualified sense of the term, evangelical. Her taste was decidedly in sympathy with the writings of the old school divines, whose works ranked among her favourite authors. Her religion, drawn from the bible, allured her back to the sacred volume as the chief and constant source of her consolation and support throughout her wearisome and painful affliction. She loved the word of God. By it she tested the ministry and the writings of man, and by its precepts disciplined her heart and shaped her life. God's statutes were her songs in the house of her pilgrimage. Although from study and conviction a warm and consistent adherent of that form of church government and of those views of Christ's institution to which she gave her honest and unwavering adhesion, her spirit was yet eminently catholic. Unwarped by prejudice and untrammelled by party she travelled forth in the largeness of her heart in sympathy and fellowship with all who held the Head, feeling that in embracing the Saviour in the arms of her faith, in him she embraced the one church for whom he bled, in the arms of her love. By a stranger her natural dignity and diffidence of manner might have been mistaken for coldness and reserve, but as confidence increased and intimacy ripened the true warmth of her affections, the refinement of her address and the cheerfulness of her spirit beautifully unfolded, winning her the esteem and love of all who were privileged to share in her friendship and enjoy her society.

The two leading characteristics of her Christianity appear to have been—*faith* the most childlike and unfaltering, and *patience* the most unwearied and uncomplaining. As a sinner she had fled to Christ; on him she rested, to him she clave, and with the same simple faith with which she took hold of him at the first, she clung to him to the last. Her religion was sunny. Recognising her heavenly Father's love in her long and exhausting illness, and looking forward to the blessedness of the home to which it was conducting her, she not only bowed in unmurmuring but in cheerful submission to the will of God. This was especially seen when at the evening's family gathering around her bed, she seemed to lose all sense of lassitude and isolation in a chastened exuberance of spirits which completely dissipated the gloom of the sick chamber, and inspired with a feeling of momentary happiness each sad heart present.

Having spoken of her faith, it were but proper that we should advert to its fruits—the most striking and lovely of which was her earnest anxiety for the spiritual well-being of others. It was natural that the first objects of her solicitude should be those who were the most near and dear to her heart. On one occasion when the prayer was concluded she turned upon her pillow and addressing her pastor with the most touching earnestness said, "O pray for my dear husband and children." From that moment until the last prayer offered at her bedside, their interests were entwined with her own in the supplications that ascended from that sick and darkened room. Nor were these united petitions unheeded by Him whose gracious and glorious character it is that he answers

prayer. Her gentle spirit was permitted to linger upon earth until she saw the salvation of the Lord in two of her beloved children, a son and a daughter, both of whom, ere she departed to her rest, publicly avowed as their own their mother's God and Christ. O the potency of a mother's faith and prayers even from the pillow of care, fear, and suffering! Her sympathy with every object of sorrow, and her kindness towards every case of distress brought under her notice, her prompt and liberal response to every appeal of Christian benevolence—were amongst the marked evidences of the genuine character and elevated tone of her Christian profession. Such was Mrs. Robinson, and such she was by the sovereign grace of God, to which be ascribed all the glory!

Her quiet dismission from the body was in harmony with the serene tenor of her life. It had all the charm of a gentle translation without the painfulness of its surprise. She died amidst no raptures or unveiling visions of glory. Her frame of mind was peaceful rather than joyous, trusting rather than triumphant. Conscious that her soul was firmly reposing upon the Saviour, she received the affecting announcement that her end was approaching with becoming solemnity yet with unruffled composure. Calmly, as if sinking into slumber, she yielded up her spirit to Him who redeemed it. So soft and noiseless was the footstep of death—so kindly and gently was the silver cord loosed—her happy spirit was far away from the region of suffering and sin, before her family, bending in fond affection over her, were assured that it had even unfolded its pinions for its heavenly flight. The chariot had come—the bride had made herself ready, and e'er they were aware her soul was in heaven. On the Sunday evening following her interment her pastor embodied the essential points of her faith and features of her Christian character in a discourse founded upon Hebrews vi. 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

"Thus heaven is gathering one by one, in its capacious breast,
All that is pure and permanent, the beautiful and blest;
The family is scattered yet, though of one home and heart,
Part militant, in earthly gloom—in heavenly glory part;
But who can speak the rapture, when the circle is complete,
And all the children sundered here before their Father meet?
One fold, one Shepherd; one employ, one everlasting home:
'Lo, I come quickly. Even so, Amen, Lord Jesus, come!'"*

O. W.

* Rev. E. H. Bickersteth.

MRS. EDMETT.

Died, May 22nd, Ann, widow of the late W. Edmett, Esq., more than thirty years a benevolent, unassuming, and consistent member of the baptist church meeting in King Street, Maidstone.

REV. J. CASTLEDEN.

Died, on Lord's day, June 4th, aged 76, the Rev. James Castleden, thirty-six years pastor of the baptist church at Hollybush Hill, Hampstead.

EDITORIAL POSTSCRIPT.

In connection with the Congregational Churches of London and its vicinity it is well known that there are large numbers of baptists. It is incumbent upon us to call the attention of these our brethren to a resolution passed at the late annual meeting of the Congregational Union, which will tend, if carried into effect, to sever them more completely than before from everything relating to the denomination to which they originally belonged. Some of them still take baptist periodicals, by which their attention is called to baptist missions, baptist colleges, and other baptist institutions. A connection between them and our societies is thus kept up, which produces some good fruit. But it is now recommended to appoint in every congregation "an Officer of Literature," whose special business is to be to push into circulation the periodicals belonging to the Congregational Union. The mover said, according to the report given in the "Patriot," "It appears to me that the suggestion which the editor has again and again thrown out as to the appointment of an Officer of Literature in every congregation is of great moment. I would urge it upon the attention of all pastors and deacons that they should appoint an officer who will take the magazines and other books and labour diligently, not merely as a matter of gain, but as a matter of principle, to put them into circulation."

The resolution passed was this:—"That this assembly is gratified to learn that the circulation of the 'Christian Witness,' and the 'Christian's Penny Magazine' is still so large and even increasing; that it recognizes the great value conferred upon the cause of Christian truth and freedom by these periodicals; rejoices in the large amount of benevolent contribution made by the appropriation of their profits to the necessities of Christian ministers; would cordially present the thanks of his brethren to the Rev. Dr. Campbell for his invaluable services as their editor; and urge upon the attention of the churches the appointment of an Officer of Literature in each congregation."

With the effects of this measure upon the

pædobaptist members of their churches, as a censorship, which it would prove practically, —not a censorship regulating what books shall be printed, but only what books shall be sold—we have nothing to do; if our pædo-baptist friends like to have an official to direct their reading, this is no business of ours; but there are baptists in such connexions who still take the "Baptist Magazine" and other baptist books, and it is right to apprise them of the new influences which are about to be brought to bear upon them. Enough has been done unofficially, in some circles, in excluding the "Baptist Magazine" from Reading Societies, to give rise to an opinion that some congregational ministers are very much afraid that their people should see it; but what may be expected if, in each community, an Officer of Literature is appointed for the express purpose of promoting the circulation of the Congregational periodicals?

One of the most useful writers of the present generation is in a state which requires that those who have derived advantages from his labours should evince their gratitude and sympathy. Dr. Kitto, whose biblical works have so often been commended in these pages, and whose total inability to hear any sound, occasioned by an accident which happened in his youth, has always rendered his case interesting, is now laid aside by severe paralysis. By his literary efforts he has gained for many years a scanty maintenance, and now it is understood that he has no accumulations to fall back upon, though nine children claim his support, and the only hope that he will ever be able to resume his services is understood to be connected with a total suspension of exertion for at least two years. This is assuredly a case to which the attention of those who are able to assist him ought to be called, for his writings exhibit him, especially of late, not only as a biblical scholar of eminence, but as a brother in Christ—one of those of whom our Lord says, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." We are glad to observe the names of our friends Dr. Angus, of Stepney College, and Mr. Gotch, of Bristol College, among those of gentlemen who are willing to receive contributions for this very urgent case.

In so many congregations it has been seen that a minister who had spent many years in laborious services has come to be regarded before his death with lukewarm respect, that it is very pleasing to observe the numerous tokens of the esteem of his people which have been paid to the memory of our late valued friend Dr. Cox. In addition to others, there has just appeared a handsome bust, which has been executed at the expense of Mr. Percival Daniell, one of the deacons of the baptist church at Hackney, in the beautiful material called Parian.

The widow of the late Dr. Judson, whose numerous writings under the signature of Fanny Forester had made her extensively known before her marriage, and who assisted Dr. Wayland in preparing the memoir of her husband, died of consumption at Hamilton, New York, on the 1st of June, confiding in her Redeemer. She was Dr. Judson's third wife, having been married to him when he last visited his native land: her maiden name was Emily Chubbuck.

Our friend Dr. Steane informs us that he and Mr. C. C. Tauchnitz of Leipsic are prepared to recommend strongly to parents who may desire for their young daughters a sojourn on the continent, the arrangements described in the following paragraph:—"A German baptist (Menonite) pastor, the Rev. J. Molenaar, of Monsheim near Worms, is desirous of receiving one or two English young ladies, and he would prefer their being children of baptist parents, into his family to educate with two of his own daughters who are seven and eleven years of age. Mrs. M. teaches her daughters French, music, and all female acquirements, while Mr. M. gives his attention to them in history, English, and the principles of religion; and a tutor instructs them in German, arithmetic, mathematics, natural science, &c. Mr. M. says that his house is extremely healthy and pleasantly situated, with a bath and other comforts fitted to promote physical development. The terms he asks are £30, including tutor and servant."

We are informed by a deacon of the baptist church at Wallingford, that a resolution has been passed for devoting the proceeds of the next collection at the Lord's table to the relief of the persecuted baptist brethren in Germany. He suggests the propriety of other churches doing the same, and asks to whom remittances should be sent. We have the pleasure to say that post office orders may be made payable to the Rev. Edward Steane, D.D., Camberwell, and that he will gladly take charge of their transmission, and of any other contributions which may be forwarded to him. He adds, "The persecutions in Mecklenberg and Schaumberg Lippe are renewed with greater atrocity, and evidently with a fixed determination to extirpate our brethren from the soil."

We are requested to say that the annual meeting of the Baptist Building Fund will be held at the Mission House on Tuesday, July 11th, at half-past six o'clock, Joseph Allen, Esq., the treasurer, in the chair.

IRISH CHRONICLE.

JULY, 1854.

ANNUAL PUBLIC MEETING.

When the addresses contained in our last number were concluded,

The Rev. Hugh Stowell Brown, of Liverpool, was next introduced to the meeting, as another of the deputation to Ireland. He said: Last summer the Committee of this Society was pleased to ask me to take part in that deputation work to which reference has been made, and I desire to acknowledge my grateful sense of the confidence thus reposed in me. I have now, I suppose, to give some account of my stewardship, which lasted somewhere about a fortnight, I think, but of which I have hitherto given no public account. There are some things of which I stand in great dread, and one of those things which are to my nervous system very dreadful, is the act of rushing into print; and so, deterred by this infirmity of mine, I have never yet been discovered in the "Irish Chronicle." On this occasion, however, I must say a word or two with reference to some of the facts which fell under my notice, and that of my excellent companion in travel, Mr. Birrell, who has given to the public large notices of the mission in which we were engaged. The first Sunday of our being in that mission, it was arranged that Mr. Birrell should stay in Athlone, and that I should go to Moate in company with certain of the friends, and there we had a singular exhibition of the power of the Irish priesthood. A meeting was called, and I preached in the morning to about fifty people who came together,—that is as many as the room would hold. At the close of the service, I informed the congregation that I should hold a meeting in the main street of the town, and invited them to appear at the proper time. We went together, brothers Berry, Thomas, and myself, to the place appointed, and took our stand on the steps of the Court-house, as the people were coming out of the churches and chapels. Great numbers were passing up and down the street, but neither Romanists nor Protestants ever so much as looked at us. Some went up the street, and some down the street; some looked at the sky, and some looked on the ground; some right before them, and some, I was going to say, right behind them—and some at the opposite side of the street; but not one, whether Protestant or Romanist, condescended to cast a single glance, either of anger or approval, at the little group about the steps of the Court-house. At last a group of lads, some thirty in number, from twelve to twenty years old, assembled. They were very silent, looked very savage, very uncouth in their appearance, and exceedingly lean withal. Certainly, if ever I saw a number of scowling and scornful faces, it was the faces of that group of young men who then stood before me, in a segment of a circle. Such was our congregation. We attempted to sing a hymn for their edification; but, when I looked at them, I found I had no audience at all; every one of those youths had taken upon himself, upon the voluntary principle, to afflict himself with temporary deafness,—every one of them stood with his fingers very carefully and steadfastly fixed in his ears. Upon making inquiry into the cause of this singular exhibition, the keeper of the Court-house—a protestant man—informed me, that the priests had heard of my coming, and—probably supposing that I belonged to the century of preachers whose presence he had understood was shortly expected—that from all the altars in Moate the fact had been announced on the previous sabbath. The priests did not actually curse me,—they were too gentlemanly for that,—but they warned the people neither to listen to nor molest us; and the people faithfully obeyed the warning. It struck me, and strikes me still, that that was an exhibition of priestly power, a great deal more significant than even that other exhibition of priestly power which was almost tragically exhibited at Limerick a few days afterwards. It is an easy thing to excite

the passions of the mob. If the people had more to do, and were doing it, it would not be so easy as it is to get up a mob. In any town or city, however, in the kingdom, an excitement can always be got up, on some subject or other, by appealing to the passions of the people; but to keep them under control, when a word would excite them to acts of the most ferocious violence, is one of the masterpieces of priestly power. But, after all, our worthy friend Mr. Berry there is doing a good work, notwithstanding that he has to encounter hostilities and persecution of various kinds. He has been cursed, almost every Sunday in the year, from nobody knows how many altars. He has even been threatened with personal violence; but the worthy man perseveres, and is diligent in his work. Then, with respect to the schools; the priests not only command the people from the altar not to send their children to these places, but they go into the people's houses and actually chastise them for allowing their children to attend the schools; they flog the children for going, and the parents for suffering them. I do not think it is possible to imagine a more wretched and degraded state of society than that in which a man is content to suffer the priest to beat his wife and children before his eyes; yet such a scene did take place in Athlone, within two or three days of our visit to that town. A woman, whose child had been sent to our friend Berry's school, was laid hold of by a priest, while crossing the bridge at Athlone—a garrison town—and publicly beaten, in the presence of at least a hundred men, not one of whom had a word to say. It is well, perhaps, for myself, that I do not live in the midst of such a state of things, or I should be sure to be getting into a fray of some sort. I think this is one of the symbols of a most awful state of society in Ireland. The power of the priesthood has been manifested lately, as you know, in a manner perhaps still more dreadful and distressing to every right-minded man. You are aware that I refer to that most fearful case of the execution of the three men at the conclusion of one of the assizes; from which it would appear that the priestly power in Ireland is quite capable of congratulating the most atrocious criminals, of giving to every criminal an assurance of heaven, no matter however black his crime may be, and even the canonization of a martyr. I next visited Ballina, where our friend Mr. Hamilton labours, a very excellent man, and who seems to have both the heart and ear of the various denominations of people in the town, and at the stations round about. I was there on the Saturday—and it matters very little whether you call a meeting on the Saturday or the sabbath, because they can attend on the one day, if so minded, as well as the other. I wish it were not so. I think it would be far better that the people were obliged to be digging from morning to night on every day of the week. But so it is; if you can get a congregation on Sunday, you may get it on Saturday. We went, in the course of this visit, to one of the schools, situate in a desolate place, on the high road leading from Ballina to Sligo. We found the scholars possessing a very respectable knowledge of the scriptures, and that knowledge consisting not merely in the letter. They seemed to be well versed, also, in the elements of all the other branches of education imparted in the school; and I found that nearly half the children in the school were children of Roman Catholics. Another school, also, I can report of very favourably from personal inspection. I preached in both the places in the course of the Saturday morning. In one instance, the service was conducted in a cottage, two rooms being thrown into one, and capable of holding a hundred people. About that number were present, and a more devout and interesting people I never saw,—about a third of them were Romanists. At another place, I met with a considerable number of people in the school-room, the larger proportion of them Roman Catholics. I preached several times in chapels in Athlone, Ballina, and other places, and took part of a service in a chapel in Limerick, but the congregations there were not composed as the others. I think it will be a very difficult matter to get the Roman Catholic portion of the people into the baptist chapels. But there is a great work to be done among the protestants in Ireland; and that not only among the episcopalians, but among the presbyterians as well. If you were to build edifices as spacious as this, and as elegant, it would be still a difficult matter to get the Roman Catholic people to enter; but I believe that cottage preaching is a possibility, and more than a possibility. Any man who is qualified for the work can get a congregation in such

places every day in the week. I think, also, that open air preaching is a possibility, notwithstanding my own failure, and that of the brethren at Limerick. But I think that such preaching is possible, even at Limerick, where the people want the gospel more than in any other place in Ireland. Let those brethren go again, or some others, and make the attempt. The people want the gospel; then, in God's name, let them have it. At any rate, I have no doubt that there are many parts of the country in which open air preaching might be carried on with very great success. If I went to Ireland again, I should try to have open air preaching wherever I went. I have one or two suggestions to make to this meeting—we have been asked to present them—as to the future working of the Society. If it be the intention of the committee to take these suggestions into consideration—as I suppose it is, or else they would not have asked them to be made—then it behoves us to be careful and candid in presenting such suggestions. In the first place, then, it will be well that the stations we have in Athlone and Ballina should be vigorously sustained. There must be some assistance sent to our good brother Hamilton, at Ballina, who seems to have an immense district open to him; but he obviously cannot himself visit the abodes of the people to any very great extent, but could introduce others, being himself well known in the whole district. In this country, and in large towns especially, it is easy for a man to get a thousand people to hear him preach on a Sunday; but in Ireland this cannot be done. We must take the water of life to the houses of the people, if they are to possess it at all. Domiciliary visitation must be very extensively carried on, if much good is to be done. There is no other way of getting at the people. But I think that much may be done in that way, because the Irish people seem to be more susceptible of such kindness than are the English. The agents who visit them in their cabins, converse with them at their firesides and in seasons of affliction, would soon find their way to their hearts. I trust, therefore, that the stations I have named will be vigorously sustained. To whatever extent the committee of the Society sees it wise to enlarge its operations, it will do well to bear in mind that it has an influence, a power, in those places, and that the most ought to be made of this power, and this influence ought to be extended and strengthened; and I feel persuaded it may be, and will be, if we but send forth the proper men to aid those who are already labouring in the field. It was strongly impressed on my colleague's mind and my own, that the Society should prosecute, as much as possible, operations in connexion with the schools. There is throughout Ireland, so far as we were able to see, a very anxious thirst for knowledge. We found the people everywhere prepared to give far more, in proportion to their means, for the education of their children, than the people in this country are willing to give. The desire for education which is manifested, is, I am persuaded, stimulated, if it has not been originated, in many instances, by the thought that if their children are well educated, they will be able to occupy places of emolument and respectability, and so escape the terrible bondage of their forefathers. I trust, also, that we shall strive to make our schools industrial schools. The lesson which the poor people in Ireland most need, seems to be this—to be taught to like hard work. If you do not teach them this, they will remain craven and debased from one generation to another. They must be taught not only the rule of three, the rule of fractions, and how many miles it is from Calcutta to New Orleans, and "how to write and speak the English language with propriety"—but they must learn to work at the forge and the plough—to do hard work, and to like the doing of it; for, unless they come to this, I very much fear they will never rise very far above their present depressed and depraved state. It will be well to seek to effect some great work in the great cities, especially in the capital. In Ireland, I think, it is exceedingly desirable to try some great experiment, to concentrate much care upon it, and to try to select, if possible, the man who shall be fitted for this great and important work. He certainly must not be a man one whit below the ordinary average level of intellectual power. He must be a man of attainments, of a large heart, of most indomitable energy, and possessed of an unflagging perseverance. If such a man were sent to some of the great cities of Ireland, and sustained by the contributions and prayers of God's people in this country, triumphant success might be expected. I think, perhaps, it might be as

well if he had nothing at all to do with chapels. Let him take a public hall, or, if no better place offered itself, a theatre, and let him set up the standard of the gospel of Christ there. The people will not come into the chapels—they have chapels of their own, and what do they want of yours?—but, I believe, they would come to some place not altogether under the ban of their priesthood. The man that would be required for such a service must be of an independent style of mind, a man not fettered with chapels or forms, or anything of that sort. He must strike out a line for himself, and work that line right heartily and well; a man to whom help is all very well when it can be had, but who has some notion of helping himself. Just let him have pecuniary means from this country, and he must be prepared to work like a man, work in the study and out of it, but by no means neglecting the former, so that he may be prepared to say something which it is worth while for the people to hear. There is another point on which I feel very strongly,—I may be a great heretic, but so it is,—I hold that it is of the first importance to avoid all unnecessary controversy. We have had far too much of it. I am afraid that the protestantism of Ireland has, to a large extent, had its life blood drawn out by controversy. We have had plenty of persons as sharp as needles on all points of controversy, and as painful as needles too. I know something of what the results of controversy are. We have had abundance of controversy in the town of Liverpool. Controversial sermons and lectures have abounded, and the very announcement of them has been sufficient to repel those whom they were professedly designed to convince of their error. We may observe everywhere on the walls, placards headed something like this: "The Church of Rome, Antichrist;" "The Pope, the Man of sin;" "The Church of Rome no true Church," and the like, epithets as offensive as possible; and then you may read at the bottom, "All Roman Catholics are earnestly and affectionately invited to attend." Now is it likely that Roman Catholics will attend?—or that they will be in anywise benefited, or the gospel be at all advanced by such means? If I were a Roman Catholic, do you think I would attend upon such an invitation? If you saw a controversial sermon by "His Eminence Cardinal Wiseman," or by Dr. Cahill, announced in such terms, and closing with: "Protestants are earnestly and affectionately invited to attend," I don't think you would be very strongly induced to go. And how stands the fact? Why, you find that these lectures on the evils of popery, so proclaimed, are not attended by the people who are so earnestly and affectionately invited. But some may say, "It is the error only that is hated, the people are loved." This is a very nice theory; I wish it were exemplified in fact. It does not look much like love to individuals when we find pamphlets entitled: "Priest Anderton extinguished," and so forth. Is that the way to disarm them of their popery? Would it tend, think you, to win over protestants of the church of England to the church of Rome, if the walls of this metropolis were placarded with the announcement—"Archbishop Sumner extinguished;" or to change the sentiments of the methodists by proclaiming "John Wesley was an arch-schismatic." Is it likely that any good can come of this calling of names? Are we to convert the people by Orange associations, and the wearing of Orange scarfs at the doors of our churches, as much as to say to the poor Romanist, you are not to come in here? It is very easy to get up public meetings and to arouse the passions of the people, so as to elicit an abundance of "Kentish fire," "Great cheering," "Nine times nine," and "One cheer more," for the champions of protestantism, and "Groans and hisses" for Cardinal Wiseman and the pope—but how much good is there in all this? how much love in all this? There is no genuine Christianity in such exhibitions, and no good can arise from them to the cause of righteousness and truth. In Liverpool, we have both popery and polemics in abundance; and they go on very well together. Controversy will not effect the object which we have in view. Controversy may be all very well in its way; but men must be morally as well as intellectually prepared before they are fit to engage in controversy, or to profit by it. There must be a desire to possess the truth, and a willingness to abandon error,—a willingness to acknowledge the erroneousness of anything which is fairly and fully shown to be untrue. We have a glorious gospel to preach,—let us preach it. The Saviour did not say to his disciples, Go and tell the Jews they are all wrong, or, Proclaim directly to

the Gentiles that they are all fools, but, "Preach the gospel to every creature." In the fulness of gospel light will be the exposure of all that is bad. Let our one aim be to set forth the light, righteousness, truth, and peace that there is in Jesus Christ; and, if we thus lift up the cross, the crucifix must fall.

The Rev. JAMES MILLIGAN of Dublin said: It is very important that our friends should understand somewhat of the statistics of Ireland. It is supposed that there are nearly five millions of Roman catholics there at the present time. Last evening our friends were informed, that in England five millions were not in the habit of attending any place of worship. In Ireland there are five millions of persons who are under the soul-destroying errors of popery; and it is in relation to these that I have to address you. Now, we shall never do what ought to be done for Ireland, until we understand some-of the nature of popery. We see it in Dublin. We see there, in the midst of a bible land and of bible depositaries, persons called on to pray to the virgin, or to St. Claire, or St. Michael. You all remember the late execution in Ireland of the three men for murder. One of these men said, "I go forward, putting my trust in the Redeemer;" "Yes, and in the virgin, too," said the priest, "and in a moment you'll be in heaven." Sir, that was false. It was false to his own creed, because, according to popery, there is no such consolatory saying as, "To be absent from the body is to be present with the Lord;" there is no such thing, as "To-day shalt thou be with me in Paradise." We must take this creed of popery as it really is. And what tale does this horrid, gloomy purgatory tell? Why, it proclaims this, that all must pass through the purgatorial fire, consequently, that baptism cannot save, the sacrament of the mass cannot save, confession cannot pardon sin, all the penances offered up cannot forgive or free the soul from all the evil which the true church declares it to have committed. To say that they can is a self-contradiction. Now bear in mind that this is the system which is believed and reposed in by five millions of the inhabitants of Ireland. But there is another ecclesiastical system dominant in Ireland, that has, I believe, been most njurious as regards the Roman catholics, and the spread of the gospel among them. Some here may not be aware that, at first, when the Reformation spread through England and Scotland, there were no means employed to enlighten the Roman catholics of Ireland. The first communication of the Reformation to that country was an order from Queen Elizabeth to discontinue the Latin service, and adopt in its stead the liturgy of the established church. This edict was soon followed by another to compel every one to attend the parish church. Of course, nearly all, to a man, rejected such usurpation of authority. Now, well-educated Roman catholics remember this. The time was, owing to the penal code, when no Roman catholic could be a schoolmaster; as a consequence of this exclusion the Romanist regarded education as a disgrace. And then there is another difficulty that we have to contend with, that is, the general impression that there is bribery connected with our proselytisms from popery—an opinion that, if a man becomes a protestant, he gets something by it. Now, the fact is, this operates unfavourably in two ways.—it disgusts sincere Roman catholics, who always suppose, when we attempt to convert their poorer brethren that we have our pockets full of money; and they say in their hearts, "Now, you need not come slinking to us in this way; go back to England." This language was actually used by a woman to a young man from England who attempted to speak to her on religion. In consequence of this, it is thought to be quite an insult to ask a sincere Roman catholic to come and study the bible. On the other hand, you will find there are numbers who are hawkers in religion. I had an instance of it some time ago. A poor man with his wife came to our prayer meeting; afterwards he said to me, "Sir, I should like to be baptized." Without saying whether I would baptize him or not, I said, "Have you been long a protestant?" He said, "I have been two years a protestant." It came out in conversation that he had been engaged as parish clerk. The clergyman did not "stick up to his bargain." He was now in search of a situation, and found the clergy as bad as the priest. "But how did you think of coming here?" said I. He replied, "My wife and myself agreed to give ourselves up to confess to the priest this morning, and, as we were passing along, we looked up and saw "Baptist Chapel;" and I said to

my wife, "In the name of God, let us go and see what these people will do for us." Now, there is a class of this sort that we have to deal with, and the agents of the society must watch narrowly before they receive certain persons into their communion. If I had been satisfied to receive such men as that, I should soon have had my chapel full. A man and his wife came to a minister in the country, and said, "Sir, we should like to join your church." After a few questions, with which he prevaricated and endeavoured to evade, his wife suddenly said, "Sure, you may as well tell his riv'rence; didn't we hear that your riv'rence would give £25 to every married couple that joined your church?" And while we have this duplicity to deal with, the general impression seems to be, that, for a Roman catholic to become a protestant, some gain is sure to attend his conversion. Notwithstanding the condemnation of placards by the brother who preceded me, there have been many instances of good effected by them. Take one authenticated case. There was a very prejudiced Roman catholic, who, upon going into a town where placards were posted, was met by the priest, who said to him, "Take care, and don't look at those placards; there is heresy in them all." "Oh," said the man "they are posted on both sides of the road." "Then look you straight on as you pass." Well, by and bye, he came to the corner of two of the streets, and there he saw, on one of the placards, "The religion of the Roman catholics is not to be found in the Douay Bible." Sir, this man instantly bought a Douay Bible. He read it, and found that Jesus Christ is the only ground of hope, as proved from that Douay Bible. He was in great trouble for some time, and at last he communicated his feelings to his wife. He plainly told her of the change which had taken place in his sentiments, and declared that he was a protestant. With tears in her eyes she exclaimed, "Bless God for what you have said; I have been a protestant for two years." She then related her case. They had been staying in a protestant lodging house, when, in a china closet which separated their room from another, she heard prayer and the scriptures read. Being struck with what she heard, she went in secret at the same hour every day, and became so impressed as to procure a bible. "And," said she, "God has shown me the way of justification by faith in Christ Jesus." Then what was to be done with the daughter of these people? The parents wrote to her, informing her of their spiritual change, and what was their surprise and pleasure to find a letter in return saying that she had been a protestant for seven months. And how do you think that that occurred? After her marriage she went to reside in a certain town, and the priest there invited her and some of her friends to spend the evening with him. This young woman went, and, while on the visit, took up a book—Gibbon's Decline and Fall of the Roman Empire. On the priest approaching, she said, "I beg your pardon for having taken up a book that perhaps is not allowed to be read by us." "Oh," said the priest, "you and I, who are educated, may read any thing; it is only those poor devils (pointing to the gentlemen who sat at the other end of the room) who may not read such books." She pondered over the expression, "You and I, who are educated, may read anything,"—"Then I should like to read the bible." She at once procured one, and read, and was converted. Thus father, mother, and daughter were brought into the family of God. But I must refer to Dublin, because Dublin lies near my heart. I have been for more than seven years in that city. I left an affectionate people in England, and settled there with the hope of doing good to my countrymen; and I am delighted that this society is about to do something for my favourite city. I believe, sir, that Dublin is now prepared to receive future missionaries. Some years ago, a few benevolent ladies commenced there a ragged school; at first, very few children attended, but there are now in attendance actually from 700 to 800 children. They read the scriptures every day, and commit a portion of it to memory. The scripture to be learned the day I visited the school was, "Not by works of righteousness that we have done, but according to His mercy He hath saved us, by the washing of regeneration and the renewing of the Holy Ghost." Now, if your society does anything worthy of the high and honourable position in which it stands in Ireland, it must do something great for Dublin. In that city, two-thirds of the inhabitants are Roman catholics. There are there forty episcopalian churches, and episcopalianism is connected with almost every respectable protestant family. You can scarcely go into a genteel

family where one or other of the members are not in, or training for, clerical orders. We have there scarcely half a dozen baptist families, and in consequence of this, it is almost as much as a minister can do to keep together his people, and faithfully to discharge his duty. If you would carry on the work of Ireland's regeneration vigorously, begin in Dublin. There are persons there whose liberality is prepared to contribute to the support of any good work. On one occasion we raised £65 for the Irish Society, and, if you help us in Dublin, we shall be willing and delighted to help you here. One half of my congregation consists of English people, and ofttimes I am called to visit the bedside of the dying soldier from England. If you look with pitying eye upon Ireland in her state of bitterness and misery, oh, take the wood of a Saviour's cross and cast it into these bitter waters—this land of Marah, and sweeten this fountain, that it may issue forth in pure and healthy streams to Liverpool, to Manchester, to Leeds, to London itself, and to America. The purification of Ireland is absolutely necessary to preserve yourselves from those destroying influences which otherwise will overwhelm you. Your own position demands that you should "come up to the help of the Lord, to the help of the Lord against the mighty."

The Rev. JOHN ALDIS had been requested to account for the large balance in the hand of the treasurer. The reason was simply this:—A few days ago, before the making up of the accounts, the committee had hardly a pound in hand; but nearly a thousand pounds came in just previous to the making up of the accounts. With respect to the disposal of the funds thus obtained, he was glad to say that the committee would be able to apply them to the enlargement of the society's operations, together with the amount collected at the present anniversary. He thought that the dear brethren from the country deserved a word of congratulation. Both the secretary and the committee felt under very deep obligation to the brethren in the provinces for the prompt way in which they had responded to the written appeal which was sent to them, and had thus obviated the necessity for incurring the expense and toil of sending deputations, which otherwise must have been the means resorted to. The excellent secretary had sunk an artesian well, and he now trusted there would be a perennial abundant supply. As it respected the work of the Baptist Irish Society, they were all now pretty well agreed upon the principle, that it is better to behave kindly than rudely, to indulge in love rather than abuse. In proportion as that became more and more recognized by all the agents, and the endeavour to preach the great truths of the gospel became the single object in view, would the blessing of God be realised in the conversion of souls. Much opprobrium had been cast upon the conduct of those societies in Ireland, which, while seeking to win over the Roman catholics to a purer faith, had also endeavoured to alleviate their physical necessities by the distribution of soup, and other things of that nature. Now, he was not sure that they deserved the censure which had been bestowed upon them by the Romanists; for surely it was much better to give a man soup than to roast him, to give him bread than send him to gaol. The Baptist Irish Society, however, does not resort to such means, nor seek to convert the people to any particular creed; but they aim distinctly and solely at the salvation of the souls of the Roman catholics in Ireland. This had been their course and object in past times, and he trusted that it would continue to be for years to come, with this difference only, that the labours of all concerned should be both more energetic and extended, being fully assured that such efforts would be attended with an abundant success.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Cambridge, by W. E. Lilley, Esq.—						
Collection at St. Andrew's Street Chapel				14	16	8
A Grateful Tribute				10	0	0
Coseley, Green, Mr. D				0	10	0
Gamlingay, Collection by Rev. E. Manning				2	8	6
Haslingden, by Mr James Hindle—						
Collection at Pleasant Street				2	15	0
Hastings, by Rev. J. Stent—						
Collection	5	8	7½			
Lye, Mr. Robert	1	0	0			
				6	8	7½
London, Church Street Auxiliary, by Joseph Sanders, Esq.				6	4	0
Trinity Chapel Missionary Society, by Mrs. Oliver, Treasurer				8	0	0
Newcastle on Tyne, by Henry Angus, Esq.—						
Collection at Bewick Street Chapel				6	6	0
Norwood, by Mr. W. W. Stanger—						
Mason, Miss M., Biggin Lodge				2	0	0
Ramsey, by Rev. P. H. Cornford—						
Collection				2	12	6

	£	s.	d.	£	s.	d.
Woolwich, Queen Street Chapel, Collected by Miss Mary Davis—						
Bayley, Mrs.				0	4	4
Carmicheal, Mr.				0	4	4
Champion, Mr.				0	6	0
Cox, Rev. J.				0	3	3
Davis, Mr. N.				0	4	4
Fisher, Mr.				0	4	4
Sherwin, Mr.				0	4	4
Wates, Mr. B.				0	4	4
Wates, Mr. B. C.				0	5	0
Wates, Mr. J.				0	4	4
Whale, Mr.				0	4	4
Whale, Mr. G.				0	3	3
Whiteman, Mr.				0	6	0
						2 18 2
IRELAND.						
Dublin, by Rev. J. Milligan—						
Evans, John, Esq., *for Schools*				0	10	0
Ward, Mrs., on reading Mr. Milligan's speech				1	0	0
						1 10 0

Parcels of magazines have been received from Mrs. S. Davis and A. T. Jay, Esq.; one containing clothing from Dr. Gray, and one containing clothing and books from Mrs. Flint of Maidstone.

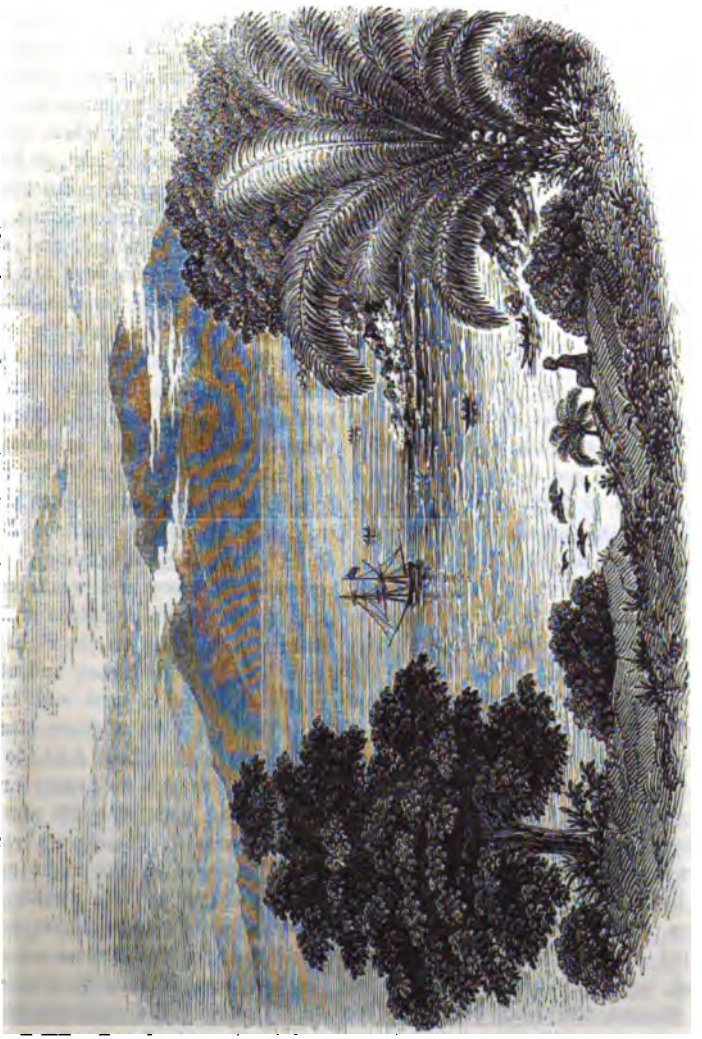
In the acknowledgment of Contributions in our June number we perceive an erratum which materially affects the credit of our kind and liberal friends at Norwich. In what is technically called by the printers "*making up*," twelve lines belonging to Norwich were carried into the following page, and placed under the head North Devon. The total amount from Norwich, was not £27, but fifty pounds ten shillings. We are glad to find that it is right in the Report.

The Annual Report for 1854 is ready for delivery. It will be sent into the country as usual, with the Annual Reports of other Societies, some of which are not yet ready, but if any of our active friends do not receive the number they require for distribution, they may obtain more by applying to the Secretary.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



CLARENCE PEAK (FROM BIMBIA), WESTERN AFRICA.

CLARENCE PEAK, FROM BIMBIA.

BY THE REV. J. A. WHEELER.

If Bimbia has proved hitherto the least fruitful of any of our West African stations, as respects conversions, it has become a sacred spot by enshrining some hallowed memories. We can scarcely touch the shore without seeing something to call up an honoured name. Voyaging there from Clarence, a distance of about thirty miles, we keep for some time in view of the beautifully-indented shore of Fernando Po. As we pass King William's point, Goderich Bay opens on our right. Messrs. Horsfall's palm-oil stores—one of their ships anchored near the shore; Kroomen busy on the beach and in canoes, shipping casks of oil, have turned a solitude into a place of busy life.

As we pass on, other little bays open to our view. Wood, shrubs, and creepers almost entirely hide the face of the grey black rock; but here and there you see it rising up from a narrow band of dark sand, while large boulders of the same basaltic character are seen lying about. How beautifully the oil, palm, and cocoa nuts, and other trees, are reflected in the calm waters, and see, as the mountain wood slopes away and upward, to the top of the long ridge that rises gradually from Horatio Bay to the lofty summit of Clarence Peak, what varying shades of beauty entrance the eye! Not simply changes in foliage, in the height and form of trees nearer the eye, which mingle into a verdant velvet pile as they recede, but light clouds above are throwing shades which sink and rise and flit, chasing one another over the sylvan carpet, leaving between bright lakes, and streams, and floods of light. We cannot linger. The breeze freshens; the canvas swells, and our vessel's head now looks more direct for the opposite shore, where the roots of the huge Cameroons mountain swell above the sea. Its shoulders rise into the clouds, where it veils its head, save when tornadoes have made the vapours flee.

At length we turn at a beautifully-wooded headland, that stretches far out, and anchor as near the shore as safety will permit. Just where the base of the little promontory sweeps round into a lovely bay which encircles a rocky and wooded islet, a landing place is seen. They have descried our approach at the Mission-house. The boat is already launched, and six of the full-grown mission *boys* are lustily digging their broad paddles into the water, and swiftly impel the boat towards the vessel. That coloured young man steering, with the broad straw-hat, reminds us of one of the Jamaica company who have fallen in this field. We think of Alexander Fuller, as, descending into the boat, we are heartily welcomed by his excellent son Joseph. Quickly reaching the landing-place, we commence a steep and wearisome ascent, amidst shrub and tree and rock. Some little way up on the right hand, there is a little clearance, and our eye catches sight of a neat and tasteful stone, erected over a grave—for here lies another who has gone to rest, Thomas Thompson, an ardent and devoted young man, who fell almost at the first onset. Passing up yet further, we again on the right see the Mission chapel, a little dwelling, that has been made convenient for worship, where such of the Isubus as can be gathered, hear, in their tongue, at the weekly services, the wonderful works of God in the gift of a Saviour. Higher up on the left, we come in sight of the

printing-office, and dwellings of the coloured helpers. As successive sheets, stamped with the words of life, pass from that press, Merrick, "being dead, yet speaketh;" speaks, as he ever loved to do, in his Master's name, and of his full and free salvation to the lost. Alas! man's heart, yet more hard than the rock on which he treads, still lies barren, or brings forth alone the bitter fruits of death. Yet, let us be sure, that God's "word shall not return unto him void;" and we have some earnest, in a few seeds that have already taken root, and are springing up to life everlasting.

A little further on, and Merrick's dwelling-house, now Mr. Saker's, Bimbia-lodge, and then young Fuller's are seen. His happy smiling wife, with her little dark babe crowing in her arms, his bright eyes sparkling at the white stranger, is standing at her door, dropping her curtsey, and welcoming you in. But we must not stay now. Let us turn back, passing again by the printing-office, and turning to the right hand, we find the entrance to Newbegin's garden. Alas! little of a garden now. Rank weeds tell us the labourer is taken from tilling either plants of earth or plants for heaven. We sigh more deeply for poor Africa; we think again of the promise, "Ethiopia shall soon stretch out her hands unto God;" and exclaim, "How long, O Lord, holy and true?" We pass along the deserted walk, and, gradually ascending, find ourselves on the brow of the tall cliff. On our right* a young palm is shooting forth. How beautiful is that green plume which at this point crowns the rock. The sea murmurs some one hundred or more feet below us. You see its waves dashing on the rock below. Our vessel stands out, lying at anchor a little within the bay. The point stretches far out, and the channel yet further, till miles are condensed into a few lines at the horizon. The base of Clarence Peak sinks from view, but its head pierces above the low clouds which float around it, or sometimes nestle on its bosom. In such scenes, who can help repeating Heber's well-known lines—

> "Where every prospect pleases,
> And only man is vile?"

And shall we not more fervently pray, "O Lord, send out thy light and thy truth," and show our sincerity by contributing more liberally the means?

A PAGE IN THE HISTORY OF CHITAURA.

"A handful of corn in the earth."—Psalm lxxii. 16.

A clear, bright sky, and a cold dry wind ushered in the morning of the 2nd of February, 1854. The sun rose gloriously, shedding his genial light and heat on the denizens of the station and city of Agra; from whom the glory of "the greater light" had for some days been to some extent withheld by intervening clouds and rain. We were rejoiced to see the "clearing up," and our hearts were silently lifted up to the Lord, the giver of all good, for we had projected a trip to the Christian village of Chitaura, to witness some interesting proceedings amongst Mr. Smith's people. We left Agra for Chitaura about noon, the weather being quite cold enough for day travelling: and as we travelled in a well-laden carriage, drawn by bullocks over a heavy road, which for the most part lay over rough field-paths, and were, moreover, detained several times on our

* See the View by the writer, taken at the spot, 1852.

journey by trifling accidents, we did not reach Chitaura till six in the evening. The evening was Thursday, on which the native church met in their chapel for the week-day public service; the lateness of our arrival and the necessity of unloading and housing our luggage, left us no time to join Mr. Smith's people in the sanctuary on this occasion.

Another bright, cold, and dry morning cheered our spirits, and filled our hearts with gratitude to the Lord for his enduring goodness. The "brightness of the firmament" was reflected in more than one happy face, and the heart's melody was visibly revealed in more than one beaming countenance. We hailed fresh arrivals from Agra. Dear brethren in Jesus came flocking in, till the pastor's family at Chitaura had welcomed no less than nine brothers and ten sisters, who had come twelve or fourteen miles to show their sympathy with brother and sister Smith, and their interesting community. Some of us had brought our children, and thus the cheerfulness of the scene was considerably enhanced by a merry band of nearly a dozen noisy, romping youngsters, all bent on making holiday.

The first thing that occupied the attention of the brethren was the selection of a site for the erection of a new village and chapel of brick, to supply the place of the present mud buildings, which are rendered very uncomfortable and unsafe by the boring and hollowing propensities of the white ants at all times, and the solvent property of rain in wet weather. The consideration of this subject on the present occasion was rendered appropriate by the presence of several members of the Agra Auxiliary Missionary Committee. The question of the site, and the position of the new buildings, were discussed before breakfast in the open air. To ensure cleanliness, ventilation, and comfort, without depriving the poor people of the means of indulging such of their primitive habits as were quite harmless in themselves or in their tendency, it was thought most desirable that the village should be built in the form of a square, having a gate in the middle of each of its four sides, and four ranges of dwellings, barrack-fashion, every one of the ranges meeting a gate at each of its extremities and forming one of the right angles of the entire square: each dwelling having behind it, that is, on the outside of the great square, a small back yard and wicket. By this plan, a large, square centre court, common to all the inhabitants, would be secured within the enclosure of the entire village, into which all the front doors of the dwellings would open. Brother Smith thought the new chapel might well be erected in the middle of this centre court, but his motion was overruled by the others, who were for erecting the chapel on an adjoining field, divided from the village site by the public road. The present chapel, besides being unsuitable as a mud erection, is now too small to hold even the usual congregation comfortably, especially in the hot season. Brother Williams stated at our annual meeting last month, that the friends of the mission at Agra had pledged themselves to assist in building a new chapel for the Chitaura brethren, as soon as their present one should be quite filled with hearers, and the people be found crowding at the windows to hear the gospel. This anticipation,—for it was in reality something more than a mere idle statement of a barely possible condition to be fulfilled as a qualification for the reception of a benefit, the bestowment of which was not felt to be very probable, — this joyful anticipation, our brother continued, had actually been realized, as he himself witnessed on a recent occasion. It only remains, then,

for the Lord's people to offer to him of their means, for the erection of a more commodious and durable building for his worship and service in this "green spot," redeemed by his power from the waste howling wilderness, by which it is surrounded on every side.

After breakfast we met, in brother Smith's study, a pandit, or village school-master. His personal appearance is very prepossessing, and his manner easy, graceful, and pleasing. His conversation is characterized by frankness, and a tone of sincerity and earnestness, that at once secure to him the attention and respect of those to whom he addresses himself. This man's position demands that he should be a teacher of the Hindu system in all its branches: but instead of propagating the terribly pernicious religious doctrines of his forefathers, it would appear that our Sovereign Lord has condescended to use him as an instrument for the spread of the truth as it is in Jesus. Though professedly a Hindu, and occupying the position of a teacher of lies, he makes it his chief business to impart to the people of the villages of that neighbourhood the knowledge of him, whom to know is life eternal. Every night, till the hour of midnight, does he read the word of God systematically to an assemblage of hearers in his own dwelling. Daily does he declare to the people the glad tidings of the gospel. Oh, that the Spirit of truth may lead him and his hearers into *all* truth! To all appearance the truth of Christ has indeed dawned on his spirit. On being asked why he did not exhibit a more decided abhorrence and abandonment of a system which his present efforts must, if the Lord bless them, inevitably undermine and destroy, he stated that his apparent adherence to error was owing to a peculiar domestic relation: he had a blind wife,—blind physically as well as morally,—and that to make any more decided manifestation than he had made, would be to consign her to destitution; for she would never suffer him, as a Christian, to approach her or to minister to her necessities. This is a peculiar case, and well calculated to excite the sympathy of those whom a sovereign Providence has exempted from a trial of faith so severe. In contemplating such a case, we are forcibly reminded of the toleration of the gospel in the words of our Lord, "Forbid him not: for he that is not against us is for us." (Luke ix. 50.)

Numbered with the events of this day, were two weddings amongst brother Smith's people. Busy preparations were on foot everywhere. The young ladies of our party from Agra set themselves to gather fresh flowers and make wreaths to adorn the heads of the brides, while the natives of the Christian village, under the superintendence of Mr. Wiggins, the overseer of the weaving shop, decorated a portion of that spacious building with a profusion of leaves, flowers, and fruit, tastefully formed into arches, chandeliers, and festoons. The hour fixed for the ceremony at length arrived, and the party that assembled within the walls of the building included between three and four hundred visitors from the neighbouring heathen villages, drawn there by curiosity. Brother Smith, who was present in the two-fold capacity of minister and registrar of marriages, united the two couples and filled up the necessary papers. We observed both brides go through the orthodox performance of dropping a tear or two during the ceremony, and presenting a picture of perfect resignation after it! It was really amusing to witness in these poor native rustics the exhibition of characteristics which one is accustomed to consider as belonging only to a far more advanced state of society. Altogether the ceremony was interesting

in itself, and also in connection with the circumstances attending it. The persons married belonged to a party in the village who have abandoned their caste and creed, have professed Christianity, but have not yet put on the Lord Jesus in the ordinance of baptism. They are under Christian instruction, and, it is hoped, a love of the truth, and of that dear Saviour by whom the truth has been made known, will lead them to a conscientious discharge of every obligation.

After the marriage ceremony was concluded, brother Smith mounted a chair and preached Christ to a congregation of about four or five hundred attentive listeners. It was one of the most impressive scenes we ever remember to have witnessed. Occupying, as we did, a position at the back of the preacher, we had a full view of his audience. In front were the young brides with their partners, and behind them their Christian friends, occupying the middle ground; beyond which, filling up the remaining room, stood, on benches and other temporary elevations, a great crowd of such as know not God and are living without hope in the world. Our beloved brother proclaimed the gospel of Jesus Christ faithfully and suasively, and the Lord enabled us to lift up our hearts to Him for the presence and power of his Holy Spirit. It was, indeed, affecting to see the expression of earnest attention in the faces of the hearers, all of whom seemed to hang on the preacher's lips, and not a few of whom, involuntarily perhaps, nodded assent to enunciations of truth, to which their consciences apparently secretly testified. When brother Smith ceased, brother Harris preached for a few minutes, and then the great assembly broke up.

But the proceedings of this eventful day ended not here. A dinner, on a large scale, for the native Christians, the expense of which had been borne by friends at Agra, was appointed for the evening: and after the dinner, a missionary meeting. The hour soon arrived, the sylvan chandeliers were lighted, and the large room, decorated with leaves and flowers, presented something like a "Christmas" scene. There were long benches laid in parallel lines, and covered with clean white cloth, to serve as tables. The partakers of the rustic banquet were soon seated on the ground in long lines besides the benches; brother and sister Smith and some of the visitors from Agra rendered great service in the distribution of the eatables amongst a party of upwards of one hundred persons, carrying to each person his portion and placing it before him where he was seated at the bench, or table. Here, then, we had a party of *nearly one hundred and twenty native converts* eating together, and receiving their food at the hands of a people contact with whom they once believed was defilement. In this goodly band of native converts to Christianity we behold the result of the labours of only eight years. "What hath God wrought!" Let us bless and magnify His name, who alone doeth wondrous things.

The dinner over the platters were removed, and the people seated themselves on the benches to listen to the addresses of their missionary brethren. Brother Williams delivered the opening address, and was followed by a young speaker, who exhorted his hearers to be diligent in the duty of watchfulness, to be ever in a state of preparedness for the Master's coming, and to cultivate holiness of life and character, without which no man can see the Lord. Brother Smith delivered an interesting address, in which he reminded his people of what the Lord had done for them in times past, and enforced the exhortation of the preceding speaker. Two or three other speakers followed, and the engagements

of the evening were concluded by singing a hymn and prayer.

The following day, Saturday, was a period of comparative quiet, after the eventful day that preceded it. There was an air of repose everywhere. Several of the friends from Agra had returned home, and the handful of us that remained were left to our quiet meditations in the prospect of passing a Lord's-day in the midst of our native brethren, and of commemorating with them, at the table of our common Lord, the dying sorrows of Him who hath loved us, and died for us, and risen again.

The day of rest dawned brightly, and we hailed its light with gratitude to Him who is Lord of the Sabbath also. At the appointed time we repaired to the sanctuary, taking our children with us, in the hope that their young and susceptible hearts might be indelibly impressed with the deeply interesting sight of a large number of native worshippers of the one living and true God. The building was, indeed, too small for the congregation on this occasion, and consequently several of our heathen servants, whom we had invited to attend, were obliged to listen at the doors and windows. The service was, of course, conducted in Hindi, by brother Smith. We all were able to understand enough of the language to join in the prayers and profit by the sermon which was preached from 2 Kings, vii. 9, "We do not well: this day is a day of good tidings, and we hold our peace." At one o'clock the young in the village assembled to Sabbath school. We looked in for a few minutes; not wishing to remain long where our presence served to distract the attention of the children and youth under instruction. Brother Smith, we believe, regards his Sabbath school as a very important instrumentality for laying a foundation of divine truth in the hearts of the young, and thereby fortifying them against the requirements of an idolatrous system, the debasing impressions and deep-rooted prejudices of which constitute such formidable barriers against the reception of God's truth in the mind of the full grown idolater. From all we saw and heard the school is in a most flourishing condition, and well fitted, under the Lord's blessing, to meet our brother's desires. Later in the afternoon the women of the village were assembled to hold their usual "Women's Sabbath Meeting" for prayer and praise. Sister Smith and the ladies of our party were privileged to attend, and were much pleased to witness the services of their native sisters in the Lord. This periodical meeting we are disposed to view as another important instrumentality in connection with Chitaura. It brings together some very interesting women, and by drawing out their sympathies and interesting them in the spiritual welfare of their husbands and children, it is calculated, if the Lord will, to make them centres of great influence for good to those by whom they are surrounded. In the evening we were privileged to meet again with our native brethren in the sanctuary, and to enjoy their fellowship at the Lord's table. This little church numbers upwards of forty members. May its numbers increase a hundred-fold, and may many be added to it of such as shall be saved!

We have endeavoured in the above narrative to present our impressions of that highly-favoured spot; and if we have failed to make the paper interesting, our failure must be set down to a want of skill on the part of the writer, and not to a lack of real interest in his subject.

ONE INTERESTED.

Agra, February 11th, 1854.*

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* From the "Oriental Baptist."

HOPE FOR JAMAICA.

By recent advices we learn with deep regret that the cholera has again made its appearance in some of the districts of Jamaica. It does not, however, assume so formidable an aspect as in the previous visitation. We may hope, therefore, that its re-appearance will not be attended with those terrible consequences which followed when it was almost universally prevalent three years ago. It is very satisfactory also to notice the general testimony of the brethren to the conduct of the peasantry towards those who are afflicted. In the previous case, through alarm and terror, they lost their presence of mind, and seemed, for a time, to have become strangers to those tender and affectionate feelings which usually distinguish the negro race. In the present instance they are kind and attentive, and do not leave the sick and dying to perish without the assistance and comfort which sympathising friends can afford. Their conduct in the former case was not to be very much wondered at, for then they knew nothing of this frightful disease. It was new. Its advent had been proclaimed with unusually terrifying descriptions of its fatality and power. When it came it was enough to terrify the stoutest heart, for all its forms are dreadful. But now that they have known something of it they are less the victims of undefined terror, and are therefore better prepared to act with kindness and courage.

The governor, Sir H. Barkly, has taken a course somewhat different to that of most of his predeccssors in office. Instead of staying in Spanish Town and gathering his opinions of the island from mere report, he has chosen to go and see and hear for himself. He has made a tour of the northern parts of the island, and throughout has displayed a liberal and enlightened spirit. He has seen and met all parties. He has confined himself to no class. He has visited all who were willing to receive his visit; and not only has he gone to private stations, but has given more particular attention to public institutions. Among them, Calabar institution appeared not the least important in his Excellency's estimation. He went thither, and our brethren on the north side of the island very properly determined to assemble and receive their governor. They drew up an address, which was duly presented. We subjoin a copy of it and the governor's reply, assured that both will be read with interest by our friends.

THE GOVERNOR'S VISIT TO CALABAR COLLEGE, RIO BUENO.

On Tuesday, the 9th inst., his Excellency the Governor visited the Baptist Theological Institution in this parish. Several ministers, and a large number of Sabbath school children and members of the Rio Bueno congregation, welcomed the arrival of his Excellency. Having briefly examined two classes of students in classical literature and inspected the college buildings, the following address from ministers connected with the Baptist Western Union was presented to him by the Rev. W. Dendy:—

To his Excellency Sir HENRY BARKLY Knight, Commander of the Most Honourable Order of the Bath, Captain General and Governor-in-Chief of this her Majesty's Island of Jamaica, &c.

May it please your Excellency,

We, the ministers connected with the Baptist Western Union, having under our care fifty-nine congregations comprising between fifty and sixty thousand individuals, avail ourselves of the present visit of your Excellency, to congratulate your Excellency on your appointment to the government of this portion of her Majesty's dominions, and

to express our earnest desire that you may have the happiness of seeing it rise to the highest degree of prosperity.

We need not express to your Excellency our anxiety to promote the moral and religious improvement of the inhabitants of this island; and in making this statement we may be permitted to inform your Excellency that there are forty-five day schools, and upwards of sixty sabbath schools, containing not less than ten thousand scholars, in connection with the congregations under our care.

We are fully convinced that the education of the people to be effective must be religious; and feeling as we do that institutions for religious, combined with secular education, should be supported by voluntary contributions, your Excellency will not be surprised that we cannot conscientiously accept of government grants for educational purposes, believing that if those who hold influential positions in the community could be sufficiently interested in the progress of education to afford their countenance and support, the necessary amount of instruction would be supplied.

We have in successful operation a theological institution for the training of native ministers, several of whom, having finished their term, are now located in various parts of the island as pastors of churches; while we contemplate the further extension of that institution by connecting with it a normal establishment for the training of efficient day school teachers, and for the instruction of lay students in the higher departments of knowledge.

We beg to assure your Excellency that it will ever be our aim to promote by our teaching and influence the loyal and peaceful conduct of the people under our care, as also the right discharge of those social, moral, and religious duties upon which the welfare of the community depends.

We sincerely trust that the health of your Excellency and that of your estimable lady may be long continued, and that under your administration the invaluable blessings of religion and education may be widely and uninterruptedly diffused.

EDWARD HEWETT, Chairman.
BENJAMIN MILLARD, Secretary.

To which his Excellency was pleased to make the following reply:—

REVEREND SIRS,—I have received your congratulations on my appointment to the government of this island with much gratification, and beg to assure you in return, that I shall be happy on all occasions, to co-operate with you for the promotion of the moral and social improvement of the large portion of its inhabitants who are in connexion with your missions.

Ample opportunity has been afforded me during my present tour, of judging for myself of the good which has attended your labours in districts very often so remote and difficult of access, that they must otherwise in all probability have remained destitute of the means of religious worship or secular instruction, and I should be unworthy of the position I have the honour to fill, were I to permit my personal connexions as a member of the established church, to weaken my testimony as to the great value of the services rendered to the cause of civilization and humanity by the society to which you belong.

Indeed, a crisis may be said to have arrived when it behoves all who desire the restoration of Jamaica to its former agricultural and commercial prosperity, to lay aside minor differences of opinion and unite cordially for the advancement of their common interest; and I cannot mark more strongly my confidence in the loyal and peaceful character of your teaching than by declaring, that you will ever find me ready to employ the influence derivable from my office for the countenance and support of your missions, and more especially of the numerous and well conducted educational establishments invariably associated with them, which reflect so much credit both individually and collectively upon the ministry of the baptist denomination.

I thank you most sincerely for your kind wishes for the welfare of Lady Barkly and myself, and trust with you that the period of my administration may be distinguished by a progressive advancement in the state of society in this island.

FOREIGN INTELLIGENCE.

EAST INDIES.

MONGHIR.—On the 15th December, Mr. Lawrence started, in company with the native teacher Sudin, on a missionary tour among the villages to the south of Monghir. A bullock-cart carried their tent and other necessaries. In some places the people were acquainted with them, and received their message with attention. One Brahmin, on pilgrimage to Juggernath, promised to abandon his purpose, through the persuasion of Sudin, who explained to him, from his own experience, its uselessness and folly. In the bazar of Balgoodur some of the hearers seemed thoughtful persons, whose consciences were actively alive to the nature of their actions; others were light and trifling. The reception of the servants of Christ was most encouraging amongst the agriculturists. Even the Mahommedans listened with a friendly spirit, and said the advice was good. A Hindoo farmer said, "Your religion is exceedingly good; the only difficulty is about caste. If I were to become a Christian, I could get no servants to do my work."

At Shaikpore several conversations were had, with a gosain of the Nanuk sect and his disciples. His chief objection to Christianity was, that Christians kill and eat animals. It was unmerciful. The display of mercy was of inestimable value, he said, and would redeem many serious defects of character. He listened to our Lord's sermon on the mount with pleasure, but the doctrine of the atonement he could not understand.

At Bekar many favourable opportunities were enjoyed of disseminating the word of God among numerous and attentive auditors. "There appeared," says Mr. Lawrence, "to be an impression on the minds of the more thoughtful and intelligent persons that Christianity would certainly prevail throughout the country; and that both Hindooism and Mahommedanism must fall." A respectable thoughtful Hindoo, who had made many inquiries and had listened with much candour to our replies, expressed himself as convinced that in ten years Christianity would spread very widely amongst the Hindoos. I asked why he entertained such an opinion. He replied, "This is the religion of our rulers; our sacred books give us some intimation that a new religion is to prevail in this dark and depraved age, and there are many indications that things are tending this way. Missionaries are going about and preaching everywhere, even to the illiterate people of the villages, distributing books and opening schools. These efforts will not be without fruits. And if the government were only to issue an order, holding out some inducement for people to become Christians, why thousands would renounce their old religion without hesitation."

Other such encouraging remarks were made to Mr. Lawrence during this prolonged tour.

On their return homewards the missionaries received several visits in their tents from interesting inquirers. They expressed their dissatisfaction with idolatry, and their earnest desire to find the true way of salvation. The most intelligent of the party received with delight a New Testament, and promised to read it to his companions. He also said he should shortly visit Monghir. The following interesting incident also occurred:—

"While at this place an old gosain sent his salam and a message to say he would be glad to see us at his house, about two miles distant. We went to see him, and were gratified to find that he was not an entire stranger to our scriptures. Many years ago he had received a single gospel and a tract from some one, both of which he had read, and had committed to memory the ten commandments and the Lord's prayer. He told us that he had long ago renounced the worship of idols, and had been wishing for some one to teach him more about Christianity. We found that he was resting upon his own fancied goodness for acceptance with God; we tried to convince him that he was building upon a sandy foundation, and explained to him the scripture doctrine of justification by faith in Christ. He raised no objections, but expressed his regret that he had not had more intercourse with Christians, for in that case he thought it likely he should have joined their communion. We exhorted him to accept of Christ without delay, and promised him a copy of the four Gospels and Acts, which he accepted with great thankfulness. On leaving him he warmly acknowledged what he called our kindness in visiting him, and expressed a hope that some of the native brethren would favour him with another visit soon."

Since his return home, Mr. Lawrence has

baptised four persons, additions to the European portion of the church. Others have proposed themselves for early admission.

INTALLY, CALCUTTA.—From the pastor of the native church, Gulzar Shah, we are happy to learn that this interesting community continues to dwell together in harmony and love; and there is encouraging reason to hope that the arrangement will work well. Several of the leading members are all much interested in the prosperity of the church, and afford the most fraternal aid to the pastor. The native Baptist Missionary Society is also in a healthy and prosperous state. There are two preachers connected with it.

CEYLON.

COLOMBO.—Much of the time of Mr. Allen is now occupied with the revision of the scriptures, of which there is almost a famine in Ceylon. Not more than 200 copies of the Old Testament are anywhere to be had, and the stock on hand of the New Testament scarcely reaches a thousand, and eighteen months must perhaps elapse before the revision can be completed. Three persons have been added to the Pettah church.

KANDY.—P. Pereira attends to the Tamil part of the population, and visits the coffee estates. Thomas Garnier takes the oversight of the schools at Matelle and its vicinity. Mr. H. Pereira has charge of the Singhalese church at Kandy, and two young Europeans are labouring devotedly in the day school. Thus Mr. Davis is able to devote much time to the mastering the colloquial language of the people. The schools have greatly excited the wrath of the Romish priest. In self-defence, to preserve his flock from the influence of the bible, he has opened two schools. This has temporarily affected the attendance at the Mission-schools.

WEST INDIES.

HAITI, JACMEL.—By letters written in the month of April, Mr. Webley informs us that his long deferred hopes appeared to be about to be realized. The schools were daily increasing in numbers, so much so as to make the present buildings inconveniently small. Mr. Webley says:—

"We have now 121 children in both schools, 82 in the girls', and 39 in the boys'. I have also succeeded in obtaining a good school master for the boys. He was originally one of the principal teachers in the government 'National School' in this town, and has proved himself, up to the present, all that I could desire, both as to efficiency and moral character.

"Diana and Corinne are also carrying on the girls' school in a way that reflects great credit upon themselves, and gives every satisfaction to us.

"Our little church too is prospering. We have already added four to our number this year, and have great hopes of several others.

"The first two were man and wife. The husband, originally a soldier in Boyer's army, purchased, when a lad at Port au Prince, a New Testament. This occurred about twenty five years ago, and the Testament was purchased from the first Wesleyan missionaries then at Port au Prince. From that time he appears to have made a constant companion of the scriptures, and to have read them whenever opportunity occurred. He seems, however, to have never understood much of their meaning, except so far as they deterred him from gross acts of immorality, and led him to marry a wife instead of living with one or more concubines as is usual here. A few months ago, he was induced to attend our meetings, and with a heart already deeply imbued with divine truth, was not long, as you may suppose, in deciding for God. The difficulty then in the way of his openly professing Christ was principally on his wife's side. He was anxious to bring her with him; whilst she, a rigid and violently opposed catholic, withstood all his advances. Her heart has, however, at length yielded to the precious influence of divine grace, and both have now given themselves to Christ.

"They were no sooner converted themselves, than they undertook the conversion of others, and one of the first individuals that came under their influence and instruction, has also just been added to us. This was a young man from the mountains, a sort of mountain priest, a young man who, with the simple gratification of being able to read and sing, was chosen to officiate at the funeral services of our mountain dead. This, as you may suppose, was a somewhat lucrative and responsible position, but you will perhaps hardly be prepared to believe that it is one that can only be sustained by worshippers of serpents, and those who are gifted in the superstitious and magical ceremonies for which the African race are so notorious. That such a young man, in such a position, yielding to the influence of divine grace, should choose to be abandoned by his *wife*, his *children*, and his *mother*, rather than return to long-cherished superstitions, is, I think, a circumstance that may almost come under the denomination of modern miracle. He put on the Lord Jesus a by baptism on the 31st of last month, and, in a certain sense a widower, an orphan, and childless for the sake of Christ, was received

into Christian fellowship on the 2nd of the present month.

"Another, and the fourth, is a young man who has long been seeking after truth and has long been a secret disciple of our Lord. With a memory well stored with divine truth and a heart sweetly subdued by divine grace, and with a character especially fitted to adorn the gospel, he applied to me for baptism a few weeks ago, and the church unhesitatingly received him. I hope to baptize him on Friday next. His piety is of no ordinary stamp, and his present religious attainments, together with his mild, unassuming, yet deep toned morality, give promise of his occupying a high position in our ranks. The Lord graciously bless him and us, and add to us a thousand fold of such."

NOTICE.

We have great pleasure in announcing that a valedictory service, to commend the brethren who are to sail for India on the 15th inst., to the divine blessing and care, will be held at Denmark Chapel, Camberwell, (Rev. Dr. Steane's) on Thursday the 13th inst. The service to commence at seven o'clock. We earnestly invite all who can to be present on that occasion. It will be an encouragement to the brethren to be surrounded, on that occasion, by a goodly company of sympathising Christian friends.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. —.
CAPE TOWN, Nelson, T., Mar. 31.
CLARENCE, Saker, A., Feb. 28, Mar. 13 and 24.
SIERRA LEONE, Celse, E., April 15.
TENERIFFE, Diboll, J., June 1.
ASIA—AGRA, Jackson, J., April 21; Williams, R., Feb. 8.
BARISAL, Page, J. C., Feb. 14.
BENARES, Heinig, H., Feb. 14.
CALCUTTA, Lewis, C. B., Feb. 17, Mar. 4; Seymour, J. F., Feb. 18; Thomas, J., Feb. 4, 17 and 18 (two letters), Mar. 4 and 18 (3 letters), April 4, 5 and 18; Wenger, J., Feb. 3, April 4.
CHITAURA, Smith, J., Feb. 22, April 22.
CHITTAGONG, Johannes, J., April 6.
COLOMBO, Allen, J., Feb. 10, Mar. 10, April 11 and 20.
CUTWA, Supper, F., April 1 and 26.
DACCA, Bion, R., Feb. 25.
DELHI, Johnson, A. D., April 18.
DINAGEPORE, Smylie, H., Mar. 1.
GYA, Kalberer, L. F., Feb. 10.
HOWRAH, Morgan, T., Jan. 31.
JESSORE, Parry, J., Jan. 16, Feb. 4, Mar. 31; Sale, J., Feb. 2.
KANDY, Davis, J., Feb. 10, April 11, April —, May 5.
MONGHIR, Lawrence, J., Mar. 9; Parsons, J., April 7.
POONAH, Cassidy, H. P., Feb. 11, Mar. 27.
SATBERYA, Parry, W., April 24.
SERAMPORE, Denham, W. H., Mar. 3, April 4 and 29.
SEWRY, Williamson, J., April 10.
SHANGHAE, Roberts, J. J., Dec. 31.
AUSTRALIA—MELBOURNE, Vaughan, C., Jan. 24.
BAHAMAS—GRAND CAY, Littlewood, W., Mar. 13.
NASSAU, Capern, H., Feb. 9, Mar. 13.
BRITTANY—MORLAIX, Jenkins, J., April 20 and 25, June 8.
HAITI—JACMEL, Webley, W. H., April 6, 11 and 26.
HOLLAND—ROTTERDAM, Hiebink, H., March 31.
HONDURAS—BELIZE, Henderson, A., Mar. 17.
JAMAICA—ANNOTTA BAY, Jones, S., April 25, May 10 and 25.
BETHSALEM, Sibley, C., May 11.
BROWN'S TOWN—Clark, J., Mar. 24, May 22.
CALABAR, East, D. J., Mar. 29, April 17, May 8 and 22.
FALMOUTH, Gay, R., Mar. 9, May 9.
HOBY TOWN, Henderson, J. E., April 1.
KINGSTON, Curtis, W. and others, Mar. 25; Gibson, R., and Wood, T., April 25; Gray, A. E., April 26; Knibb, T. H., April 25; Oughton, S., March 11 and 25, April 9 and 26, March 11 and 26; Oughton, H. L., no date, received April 1; Palmer. E., April 26; Phillippo, J. M., April 26; Phillippo, H. C., Mar. 26; Roberts, M. and others, April 24.
MOUNT CAREY, Burchell, H. C., Mar. 9; Hewett, E., May 22.
PORT MARIA, Day, D., Mar. 6 and 11, April 7.
PROVIDENCE, Claydon, W., May 3.
ST. ANN'S BAY, Millard, B., Mar. 6, May 8 and 25.
SALTER'S HILL, Dendy, W., May 15.
SAVANNA-LA-MAR, Clarke, J., April 1 and 10; Hume, W., April 6.
SPANISH TOWN, Phillippo, J. M., May 11 and 25.
ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Mar. 14.
TRINIDAD—PORT OF SPAIN, Law, J., Mar. 11, May 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. C. A. Christey, for a parcel of magazines;

Miss Crampton, for a parcel of magazines;

A Friend, unknown, for a parcel of magazines;

Friends at George Street Chapel, Plymouth, by Miss E. C. Square, for a case of clothing, value £20, for *Rev. A. Saker, Western Africa;*

Friend, Hampstead, for a parcel of magazines;

Rev. G. Francies, for a parcel of magazines;

Captain Thompson, Nailsworth, for a parcel of magazines, for *Africa;*

Mrs. J. C. Hurst, for a box of clothing for *Rev. J. Gordon, Mount Nebo, Jamaica;*

Mr. Mann, for 6 volumes of the Baptist Magazine;

Friends at Salhouse, for a box of useful articles, for *Rev. J. Diboll, Western Africa;*

Friends at Islington, by Mrs. Barnett, for a parcel of useful articles, for *Rev. A. Saker, Western Africa;*

Mrs. W. W. Nash, Camberwell, for a parcel of magazines;

Mrs. Risdon, Birlingham, for 3 copies of Calvin's Institutes, for *Messrs. Gregson, Anderson and Martin;*

A friend, for a parcel of magazines;

Sunday School, Andover, for a parcel of clothing, for *Mr. J. J. Fuller, Western Africa;*

Mr. J. R. Gould, Epping, for a parcel of magazines;

R. Harris, Esq., Leicester, for a package of magazines, &c.;

Miss Maywood, Plaistow, for a parcel of magazines;

A. B. Z., Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1 to June 20, 1854.

	£	s.	d.
ANNUAL COLLECTIONS.			
Annual Meeting, Exeter Hall	75	18	9
Designation Service, Bloomsbury Chapel	60	16	8
Annual Subscriptions.			
Bugby, Mr.	1	1	0
Courtnall, Mrs.	1	1	0
Denham, Mrs.	1	0	0
Doxsey, Rev. Isaac	2	2	0
Gibbs, S. N., Esq.	1	1	0
Giles, Edward, Esq.	1	1	0
Hoby, Rev. Dr.	5	5	0
Johns, Mrs. W., Chelmsford	1	0	0
Smith, Margaret	0	5	0
Stevenson, Mrs L.	1	1	0
Williams, Mrs., Brighton	3	0	0
Donations.			
E., for *India*	1	0	0
Edmence, Mrs.	0	2	0
Gurney, Miss Henrietta, Clapham Park	1	0	0
Hayward, Mr. Thomas, Deal	0	10	0
Hoby, Rev. Dr., Second contribution, for *India*	10	0	0
M., for *India*	20	0	0
M. G., by W. Beddome, Esq.	3	0	0
Morley and Co., Young Men at Messrs.	3	5	0
Wood, F. J., Esq., LL.D.	1	0	0
Legacies.			
Kightley, Mrs., late of London	1557	6	7
Watson, Alexander, Esq., late of Edinburgh, in full of £2000, less legacy duty	800	0	0
Welsford, Mr. George, late of Radipole, Dorset	44	11	4
Wylde, Thos., Esq., late of Leeds	100	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alie Street, Little—			
Collections	6	16	6
Contributions	0	7	1
Battersea—			
Blackmore, W., Esq.	10	0	0
Blandford Street—			
Ladies' Association, for *Mrs. Sale's School, Jessore*	3	0	0
Juvenile do., for *do.*	2	0	0
Bloomsbury Chapel—			
Contributions, on account	179	4	10
Bow—			
Collections	7	2	6
Brompton, Thurloe Chapel—			
Collections	7	4	9
Contributions	10	0	0
	17	4	9
Less expenses	1	7	0
	15	17	9
Camberwell—			
Collections	40	17	6
Contributions, Crawford Street Sunday School, for *Intally*	12	5	5
Church Street—			
Collections (moiety)	6	7	6
Contributions, for *Rev. H. Heinig's School, Benares*	4	0	0
Dalston, Queen's Road—			
Collections	11	11	0
Devonshire Square—			
Collections	18	17	8
Contribution	0	10	0
Drayton, West—			
Collections	2	1	3
Contributions	2	8	0
Eldon Street—			
Collection	3	9	2
Contributions	23	17	9
	27	6	11
Less for Baptist Irish Society & expenses	1	8	0
	25	18	11

	£	s.	d.
Hackney—			
Medley, S., Esq., Chatham, for *India*	5	0	0
Sunday School, Ann's Place, for *Schools*	3	16	4
Hammersmith—			
Collections	13	9	6
Hawley Road, St. Paul's Chapel—			
Collections	7	3	0
Contributions, Juvenile	5	0	0
Hendon—			
Collections	1	5	0
Henrietta Street—			
Collections, &c.	7	6	0
Contributions, Sunday School, for *Mackawitta School, Ceylon*	1	2	6
Highgate—			
Collections	6	16	3
Islington, Cross Street—			
Collections	19	7	5
Kennington, Charles Street—			
Collections	4	2	6
Kennington, White Hart Street—			
Sunday School (moiety)	2	0	0
Keppel Street—			
Collections	5	13	9
Maze Pond—			
Collections	13	10	0
Contributions, Sunday School	10	0	0
New Park Street—			
Collections	24	5	0
Contribution, for *India*	5	0	0
Old Castle Street—			
Sunday School	0	6	6
Poplar, Cotton Street—			
Collections	4	15	0
Prescot Street, Little—			
Contributions	14	0	0
Regent Street, Lambeth—			
Collections	10	16	1
Contributions, Juvenile, for *Rev. H. Heinig's School, Benares*	12	9	3
Salters' Hall—			
Collections	5	9	8
Soho Chapel—			
Contributions, Juvenile, by Y. M. M. A., for *Kottaville School, Ceylon*	10	10	0
Spencer Place—			
Collections	6	10	0
Stepney College Chapel—			
Collections	2	11	4
Contributions	0	8	9
Do., Sunday School	0	5	8
Tottenham, First Church—			
Collections	7	1	6
Tottenham, Second Church—			
Collections, &c.	2	15	2
Vernon Chapel—			
Collections	4	18	0
Contribution	1	10	0
Walworth, Lion Street—			
Female Auxiliary, on account	25	0	0

BEDFORDSHIRE.

Ampthill—			
Contributions, for *Chapel, Puerto Plata, St. Domingo*	5	0	0
Bedford, Bunyan Meeting—			
Contributions (moiety)	30	3	10
Biggleswade—			
Foster, B., Esq., A.S.	5	5	0
Cotton End—			
Collection (moiety)	8	0	0
Houghton Regis—			
Collections	8	18	6
Contributions	13	12	6
Luton, Union Chapel—			
Contributions	10	2	6
Risely—			
Collection	0	11	6
Sharnbrook—			
Collection	2	2	0
Contributions	1	1	6
Steventon—			
Collection	2	3	10
Contributions	6	7	0
Thurleigh—			
Collection	2	0	0
Contributions	2	10	0

BERKSHIRE.

Bourton—			
Collection	0	9	7

BUCKINGHAMSHIRE.

Brickhill, Great—			
Collection	2	0	10
Contributions	1	13	0
Do., Sunday School, for *E. I. Schools*	2	9	2
Datchet	1	0	0
Princes Risborough	1	0	0

CAMBRIDGESHIRE.

Cambridge—			
"A Grateful Tribute"	25	0	0
Wisbeach—			
Yelverton, Mrs. Elisth.	1	0	0

CORNWALL.

CORNWALL—			
Balance of last year's account	27	6	2
Camborne—			
Anon	0	10	0
Redruth—			
Anon	1	2	0

DEVONSHIRE.

Ashburton—			
Collection	1	15	7
Contributions	3	2	4
	4	17	11
Less expenses	0	3	6
	4	14	5
Bovey Tracey—			
Collection	2	3	5
Contributions	5	11	0
	7	14	5
Less expenses	0	3	6
	7	10	11
Brixham—			
Collection	5	8	2
Contributions	4	4	10
Do., Juvenile	0	7	0
	10	0	0
Less expenses	0	17	0
	9	3	0
Chudleigh—			
Collection	3	10	0
Contributions	12	3	11
Cullompton	3	0	0
Crediton—			
Collection	0	17	6
Devonport—			
A friend, for *African Translations*	5	0	0
Exeter—			
Collections—			
Bartholomew Street	3	13	1
Public Meeting	4	0	0
South Street	2	13	5
Contributions	7	18	6
Do., Sunday School, Bartholomew St.	4	4	0
	22	9	0
Less expenses	1	0	0
	21	9	0
Loughwood and Kilmington—			
Collection, &c.	3	2	0
Newton Abbot—			
Collection	1	1	0
Contributions	1	3	6
Shaldon—			
Collection	0	10	0
Tiverton, on account	18	0	0
Torquay—			
Collection	0	19	6
Contributions	5	6	0
	6	5	6
Less expenses	0	13	6
	5	12	0

DORSETSHIRE.

Bourton	3	5	4
Bridport	3	8	0
Dorchester—			
Collection	3	16	2
Contribution	1	0	0
Gillingham	6	0	0
Poole—			
Hodges, Mr., A.S.	1	0	0
Weymouth—			
Collection, &c.	11	15	1

DURHAM.

South Shields—			
McKay, Mrs., additional, for *India*	10	0	0

ESSEX.

Romford—			
Collections (moiety)	3	0	0

GLOUCESTERSHIRE.

Coleford—			
Sunday School	1	10	6
Tewkesbury—			
Collections	7	14	7
Contributions	7	0	8
Do., for *Schools*	1	2	0
Do., Juvenile	1	7	8
	17	4	9
Less expenses	1	6	0
	15	18	9

	£	s.	d.
HAMPSHIRE.			
Andover—			
Sunday School, for *Bimbia School bell*...	0	6	4
Basingstoke—			
Contributions	1	5	0
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr. Jos.....	1	0	0
Totteridge and Whetstone—			
Contributions	2	17	2
KENT.			
Ashford—			
Contributions	3	2	2
Do., for *Schools*.....	1	1	0
Bessels Green—			
Sunday School box ...	1	1	0
Blackheath, Dacre Park—			
Collections.....	5	2	6
Less expenses	1	0	6
	4	2	0
Crayford—			
Collections.....	4	0	0
Contributions	2	9	3
Do., Sunday School, for *Native Preachers*	3	10	0
	9	19	3
Less expenses	0	4	6
	9	14	9
Deptford, Midway Place—			
Collections.....	4	10	0
Contributions, Sunday School.....	0	10	0
Footscray—			
Sunday School	1	6	0
Gravesend, Zion Chapel—			
Collections, &c.....	12	14	2
Contribution, for *India*	0	2	6
Lee—			
Collections.....	5	11	9
Lewisham Road—			
Collections.....	9	4	4
Malling, Town—			
Collections.....	7	4	6
Contributions	4	14	0
Do., for *Native Preachers*	0	16	6
Do., Sunday School	1	10	0
	14	5	0
Less expenses	0	5	0
	14	0	0
LANCASHIRE.			
Spark Bridge—			
Fell, John, Esq.	5	0	0
LEICESTERSHIRE.			
Foxton—			
Hackney, Mr. Samuel, Ilston on the Hill...	2	0	0
LINCOLNSHIRE.			
Lincoln—			
Contributions, for *Bimbia School bell*...	0	9	0

	£	s.	d.
NORFOLK.			
NORFOLK—			
Balance of last year's Contributions, ...	10	3	2
NORTHAMPTONSHIRE.			
Blisworth—			
Contributions	1	3	1
Brington—			
Collection	2	5	1
Contributions	0	16	0
Do., Sunday School	0	7	0
Buckby, Long—			
Collection	11	0	0
Contributions	3	16	9
Bugbrook—			
Collection	5	11	10
Less for Heralds	0	5	0
	5	6	10
Glosthorpe Park—			
Cave, Mr.	1	0	0
Hackleton—			
Collection	4	9	4
Contributions	5	12	9
Do., Sunday School	0	15	4
Proceeds of Tea Meeting	1	2	7
Harlestone.....	1	2	0
Harpole—			
Collection	3	2	7
Contributions	1	15	6
Kingsthorpe	2	0	0
Milton—			
Dent, Mrs., for *Female Education*	1	0	0
Northampton, Mount Zion	3	16	0
Patchell	4	12	0
Ravensthorpe	8	0	0
Roade—			
Collection	2	18	7
Contributions	4	2	7
Proceeds of Tea Meeting	0	18	10
Weston by Weedon.....	7	4	6
NOTTINGHAMSHIRE.			
Sutton on Trent—			
Collection	2	18	1
Contributions	3	15	9
Do., Sunday School	1	15	3
	8	9	1
Less expenses	0	3	1
	8	6	0
OXFORDSHIRE.			
Banbury—			
Collection	3	6	3
Contributions	1	0	0
SOMERSETSHIRE.			
Bath—			
Aymes, Mrs.	2	0	0
Bridgewater—			
Collections.....	8	13	2
Contributions	11	6	10
Bristol—			
Balance of last year's Contributions 221	12	3	
Burton—			
Contributions	0	15	0
Chard—			
Collections.....	8	4	7
Contributions	16	7	5
Crewkerne—			
Collection, &c.	5	1	7

	£	s.	d.
Frome—			
Collections—			
Badcox Lane.....	4	10	0
Public Meeting.....	8	14	7
Sheppards Barton...	7	0	0
Contributions	41	8	1
Do., Bible Class, Mrs. Middleditch	1	1	0
Dividend on Mr. Butcher's Legacy...	5	17	8
Isle Abbott—			
Collection, &c.	2	3	10
Minehead—			
Collections.....	5	1	6
Friend, Withycombe	1	0	0
Do., for *Africa*.....	0	15	0
Montacute—			
Collection	2	4	2
Contributions	7	1	9
Do., Sunday School	0	14	1
Paulton—			
Sunday School	1	0	5
Wellington	15	17	0
Wincanton	7	5	3
Yeovil—			
Collections.....	7	10	11
Contributions	8	4	11
	461	11	0
Less expenses	9	8	4
	392	2	8
SUFFOLK.			
Needham Market—			
Vincent, Mr. J.....	0	2	6
Sudbury—			
Collection	3	12	0
Contributions	4	0	0
Do., Sunday School	0	15	4
	8	7	4
Less expenses	0	1	0
	8	6	4
SURREY.			
Norwood, Upper—			
Collections.....	9	2	11
Contribution, Mason, Miss M.	2	0	0
	11	2	11
Less expenses	0	11	0
	10	11	11
WILTSHIRE.			
Bromham—			
Contributions	2	17	0
Do., Sunday School	0	6	1
Coreham—			
Collection	1	14	0
Contributions	7	8	6
Corton—			
Collection	1	12	6
Crockerton—			
Collection	1	3	3
Contributions	1	0	0
Devizes—			
Collections.....	18	9	5
Contributions	16	7	7
Do. Juvenile	6	2	11
Do., Sunday School Girl	0	2	0
Ludgershall—			
Contributions, for *Native Preachers*...	0	14	6
Melksham, on account, by Mr. R. Smith	20	0	0

	£	s.	d.
Penknap—			
Collection	2	0	0
Contributions	4	15	0
Do., Girls' Senior Class	0	5	0
Ridge Chilmark—			
Collection	5	5	7
Semly and Berwick St. John—			
Contributions	8	6	5
Warminster	17	18	0
Westbury Leigh—			
Collections	6	7	9
Contributions	3	3	8
Do., Sunday School	4	2	2
Wootton Bassett—			
Mackness, Mr. J.	1	1	0
	126	2	4
Less expenses	0	13	0
	125	9	4

WORCESTERSHIRE.

Netherton—			
Contributions	1	9	6
Do., Sunday School	0	15	0
Worcester—			
Page, Miss, Malvern	5	0	0

YORKSHIRE.

Bradford—			
Acworth, Rev. Jas., LL.D., A.S.	5	5	0
Dewsbury—			
Contributions	1	0	0
Sheffield, on account	30	0	0

NORTH WALES.

ANGLESEA—

Amlwch	9	10	6
Capel Gwyn—			
Collection	0	11	3

DENBIGHSHIRE—

Codau—			
Collection	0	6	7
Denbigh—			
Contributions	7	2	0
Llanelian—			
Collection	1	0	0
Contributions	0	5	0
Llanfair, Talhaiarn	0	3	4
Llangernin—			
Collection	0	5	0
Contribution	0	2	6
Llansanan—			
Collection	0	3	1
	9	7	6
Less expenses	0	9	1
	8	12	5

MONTGOMERYSHIRE—

Caersws—			
Contributions	1	1	7
Do., for *Native Preachers*	0	6	6
	1	8	1
Less expenses	0	0	4
	1	7	9

SOUTH WALES.

BRECKNOCKSHIRE—

Maesyberllan—			
Collection	1	14	0
Contributions	0	17	6
	2	11	6
Less expenses	0	0	6
	2	11	0

GLAMORGANSHIRE—

Cwmbach	1	15	6
Dowlais	6	18	3
Merthyr Tydvil, High Street—			
Collection	2	12	6
Contribution	0	5	0
Do., J. D.	5	0	0
Do., J., Mrs., for *India*	5	0	0

MONMOUTHSHIRE—

Argoed—			
Collection	2	10	0
Do., Sunday School	0	5	9
Contributions	3	15	0
Bassaleg, Bethel—			
Collection	0	18	6
Contributions	4	13	6
	5	12	0
Less expenses	0	0	8
	5	11	4
Bethesda—			
Collection	1	15	6
Contributions	3	16	8
Do., Sunday School	1	6	0
	6	18	2
Less expenses	0	6	6
	6	11	8
Blaenau, Salem—			
Collection	1	7	6
Contribution	0	5	0
Blaenavon, Ebenezer—			
Collection	0	16	6
Contribution	0	5	0
Darrenfelen—			
Collection	1	9	0
Contributions	0	15	0
Llanwenarth—			
Collection	2	14	0
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THE

BAPTIST MAGAZINE.

AUGUST, 1854.

SPECIMENS OF THE RHEMISH AND THE COMMON ENGLISH VERSIONS IN PARALLEL COLUMNS.

At the close of the first article in the Baptist Magazine for July, entitled, "The Roman Catholic Authorised English Version," some remarks were made on the desirableness of an edition of the New Testament which should exhibit, side by side, the Rhemish and the Common English Translations of the sacred text. It is not for the sake of persons who are accustomed to read the scriptures that this is desired, but for intelligent Roman Catholics, many of whom, notwithstanding the prohibition to which they are subjected, would be glad to peruse the common English testament were they not deterred by the notion that it is an erroneous and deceptive translation. The writer of that article has been pleased to find that some warm friends of Ireland are anxious that his suggestion should be acted upon, believing that great numbers of the people of that country would eagerly compare the two versions if opportunity to do so were afforded them. The Rhemish Testament, though inferior in some respects to translations made by protestants, is yet sufficiently clear to teach the doctrine of salvation by faith in a crucified Redeemer were it freely circulated; but it is difficult to obtain it in Ireland, and it is accompanied with glosses which tend to obscure and pervert its meaning. If it were published without notes, and if what is called "the authorised version" were with it, the light which the latter would throw on the former would guide the mind of the sincere inquirer to right conclusions.

Anxious that the project should be adopted, the writer has now prepared two specimens. They are the well known and important passages containing the conversation of our Lord with Nicodemus, and the exposition of justification by faith, in the fourth and fifth chapters of Paul's epistle to the Romans.

JOHN III.

Rhemish Version.	*Common English Version.*
1. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.	1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

Rhemish Version.

2. This man came to Jesus by night, and said to him, Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.

3. Jesus answered and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5. Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh: and that which is born of the Spirit, is spirit.

7. Wonder not, that I said to thee, you must be born again.

8. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.

9. Nicodemus answered, and said to him: How can these things be done?

10. Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things?

11. Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony.

12. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things?

13. And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven.

14. And as Moses lifted up the serpent in the desert, so must the son of man be lifted up.

15. That whosoever believeth in him,

Common English Version.

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up:

15. That whosoever believeth in him

Rhemish Version.

may not perish, but may have life everlasting.

16. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.

17. For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

18. He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.

19. And this is the judgment: because the light is come into the world, and men love darkness rather than the light: for their works were evil.

20. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22. After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized.

23. And John also was baptizing in Ennon near Salim; because there was much water there, and they came, and were baptized.

24. For John was not yet cast into prison.

25. And there arose a question between some of John's disciples and the Jews concerning purification:

26. And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth and all men come to him.

27. John answered and said: A man cannot receive any thing, unless it be given him from heaven.

Common English Version.

should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between *some* of John's disciples and the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can receive nothing, except it be given him from heaven.

Rhemish Version.

28. You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him.

29. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled.

30. He must increase but I must decrease.

31. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

32. And what he hath seen, and heard, that he testifieth: and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure.

35. The Father loveth the Son: and he hath given all things into his hand.

36. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Common English Version.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

ROMANS IV. AND V.

1. What shall we say then that Abraham hath found, who is our father according to the flesh?

2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

3. For what saith the scripture? Abraham believed God, and it was reputed to him unto justice.

4. Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5. But to him that worketh not, yet believeth in him that justifieth the

1. What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the un-

Rhemish Version.

ungodly, his faith is reputed to justice according to the purpose of the grace of God.

6. As David also termeth the blessedness of a man, to whom God reputeth justice without works.

7. Blessed are they, whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord hath not imputed sin.

9. This blessedness then doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

10. How then was it reputed? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the justice of the faith which he had being uncircumcised: that he might be the father of all them that believe being uncircumcised, that unto them also it may be reputed to justice:

12. And might be the father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

13. For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14. For if they who are of the law, be heirs; faith is made void, the promise is made of no effect.

15. For the law worketh wrath. For where there is no law; neither is there transgression.

16. Therefore is it of faith, that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

Common English Version.

godly, his faith is counted for righteousness.

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man to whom the Lord will not impute sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15. Because the law worketh wrath: for where no law is, *there is* no transgression.

16. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Rhemish Version.

17. (As it is written: I have made thee a father of many nations) before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

18. Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

19. And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara.

20. In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:

21. Most fully knowing that whatsoever he has promised, he is able also to perform.

22. And therefore it was reputed to him unto justice.

23. Now it is not written only for him, that it was reputed to him unto justice.

24. But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ our Lord from the dead.

25. Who was delivered up for our sins, and rose again for our justification.

1. Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ,

2. By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience,

4. And patience trial; and trial hope,

5. And hope confoundeth not: be-

Common English Version.

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were.

18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21. And being fully persuaded that, what he had promised, he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25. Who was delivered for our offences, and was raised again for our justification.

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope:

5. And hope maketh not ashamed;

Rhemish Version.

cause the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.

6. For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

7. For scarce for a just man will one die; yet perhaps for a good man some one would dare to die.

8. But God commendeth his charity towards us: because when as yet we were sinners, according to the time,

9. Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life.

11. And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12. Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men in whom all have sinned.

13. For until the law sin was in the world: but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

15. But not as the offence, so also the gift. For if by the offence of one many died: much more the grace of God and the gift, by the grace of one man Jesus Christ, hath abounded unto many.

16. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation: but grace is of many offences, unto justification.

17. For if by one man's offence death

Common English Version.

because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. (For until the law sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17. For if by one man's offence death

Rhemish Version.

reigneth through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.

18. Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.

19. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

20. Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.

21. That as sin hath reigned to death: so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

Common English Version.

reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18. Therefore as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

RECOVERY OF TRUTH LONG LOST FROM 2 CHRON. XXXVI. 9.

BY MR. JOHN FREEMAN.

When Moses "was hid three months by his parents," faith had its *trial;* and at the end of that time, faith had its *triumph*. But, in the three month's reign of him who, with three variations for one general idea, is called Jehoiachin, Jeconiah, and Coniah, we behold a verification of the declaration of one of Job's friends, that "the triumphing of the wicked is short." For though, during a hundred days, Jehoiachin was "spreading himself like a green bay-tree," yet, at the close of this brief period, captivity had its commission to hold him a close prisoner in Babylon for thirty-seven years.

In 2 Chron. xxxvi. 9, the time of Jehoiachin's reign is called, in the language of specification "three months and ten days," while in the generic language of 2 Kings xxiv. 8, the same period is spoken of as "three months," there being thus a virtual agreement in the two statements.

As to Jehoiachin's age, however, when he ascended the throne of Judah, some accident in transcribing has made the accounts contradictory. For, in accordance with what research will prove to be the truth, it is said in 2 Kings xxiv. 8, "Jehoiachin was eighteen, years old when he began to reign;" whereas, in the impaired reading now found in 2 Chron. xxxvi. 9, the statement is, "Jehoiachin was eight years old when he began to reign."

In our phrase *sin ah*, when we place the emphasis on the word *sin*, we have what some of the Arabs say for *year*, though the Arabs of the desert call a year *sen ah*, with the emphasis on *sen*. But in giving the Hebrew as the points

dictate, SHANAH means *year* when unity is intended, and *years* when *eleven years*, or *twenty years*, or any intermediate number of *years* is spoken of. Thus, according to the Hebrew, as now found, we read in 2 Kings xxiv. 8, "Jehoiachin was eighteen SHANAH old when he began to reign," while, with the regular Hebrew plural, it is said in 2 Chron. xxxvi. 9, "Jehoiachin was eight SHANIM old when he began to reign." In short, in Hebrew numbers, as far as days and years and some other objects are concerned, there is the same line of demarcation as in hieroglyphics, which, as they do not appear to have been hitherto explained either in manuscripts or in printed books, the writer here adduces as a novelty bearing upon the subject under consideration.

When indeed the ancient Romans used C, the first letter of their word for hundred, as the representative of that number, such C was a sort of shorthand, just as M was when, as the first letter of the Latin for thousand, it signified a thousand. In some cases too the letter C was so made as for L to be its lower half, and thus to mean fifty, just as D, an imitation of the right-hand half of M, as found in some manuscripts, meant half what M did.

Below fifty, however, the characters used by the Romans were hieroglyphics the like of which even ancient nations probably used with other hieroglyphics of the same class when alphabetical characters were unknown. Thus I meaning one is the picture of one finger, while in II signifying two we behold two fingers, and while in III expressive of three we behold three fingers. And though IV means five diminished by one while VI means five augmented by one, yet both ancient coins and ancient manuscripts give IIII or four fingers for four. As to the number five which corresponds with the five digits of a hand, the Romans expressed it by V, the picture of a hand with its four fingers close together and its thumb so extended from them as to form the angle which V makes. Thus VI is the five digits of one hand and a finger of the other, while VII may be accounted a hand and two fingers; and VIII, a hand and three fingers. As to nine which we express by IX or ten minus one, both coins and manuscripts often give it as VIIII or a hand and four fingers. At last, therefore, we come to the end of the series on beholding X having one V or hand for its upper half, and another V or hand, in an opposite direction, for its lower half. Thus the ten digits of the two hands are presented to view as the hieroglyphical representation of ten, while such arrangement shows that numbers themselves had the same portion of the human frame for their regulation.

In XI, or two hands and a finger, we behold the commencement of a second series, in which XIV, or ten augmented by five minus one, is written XIIII. In short, the second series is the first series with X, or a double hand prefixed. Thus also the third series is the first series with XX, or two double hands prefixed, while the fourth series is the first series with XXX prefixed, and while the fifth series ends with XXXXVIIII, or forty-nine, as found on ancient coins and in ancient manuscripts.

In such an edifice, therefore, ten is the uppermost stone of the base, and eleven is the lowest stone of the superstructure however high that superstructure might have been carried by Hebrew hieroglyphics designating numbers before words were expressed in alphabetical characters. Thus when the Hebrew for *years* is twice given, as in Gen. xii. 4, the period of seventy-five years is called "Five SHANIM and seventy SHANAH;" and, with the exception of accident, or of poetical license

as in Ps. xc. 4, SHANIM was used for every plural * in the hieroglyphical base comprising *ten* and *under;* while SHANAH was used for every plural in the hieroglyphical superstructure comprising *eleven* and *above.*

The question then before us is whether Jehoiachin's age on his accession was "eight SHANIM," or "eighteen SHANAH:" and, at this point, the extinctive process, explained in the writer's last paper claims our attention.

In 1 Kings ii. 11, &c., according to the Hebrew manuscripts designated 70 K, and 96 K, as well as according to other manuscripts, we rightly read concerning David, "Thirty and three SHANAH reigned he in Jerusalem." The last Hebrew letter, however, as expressed by AH in SHANAH, ceasing to be legible, the extinctive process thereby reduced SHANAH to SHAN, leaving the transcriber to judge what the illegible part might have been. Thus some one not alive to the Hebrew idiom, wrote SHANIM now given in the Hebrew of that passage.

This likewise in 2 Chron. xxxvi. 9, the loss of the Hebrew letter HE caused SHANAH to become SHAN with such a space of illegibility following, as led a transcriber to infer that SHANIM had been the original word; and thus, instead of rightly restoring "eighteen SHANAH," he wrote "eighteen SHANIM."

A subsequent transcriber, however, more observant of the Hebrew idiom, perceived that the proper companion for SHANIM was not the sum of *eight* and *ten*, but *eight* alone; and thus, by a misrestorative process, he increased the degeneracy by writing in 2 Chron. xxxvi. 9, "eight SHANIM," as now found in that verse, instead of "eighteen SHANAH" which existed there at the first.

Here, however, it may be said, "When nothing additional exists to turn the scale, is it not as likely that eight years has become eighteen years as that eighteen years has become eight years?" The writer's reply is, "exactly so."

Yet let it not be thought a mean thing to arrive even at this point. For though, till some new element is brought to our aid, no turn in either scale can be effected; yet the equipoise is adapted "to still the enemy and the avenger." For even such persons would accuse us of an outrage upon common sense, if we were to call in question the ability or integrity of a classical author on account of a discrepance traceable to a transcriber's error in one of two directions though the true direction might be unascertained. And yet neither in Greek nor Roman uninspired writings do we find, as in Holy Writ, miracles, prophecies, the incomparable excellence of the doctrine, and the heaven-influenced character of the penmen, constituting a most valuable attestation of what is recorded.

The question then is whether Jehoiachin during his hundred days' reign was a child eight years old, or whether, like our beloved queen, he ascended the throne at the age of eighteen.

At this juncture we behold a hand coming forth, not to proclaim in writing on a wall the doom of Belshazzar; but, by turning a scale of the even balance before us, to answer Pilate's question, "What is truth?"

When Jehovah's swearing in his wrath affected those who, in the wilderness, had rushed on the thick bosses of his buckler, there does not seem to have been belonging to them a child eight years of age concerning whom the language of tenderness was not used. "As to your little ones," says Jehovah, "who ye said would be a prey, them will I

* In using the word plural the writer does not include a dual having letters different from those of the plural.

bring in, and they shall have experimental knowledge of the land which ye have despised." Num. xiv. 31.

Alas! however, Jehoiachin called Coniah is presented to our view, not as an unoffending child of eight years of age, but as a full grown sinner vying with those who were shut out of Canaan by an oath. Thus in Jer. xxii. 24, 25, we read, "As I live, saith the Lord, though Coniah, son of Jehoiachim, king of Judah, were the signet upon my right-hand, yet would I pluck] thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans."

That Jehoiachin also should have "his wives" spoken of in 2 Kings xxiv. 15, within four months after he was eighteen years old is consistent with the history of a people living under a Palestine sky. But what are we to say of the present reading of 2 Chron. xxxvi. 9, where it is made out that the said husband of a plurality of wives had not advanced four months from being a boy of eight years of age? Blessed be God, then, for the fulness of scripture. For in that fulness we have wherewith to give a right direction to the doctrine of causes, and thus to place beyond reasonable controversy the fact that the statement originally existing in 2 Chron. xxxvi. 9, was,

"Jehoiachin was eighteen years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord."

Maryland Point, Stratford, Essex.

JUDSON'S TRANSLATION OF THE BIBLE.

"One of the first things Mr. Judson inquired after, as soon as he and Mrs. Judson were allowed to meet and speak together in English, was the manuscript translation of the New Testament. Part of it had been printed, but there was a large portion together with important emendations of the printed part, still in manuscript. Mrs. Judson had secreted it, with her silver and a few other articles of value, in the earth under the house. It was now the rainy season, and if the paper remained in this place any considerable length of time, it would be ruined by the mould. It was thought unsafe to allow a manuscript of this kind to remain in the house, from which every article was subject at any moment to be carried away, as, once examined, it would certainly be destroyed. The final conclusion was to sew the manuscript up in a pillow, so mean in its appearance, and so hard and uncomfortable withal, that even the avarice of a Burman would not covet it, while Mr. Judson himself should undertake the guardianship of the treasure. In reply to a remark afterwards made to him with regard to it, he said, 'When people are loaded with chains, and sleep half the time on a bare board, their senses become so obtuse that they do not know the difference between a hard pillow and a soft one.'

"The keeper, to whose share Mr. Judson's old pillow fell on the day they were so unceremoniously thrust into the inner prison, had afterwards exchanged it for a better one, wondering, no doubt, at the odd taste of the white man. When he was again robbed of his clothes and bedding, on the day he was driven away to Oung-pen-la, one of the ruffians

deliberately untied the mat which was used as a cover to the precious pillow, and threw the apparently worthless roll of hard cotton away. Some hours after, Moung Ing, stumbling upon this one relic of the vanished prisoners, carried it to the house as a token; and, several months from that time, the manuscript which now makes a part of the Burmese Bible was found within, uninjured."

"On the 26th of September, 1835, Dr. Judson finished the revision of the Old Testament; on the 22nd of March, 1837, he sent to the press the last sheet of the revised edition of the New Testament; and on the 24th of October, 1840, he completed the revision of the quarto edition of the Burmese Bible. The labour which he had marked out as his life's work was finished. He had always hoped to be permitted to execute a translation of the scriptures into a language in which they had never before been known, and to collect a church among the heathen of one hundred members. His prayer had been more than granted. The translation, in several editions, had been already published; and he found that the natives themselves considered it pure Burman, and perfectly intelligible. He had long since baptized his hundredth convert; a church far exceeding that number had been gathered around him, well supplied with native preachers, and thus capable of extending itself in all directions. It seemed as if the work to which he had consecrated himself was done, and the objects for which he desired to live had become fewer and less interesting. His love for his family was ardent, and for their sakes alone did this world possess any attractions. His thoughts, which were ordinarily fixed with unusual continuity on heaven, seemed to turn thither with a more resistless longing, now that he had accomplished the work which he believed had been appointed to him; and the condition of his lungs and throat seemed to preclude the possibility of preaching to the heathen.

"Of the translation thus completed it may be proper here to offer a few remarks.

"From the incidental allusions to it in Dr. Judson's letters and journals, we may form some conception of the labour which he spent upon this work. He had enjoyed the best opportunities which this country then afforded for the study of interpretation; and his progress in this department of knowledge had awakened the highest expectations of his future success as a translator. He had made himself familiar with the Burmese language to a degree never before attained by a foreigner. He determined, if it were possible, to transfer the ideas of the holy scriptures, from their original languages into Burman, in such a manner that his work should need as little revision as possible by his successors. He had an intense desire for rendering perfect every labour which he undertook; indeed, he said of himself, that one of his failings was 'a lust for finishing.' Hence he availed himself of all the means of information which the progress of biblical science, either in Germany or America, placed within his reach. As early as the visit of Mrs. Ann Judson to this country, his demand for books was large, and it was all for the very best, the foundation books. I well remember the pleasure with which I stripped my library of what I considered some of its choicest treasures, to supply a part of his most urgent necessities. Thus he continued until he had surrounded himself with a most valuable apparatus for carrying on his work in the manner which its importance deserved.

"While, however, he thus sought for aid from all the sources of modern and ancient learning, it is manifest from the whole of his correspondence that he used them all with the discretion of a

master mind. It was not in his power to substitute the working of other intellects for the working of his own. He weighed with critical caution every recension of the text. He adopted no interpretation unless either convinced of its truth, or else sure that it was the nearest approximation to the truth that could be made in the present state of our knowledge. In order to reach this result, no labour was too great, and no investigation too protracted. United with all this that was intellectual, there was, in his case, a mind deeply impressed with its own fallibility, and turning with unutterable longing to the Holy Spirit for guidance and illumination. The importance of his work to millions of immortal souls was ever present to his view. He had been called by the providence of God to unfold to a whole nation, in their own language, the revelation of the Most High. He conceived it to be a momentous undertaking; and a heavy weight would have rested on his soul if a single idea in the scriptures had been rendered obscurely in consequence of haste, impatience, negligence, or culpable ignorance on the part of the translator.

"But after he had satisfied himself as to the meaning of the original, a most difficult labour yet remained to be accomplished. It must be now transferred into a language peculiar and strongly idiomatic, and, moreover, a language destitute of terms in which to express the elementary and peculiar ideas of the New Testament. To furnish himself in this respect was the daily labour of his life. He read Burmese prose and poetry wherever he could find it. He was always surrounded by Burmese assistants and transcribers. As fast as his missionary brethren became acquainted with the language, he was incessantly calling upon them for corrections. They cheerfully aided him in this respect to the utmost of their power. Every correction or emendation he examined with the minutest care. Many—I think he says most—of them he adopted; and none of them were rejected without the most careful and diligent inquiry.

"The result of this able and indefatigable labour was such as might have been expected. Competent judges affirm that Dr. Judson's translation of the scriptures is the most perfect work of the kind that has yet appeared in India. On this subject it will not be inappropriate to introduce a few sentences from the pen of a gentleman high in rank in India, himself a distinguished linguist, and a proficient in the Burmese language:—

"'To Judson it was granted, not only to found the spiritual Burman church of Christ, but also to give it the entire Bible in its own vernacular, thus securing that church's endurance and ultimate extension; the instances being few or none, of that word, after it has once struck root in any tongue, being ever wholly suppressed. Divine and human nature alike forbid such a result; for when once it has become incorporated in a living tongue, holiness and love join hands with sin and weakness to perpetuate that word's life and dominion. We honour Wickliffe and Luther for their labours in their respective mother tongues; but what meed of praise is due to Judson for a translation of the bible, *perfect as a literary* work, in a language so foreign to him as the Burmese? Future ages, under God's blessing, may decide this point, when his own forebodings, as he stood and pondered over the desolate, ruinous scene at Pugan, shall be fulfilled.

"'One-and-twenty years after his first landing at Rangoon, Judson finished his translation of the whole bible; but, not satisfied with this first version, six more years were devoted to a revision of this great work; and on the 24th of October, 1840, the last sheet of the new

edition was printed off. The revision cost him more time and labour than the first translation; for what he wrote in 1823 remained the object of his soul: 'I never read a chapter without pencil in hand, and Griesbach and Parkhurst at my elbow; and it will be an object to me through life to bring the translation to such a state that it may be a standard work.' The best judges pronounce it to be all that he aimed at making it, and also, what with him never was an object, an imperishable monument of the man's genius. We may venture to hazard the opinion, that as Luther's bible is now in the hands of protestant Germany, so, three centuries hence, Judson's bible will be the bible of the Christian churches of Burmah.'"

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVII.—SABAOTH.

THIS word, which must be carefully distinguished from *sabbath*, occurs in the New Testament but twice. The instances are these:—

Romans ix. 29. ...And as Esaias had said before, Except the Lord of *Sabaoth* had left us a seed.

James v. 4.....The cries of them that have reaped are entered into the ears of the Lord of *Sabaoth*.

It is found in the Septuagint very frequently, especially in the writings of the prophet Isaiah; and it is used in the passage which Paul quotes in the former of these instances. Macknight in his "Literal Translation of the Apostolical Epistles" renders the clause, "Unless the Lord of Hosts had left us a séed;" and observes, "In the original it is Lord of Sabaoth. But the Hebrew word *Sabaoth* signifies *Hosts;* and is sometimes used to denote the sun, moon, and stars, and also the angels. *The Lord of Sabaoth*, therefore, as one of titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who, on account of their multitude and of their serving under the command of God, are named *Hosts*, 1 Kings xxii. 19. The LXX., in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them. So also James, chap. v. 4, supposing that it would be agreeable to the ears of the Jews. Ainsworth on Exodus iii. 13 tells us, that the Rabbins teach, when God judgeth his creatures he is called *Elohim;* when he showeth them mercy, he is called *Jehovah;* and when he warreth against the wicked, he is called *Sabaoth*."

In his Commentary on the latter passage, Manton says, "The Lord of Sabaoth, that is, the Lord of Hosts; a name often used in the prophetical books, but most commonly in Isaiah and Zechariah. It is not usual in the New Testament, God's titles being there fuller of sweetness and grace. And the reason why it was so much used then, was because the people of God were in great misery, needed much defence and protection, and were in danger to let fall their hopes out of fear of men. It was a name of God so commonly known and used, that the Septuagint retained the Hebrew term by which it was expressed. And so also it is kept in the New Testament, Κυριος σαβαὼθ, as by Paul, Rom. ix. 27, and by James in this place; not religiously, out of any mystery in the syllables (as Jerome supposeth), but because this appellation of God was so

familiar among the Jews, and so easily known to the nations that conversed with them. Now, the Lord is called the Lord of Sabaoth, or Lord of Hosts, because all his creatures are ranked in such an order that they are always ready to serve and accomplish his will. The note is, that the Lord is a Lord of hosts, commander-in-chief of all the creatures, angels, men, thunders, lightnings, storms, showers, lions, fevers, &c, They are all at his beck, waiting for his word; he can 'send lightnings that they may go; they say unto him, "Here we are." Job xxxviii. 5; that is, 'Lord, whither shall we go? Here we are, ready to fulfil thy word.'"

CHESTERFIELD, VOLTAIRE, AND PAUL.

"When I reflect," says Lord Chesterfield, "upon what I have seen and heard, I can hardly persuade myself that all the pomp and pleasures of the world can be a reality. But I look upon all that is past as one of those thousand dreams opium commonly occasions, and I do not wish to repeat the noxious dose for the sake of the vagaries produced thereby. Shall I tell you that I bear this melancholy state with that manliness which most people boast of? I bear it because I must bear it whether I will or not. I think of nothing but of killing time the best way I can, now that it is become my enemy. It is my resolution, therefore, to sleep in a carriage during the remainder of my journey."

Here you see what a poor, abject, miserable creature was Lord Chesterfield at a time when he especially wanted help and succour, when about to leave the world.

Now, see another extraordinary character, when he was about to take his leave of earth, and the time of his departure was at hand; "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all those that love his appearing."

Turn to Voltaire: I was lately looking over his correspondence with one of his literary female acquaintances, and no less than three times in his letters does he say, "I *dread* death and *hate* life." Was it so with the apostle Paul? Did *he* dread death? What is his language? —"I have a desire to depart and to be with Christ, which is far better." Did *he* hate life?—"Nevertheless to abide in the flesh is more needful for you, and, having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." —*Jay's Final Discourses.*

SONG OF A PILGRIM SOJOURNING AT MARAH.

EXODUS XV. 23—27.

ENCAMPED by the waters of suffering and grief,
My comforts embittered—I cry for relief:
My sandals are ready, I wait the command
To march on my journey to Canaan's land.

But if by the waters of Marah I stay,
I'll patiently drink of them day after day;
If thou, my kind Guide, wilt but cast in the tree
Of promise—and render them sweet unto me.

Bereavements repeated of friendships so dear,
Have rendered quite lonely my residence here;
And but for the loved ones who need I should stay,
I could wish that my Father would beckon away.

I know that afflictions in kindness are given,
To wean from the present and point me to heaven;
And the bitterest sorrow is sweetened to me
By the branch, stem, and root of life's healing tree.

My future I know not, but look to my Guide,
And this gives contentment—"The Lord will provide."
Perhaps on to Elim my way may be made,
To wells filled with comforts and palm-trees of shade.

I will not be anxious or careful to know
How much tribulation awaits me below;
'Tis enough that the Lamb in the midst of the throne
Shall feed me in heaven as one of his own.

Staplehurst. W. J.

ADDRESS TO A YOUTH ON HIS BIRTHDAY.

Thou now art passing 'neath another arch
On the short road of time with mystic end;
And, as thou enterest on another year,
Take the best wishes of no distant friend.
Before thee lies a noisy-peopled world;
Behind, play innocence and summer airs;
While all about thee—heavenly panoply—
A mother's blessings and a father's prayers.

Thou hast grown up among the trees and flowers,
Where no rude voice the happy silence mars;
By daylight, round thee seen dark, brooding hills,
At night, above, great hosts of trembling stars;
Thou hast seen spring return to her old haunts,
And heard the joyous songs of birds again:
Then summer, autumn, and drear winter time,
When in the race of winds the flowers are slain.

And now thou standest mid the light of youth,
Where joyous things all crowd to meet thy gaze;
And through thy soul sweet visions come and go,
Which oft desert men in their latter days.
Cling to those hints which cross thy soul in dreams,
Those radiant visitors that come unsought;
For, ah! these mystic gleams of unnamed light
Are the bright alphabet of future thought.

May this cold, barren world before thy soul,
Burst into blossom like an Aaron's rod;
And may the work of thy long, peaceful life,
By some bright pathway lead men's thoughts to God.
Oh, may thy name in after times become
One in the list of earth's undying band,
When from these suburbs of eternity
Thou hast been taken to the better land.

Ulverston. J. B.

THE NAME IN THE SAND.

Alone, I walk'd the ocean strand,
A pearly shell was in my hand,
I stoop'd and wrote upon the sand
My name, the year, the day.
As onward from the spot I pass'd,
One ling'ring look I fondly cast,
A wave came rolling high and fast,
And wash'd my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me?
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to me no more:
Of me—my day—the name I bore
To leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name:
Of all this mortal part has wrought—
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.—*The Sunday at Home.*

REVIEWS.

Vestiges of Divine Vengeance; or the Dead Sea, and the Cities of the Plain. By WILLIAM ELFE TAYLER, *Author of "Hippolytus and the Christian Church;" "Popery, its Character and Crimes;" &c., &c. With two Engravings.* London: Wertheim and Macintosh. 1854. 16mo. Pp. 203. Price 3s.

Narrative of a Journey through Syria and Palestine in 1851 *and* 1852, By C. W. M. VAN DE VELDE, *late Lieutenant Dutch R.N., Chevalier of the Legion of Honour. Translated under the Author's Superintendence. In two Volumes.* Edinburgh and London: Blackwood and Sons. 1854. 8vo., pp. viii. 522, and v. 520. Price 30s.

THREE thousand seven hundred and sixty-seven years ago, according to the generally received computation, five petty sovereigns—the kings of Sodom, Gomorrah, Admah, Zeboiim, and Zoar—assembled to withstand the invasion of their dominions by four northern confederates, in a tract of level country denominated the vale of Siddim. Whether their cities, called also the cities of the plain, were situated on the level or on the rising ground adjacent to it is not certain; though the phraseology of the sacred text may lead, at first sight, to the former supposition. It is not said that their cities were in the vale of Siddim, but that in the vale of Siddim they met their foes. "All these were joined together in the vale of Siddim, which is the Salt Sea." The field of battle was the vale of Siddim, which then abounded with what the common version calls "slime pits," but which afterwards became "the Salt Sea." Previously, the river Jordan flowed through this vale; and there might have been in its centre an enlargement of the river sufficient to constitute a lake; but the water became salt and the lake was swollen into a sea,—"the Salt Sea,"—apparently from that day on the morning of which Abraham rose early, went to the place to which he had conducted his heavenly visitors on their way towards Sodom, looked towards the cities of the plain, "and lo, the smoke of the country went up as the smoke of a furnace!" Fire and brimstone had been poured down upon them in a judicial visitation, and the Almighty had overthrown "those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground," making them an ensample unto those that after should live ungodly, and giving the vicinity a solemn claim to everlasting remembrance.

The volume of Mr. Tayler, now before us, contains a valuable and comprehensive summary of all that can be learned respecting this region from the writings of ancient and modern travellers. With the industry and tact for which former works have established his character, he has given a general view of the dangers which must be encountered by all who endeavour to explore it, and of the researches of Maundrell in the seventeenth century, of Pococke in the eighteenth, of Captains Irby and Mangles in the beginning of the nineteenth, and of the more recent investigations of Dr. Robinson, Lieutenant Lynch, and M. De Saulcy. "The book consists of two parts. The first treats of the Dead Sea, its dangers, its explorers, and its history. The second considers the probable site of the destroyed cities, and inquires into the credibility and value of De Saulcy's discoveries."

To the voluminous publication of the last mentioned writer Mr. Tayler has devoted great attention, being of opinion

that notwithstanding the total absence of order in his work, and of everything adapted to facilitate the reader in his endeavour to derive instruction from the book, his discoveries are real and of great value. "Of all the visitors to the Asphaltic Lake," he says, "the most recent appears to have been the most successful one. M. de Saulcy, a French *savant*, having, in the summer of 1850, experienced a severe domestic bereavement, determined to hurry away from a place which only served to recall former scenes to his remembrance. Unwilling to tread again the beaten paths already traced by hundreds of tourists, he ultimately decided to visit the shores of the Dead Sea. 'All that was told of that wonderful lake,' says he, 'though from innate incredulity I thought much of it was mixed up with poetic exaggeration—all that was repeated of the perils awaiting the traveller who might be bold enough to venture on those mysterious shores, strongly stimulated my curiosity. Mystery and danger sufficed to fix my resolution... I solicited and easily obtained, from the minister of public instruction in France, permission to travel, at my own expense, with the title of *Chargé d'une mission scientifique en Orient;* and accordingly left Paris on the 28th of September, 1850.'"

The pages of M. de Saulcy illustrate the statements of other travellers as to the utter absence of life in the Salt Sea, the sulphurous smell perceptible, the offensive character of its waters, and the existence of inviting but disappointing fruits on its shores. "The crowning discovery of M. de Saulcy, however," says Mr. Tayler, "is undoubtedly that of the ruins of the cities of the plain,—Sodom, Gomorrah, Admah, Zeboiim, and Zoar. His claims to this distinguished honour, it is true, are not yet fully conceded. Still we feel assured that public opinion will ere long fully admit the truth of these identifications. But, as the whole subject of the discovery of the remains of these doomed cities will be discussed in a subsequent chapter, we shall do no more here than simply state the points of the shore at which De Saulcy professes to have found them. He places Sodom at the south-western point, and Zoar about a mile and a-half distant. Gomorrah was discovered almost at the extreme north of the same western coast. Zeboiim was identified on the opposite shore, near the tongue of land called *El Lisar;* and Admah, in the vicinity of Sodom, on the road to Hebron. The present Arabic names of these sites strikingly resemble the ancient Hebrew appellations; and in every instance, except that of Admah, our traveller discovered extensive ruins, evidently of an age long prior to those elsewhere met with in the country."

From the soundings by which it has been ascertained that the bottom of the lake consists of *two* submerged plains, an elevated and a depressed one, the former, which is merely the southern bay being at an average of thirteen feet below the water, and the latter, the northern part, lying *thirteen hundred* feet below the surface, it is inferred that the southern bay was formed during the fearful catastrophe, though there had been a smaller sea of sweet water previously; and the present intense saltness is ascribed to the passing of the streams and rivulets which now run into it through vast masses of mountain salt. The particular means by which it pleased God to destroy the cities is supposed to have been a shower of fire and brimstone ejected from the numerous volcanoes still existing in the neighbourhood.

"It was on Jan. 12, 1851, that the idea of the discovery of Sodom first occurred to De Saulcy, and the first impression produced on him shall be given in his own words:—'By ten

o'clock we pass,' says he, 'close by a hillock, fifteen yards in diameter, *covered with large rough stones that look as if they had been burnt*, and which constituted, at some remote and unascertainable period, a part of a round structure immediately commanding the shore. The sea is only thirty yards off to our left, and the mountain side not more than twenty in the opposite direction. The sight of this building impresses me strongly, and my thoughts revert to Sodom. I question Abou-Daouk: 'What is that?' 'Qasr, Qadim' (an ancient castle), is the answer. 'The name?' 'Redjom-el-Mezorrhel' (the heap of fallen stones). . . .

"'For myself, I entertain no doubt that I see before me the ruins of a building which was anciently a part of Sodom. The sheikh, Abou-Daouk, is very explicit on this point. When I ask him, 'Where was the town of Sodom?' he answers me, 'Here.' 'And did this ruin belong to the condemned city?' 'Sahihh' (Assuredly). 'Are there other vestiges of Sodom?' 'Naam. Fih kherabat ktir' (Yes; there are a great many.) 'Where are they?' 'Hon oua hon' (There and there). And he points to the extremity of the Salt Mountain, which we have just wound along, and the plain planted with acacias, extending to the foot of the mountain towards the Ouad-ez-Zouera. Most unfortunately, it is now too late to retrace our steps and take a cursory glimpse of these ruins even for a moment. But the warning will serve; and, as we shall return this way in a few days, I purpose to look out more carefully, and to examine into these ruins to which our gallant sheikh has called our attention.'

"Accordingly, after spending a few days in visiting Kerak and the eastern coast, De Saulcy returned the same way, and examined particularly the supposed ruins of Sodom. The following is his account of the result: — 'Forty-six minutes past two have arrived, when we find ourselves again precisely in front (and ten yards distant on the left) of the collection of ruins bearing the name of Redjom-el-Mezorrhel. The water's edge is scarcely forty or fifty yards to our right, whilst the foot of the mountain is only thirty yards from the road we are following. When we reach the Redjom-el-Mezorrhel we are marching north by west. By fifty-two minutes past two we turn west-north-west. The sea is then eighty yards off, and the foot of the mountain distant 150 yards. The shore having thus become wider, exposes to our view large blocks of stone, worn by time, and in the midst of them we soon distinguish regular rows, being the foundations of ancient walls. We are now unquestionably in the midst of ruins, apparent and distinguishable, covering a space of nearly 400 yards in extent. Our course at this time is north-north-west. To our right is a sandy beach, and before us the thicket of bushes, or dwarf trees, into which our companions had incautiously ventured in search of game, on our former journey.

"'To our left the Djebel-Esdoum has ceased to form a single mass, and we have arrived in front of the vast excrescences of projecting hillocks, bordering the northern part of this mountain. On these hillocks, which present an extensive surface, disjointed accumulations appear, exhibiting positive and infallible evidence of the existence, on this point, of a very considerable town. We wind slowly round the foot of these ruins, so that it is impossible to mistake their origin. By three o'clock, the thicket of trees concealing the view of the sea is eighty yards off to our right. Our course is now north-north-west.

"By seven minutes past three, we cross the dry bed of a torrent, fifteen

yards wide. Here the hillocks covered with ruins are divided by a ravine, and form two distinct masses, bearing on their surface the huge fragments which the Arabs accompanying us are unanimous in calling Esdoum (Sodom). In the plain itself, beyond the bed of the torrent I have just mentioned, appear numerous lines of stone blocks, remains of the primæval habitations. By eleven minutes past three, we marched west-north-west, starting from the spot where the ruins heaped upon the plain cease to appear. We then keep constantly following the same direction; whilst the delta upon which our road is traced is become a vast plain, intersected by many ravines, strewed with large, rolled blocks, and planted with a vast number of mimosas or acacias.

"By a quarter past three, we are opposite the extreme point of the Djebel-Esdoum, which ends in a perpendicular steep, commanding a large and beautiful plain, planted with mimosas, and spreading to a considerable distance in a south-south-west direction.

"By half-past three, we reach the foot of the first hillocks, about thirty yards in height, flanking the mouth of the Ouad-ez-Zouera, and begin the ascent of this Ouad, directly after directing our course at first due west. Upon the level crests of the two hillocks I have just mentioned are very numerous ruins, of the same description as those of Ayn Djedy, Esdoum, En-Nemalreh, and Sebâan. Amongst the Arabs these ruins are called Zouera-el-Tathah. They are, therefore, the ruins of the Zoar that succeeded the Zoar of the Scriptures, and on the same site.

"It has been stated that we passed the limits of the ruins of Sodom by eleven minutes past three; we reach the ruins of Zoar, or Segor, by thirty minutes past three; it has thus taken us nineteen minutes to pass from the one place to the other, which implies that the distance is somewhat less than 2,000 yards, or a mile and a quarter according to English measurement. I was then perfectly justified in affirming at an earlier page, that the relative situation of the ruins of Sodom and Zoar exactly corresponded with, and confirmed all the circumstances of, the narrative transmitted to us by the Bible of the flight of Lot; this flight having been accomplished within the interval of time between the first break of day and the full rise of the sun.

"By thirty-four minutes past three, we are marching due west, and passing along the foot of the hills forming the right bank of the deeply ravined bed of the torrent, which has hollowed out the bed of the Ouad-ez-Zouera. This bed has in some places the breadth of about a hundred yards, but, in others, it becomes exceedingly narrow. Beyond and above the hills on the left, we descry the summit of the Djedel Esdoum, which seems to be at the distance of about four thousand yards. We keep marching on at a distance of some fifteen yards, from the steep acclivities forming the bed of the Ouad. Just then we perceive on our right a huge subverted cone, exactly resembling the crater of an extinct volcano."

Mr. Tayler adds, "We have carefully considered the objections which certain critics have raised to the identification of these ancient cities, and must confess that we are decidedly of opinion that De Saulcy is right." He then adduces reasons for his belief, for which regard to brevity renders it necessary to refer our readers to the book.

"It was not until towards the close of his sojourn at the Dead Sea that M. de Saulcy succeeded in identifying the site of the ancient city of Gomorrah. He appears to have been constantly on the watch for the ruins of this devoted town. Nothing, however, was met with to satisfy our traveller that he had

found the object of his search, until he arrived at the extreme northern shore of the asphaltic lake. Here extensive ruins, and the very similar name of Goumran, at once led De Saulcy to recognize the remains of Gomorrah."

Mr. Tayler adds, "We are strongly disposed to believe that De Saulcy is correct in the conclusion at which he arrives, that the ruins known by the name of Kharbet Goumran are the identical remains of the city of Gomorrah. The analogy is undoubtedly a powerful argument. We regret that he has not, as in the case of Sodom, given the appellation in Arabic characters. This would have enabled us better to estimate the value of the analogy, by comparison with the Hebrew. Still, it must be granted, that the resemblance as it stands is sufficiently striking, and even greater than many of the identifications proposed by Dr. Robinson, and generally acquiesced in. We think, too, the fact alluded to by De Saulcy, that no known city, except the three or four long since identified, has been built upon the blasted shores of this sea since the catastrophe of Sodom, is certainly of great weight. The conclusion, then, appears to us evident, that the ruins first pointed out by De Saulcy are, in all probability, the veritable ruins of the Gomorrah of the Bible."

"A few days after meeting with the ruins of the cities of Sodom and Zoar, as described in a preceding chapter, M. de Saulcy lighted upon what he considers to be the site of Zeboiim. Its position was on the opposite or eastern side of the Dead Sea, near to the tongue of land called *El Lisan*. These ruins bore the name of Teilâa-Sebâan."

"The supposed site of Admah, the only remaining city of the plain mentioned in scripture as destroyed at the same time as Sodom, lies on the road from Usdum to Hebron. The following is De Saulcy's account of its discovery:—'By twelve minutes past nine our route is due west, and the cliffs confined within, constantly narrowing, limit the ravine through which we are moving. The rocks divided by this ravine present fine red and yellow masses, the colours of which are certainly owing to the metallic salts I have indicated above. Lastly, by twenty-two minutes past nine we climb a small steep ascent between two violet-coloured rocks, that look as if they had been roasted, and scarcely allow a width of a few yards for the passage. This strange spot, where the effects of volcanic eruption are palpably defined, is called Souq-et-Thâemah (the market-place of Et-Thâemeh).

"A question will here be raised by many,—Is De Saulcy right in identifying this spot as the site of the Admah of scripture? We are unwilling to pronounce dogmatically on the subject; but we shall not hesitate to avow our own conviction as decidedly in favour of his claim. The name, Et-Thâemeh, every one at all acquainted with Arabic must be aware, strikingly resembles the Hebrew. Then the tradition of the inhabitants, evidently given without any design of imposing on the travellers, is a powerful confirmation of the theory. And with reference to the objection which some critics have raised,—that De Saulcy saw no ruins here, we think that is answered by the fact, that the Arab guides who accompanied him all agreed that there were ruins on the hills immediately contiguous. It is altogether preposterous to suppose that the spot in question should bear the name of 'Souq-et-Thâemah' (the market-place of Et-Thâemeh) had no city at all existed there. And if a city once existed there, then there must surely be ruins in the vicinity. Until, therefore, the alleged site of Admah be further explored, we think the presumption is, that De Saulcy is right in this, as in all

his other identifications of the cities of the plain. And we are greatly mistaken if the public voice does not ere long unanimously attest the importance and value of his discoveries in this as well as in other parts of Palestine, and grant him the distinguishing honour of having been the first to expose the delusion that the cities of the plain lay engulphed beneath the waters of the Dead Sea; and by dint of untiring exertion and heroic enterprise, at length to discover the actual sites of those dwelling places of the guilty, and point out, for the conviction of the sceptic and the unbeliever, the very stones of Sodom and Gomorrah still bearing the marks of the fire of heaven by which they were overwhelmed."

We have allowed to M. De Saulcy Mr. Tayler's able advocacy throughout, without interposing any of the considerations which lead us to demur to his conclusions. We have now, however, to introduce to our readers another witness; one who has visited the same scenes subsequently, and whose testimony is at least equally deserving of attention. M. Van de Velde, a native of Holland, a man conversant with the scriptures, proceeded to Palestine, as we learn from the dedication, under the auspices of Mr. Henderson of Park, to make geometrical surveys. He happened to meet M. de Saulcy at Paris before he commenced his journey, heard that gentleman lecture on his discoveries, received from him advice and polite attentions, and was permitted to copy his unpublished manuscript maps; but after all he was unable to find the ruins which had been discovered by his fortunate predecessor. It was after he had been in Palestine four months, and had acquired some experience, therefore, that he reached the Asphaltic Sea. "We followed," he says, in the footsteps of M. de Saulcy to Jebel Usdûm. Accidentally we were kept for a considerable time on the north side of this mountain. One of our Bedouins, who knew well that we should have that day a very long journey, being ill, and so not feeling himself in a condition to accomplish it, attempted to conduct us by the east side of the salt mountain. At first I did not see through his design, but as we came nearer to the mountain, and began to have it on our left, his object could be no longer hid. My guides now swore with all sorts of oaths that there was no way to the west of the Salt Mountain; but you may easily understand that their oaths did not weigh much with me; and, when they saw at last that I kept to my point, they gave way with the usual 'Insh'-Allah.' This circumstance meanwhile caused me to make a double march along the north side of the mountain, and I became thus fully convinced that whatever there may be on the plain, ruins there are not. That M. de Saulcy should have found here not only the remains of buildings and cities, but positively those of Sodom, I declare I cannot attribute to any other source than the creation of his fancy.

"The journey of M. de Saulcy has since been published in France, under the title of '*Voyage autour de la Mer Morte*.' Paris: 1853;—in Britain, under the title of '*Journey round the Dead Sea, and in the Lands of the Bible*,' 2 vols., London: 1853. The public seems to be charmed with his pseudo-discoveries. I have perused both the French and English editions with great care, hoping to find something to justify M. de Saulcy's conclusions. This is not the place to enter into a detailed critical review of his work. I must also say that contradictions, erroneous quotations, and false hypotheses are so numerous in it, that to refute them all would require a book as large as that of M. de Saulcy himself. So, as far as regards his quotations from scripture and profane

writers, I leave it to any one who feels anxious to know the truth to form an opinion for himself. From such an examination it will at once be evident that though M. de Saulcy had really found ruins at the basis of the Salt Mountain, yet the sites of Zoar, Sodom, Gomorrah, Admah, and Zeboiim can never have been where he imagines. Nevertheless, if a traveller, accompanied by four or five others, comes to tell us that in such and such a place he has found ruins, his testimony cannot at once be rejected by those who have never visited the spot; it is therefore of consequence that another traveller should bear witness whether his information is or is not worthy of confidence. Well, then, I have followed M. de Soulcy's track in this place with Bedouins of the same tribe, of the same shech,—Bedouins accustomed to rove about in these localities. I had a copy of M. de Saulcy's manuscript map with me; it was, therefore, impossible for me to pass by unnoticed the ruins he mentions. With eagerness I sought for them; it was not possible to miss them. Nevertheless, I have not seen anything which confirms his assertions; and, notwithstanding all his assurances, I must set down his discoveries of Sodom as the mere work of the imagination. M. de Saulcy makes an appeal to his fellow travellers for the truth of his information. I hope I shall be allowed to appeal on the opposite side to the testimony of Robinson and Smith, and their predecessors. Certainly what might have escaped the notice of the latter would not have eluded the careful research of the American travellers.

"It will then be asked, what caused M. de Saulcy to run into such errors? I believe his misplaced generosity to Abû Dahûk. From what has been given above as a specimen of his rapacity, the character of this chieftain must be somewhat evident. Abû Dahûk is of the same nature as his fellow Bedouins. Show him that you are anxious to recognize in every stone squared off by the hand of nature a piece of antiquity; excite his covetousness by presenting him continually with piastres whenever he shows you something that he calls a ruin; and you may be certain that he will show you ruins (khurbets) every quarter of an hour, with names and surnames; if not near you, then at all events, at a distance. This is the reason that in those regions of the Bedouins, one hears of so many names mentioned by some travellers, which other travellers are never able to re-find. I, myself, have repeatedly detected my Bedouin guides in telling me stories. To lie, is, as it were, daily bread among them; and nothing but a close cross-questioning is sufficient to bring out the truth. Nor must it be supposed that these Bedouins have much knowledge of ancient history, or care at all about the correctness of tradition. Like all other travellers, save M. de Saulcy, I have found them most ignorant and indifferent about such things. Piastres and ghazis is all the Bedouin cares for. Is it any wonder then that M. de Saulcy, after having spoiled Abû Dahûk by his continual presents, should be deceived by this fellow? Certainly, the sharp eye of the robber chief has well discerned the weak side of the traveller. . . .

"Much has been written on the formation of the Dead Sea, and the terrible catastrophe recorded in Genesis xix. Many theories have been proposed. The simple Bible narrative has been obscured by a great deal of so-called science. On these points I shall not now enter; but after having read with attention all that is said about it in books, and personally viewed it narrowly both from Massada and from the southern extremity of the Dead Sea, I give you the following as my individual

opinion. It appears, from soundings, that the Dead Sea, from the Jordan to the large peninsula on the south-eastern side (called by the Arabs, Eb Lisan), is an immense bowl, rather more than fifty English miles long, and in the middle 1300 feet deep; that the remaining or southern part is an inundated plain, in extent about ten miles long, at the deepest only thirteen feet, while in some places it can even be forded. The peninsula just mentioned has, by its elevated position, been saved from the inundation. The geological formation of the mountains around the Dead Sea gives undoubted proof of most overwhelming revolution, effected by subterraneous volcanic action; but this must have been in a very early period in the history of the now habitable globe. The overthrow of Sodom and Gomorrah has nothing to do with this. The southern extremity of the Jordan plain, as described in Gen. xiii., must, when Lot took up his abode in it, have had a lake, extending probably over the northern part, and comprising about three-fourths of the present Dead Sea. The Jordan watered and irrigated the plain of Siddim, lying to the south of the lake, which thus, from the tropical atmosphere of this sunken valley, showed a vegetation rich and glorious 'as the garden of the Lord.' That this water was perfectly sweet is self-evident, for otherwise it would have spread, as it now does, death and desolation all around it. In the middle of the valley lay the four doomed cities, Sodom, Gomorrah, Admar, and Zeboiim; within sight of Sodom, and, according to Gen. xix. 15—23, at the furthest an hour's distance, was Zoar. 'Behold now,' so Lot pleads with the messengers of the Lord, 'Behold now, this city is near to flee unto, but I cannot escape to the mountain.' An hour's distance from the ruins of Zoar upon the peninsula, in a westerly direction, that is in the middle of the valley of Siddim, the now inundated plain, the wicked city must have stood, and her sisters at no great distance from her. . . . . 'The consumption of the layer of bitumen under the trodden ground made its level sink several feet. The water of the lake thus obtained free access to the plain, and the site of the doomed cities was covered for ever. The tremendous shock given by this catastrophe to all surrounding nature probably stripped the Salt Mountain of the loose earth with which it must at that time have been covered; for the salt would, otherwise, have destroyed the whole of the vegetation of the vale of Siddim. The Salt Mountain, however, being once uncovered, every shower of rain must have washed down a considerable quantity of salt into the sweet water basin, which would always be increased as long as the Salt Mountain remained. What the other ingredients are of the bituminous channels which open into the lake has been ascertained by the analysis of the American expedition, and other learned men; it is well known that lumps of bitumen are often found drifting upon the water."

We must acknowledge that our previous doubts of the substantiality of M. de Saulcy's discoveries are strengthened by M. Van de Velde's statements. An outline of the evidence on both sides is now, however, submitted to our readers; and if they wish to examine the subject thoroughly, they will find in all the volumes before us much to interest and instruct them. M. Van de Velde, who visited almost every part of Palestine and the region at the north of it, does not possess the literary skill which would have enabled him to present his observations in the most impressive form, and we do not reckon him a very sound theologian; but his acquaintance with the elementary truths of Christianity is apparently experi-

mental, and his religious feeling strong. He learned during his journey a lesson which he evidently needed when he set out, that a life of communion with God is quite independent of place and country. The reflection was repeatedly forced upon him that, after all, there is very little in a pilgrimage in Palestine to excite holy emotions and promote spiritual mindedness. His determination to delineate what he saw, without colouring it in conformity with his own theories or the wishes of others, is pleasing. "You say," he writes to a correspondent, who had requested a sketch of the Mount of Olives, "You say, 'I have seen many prints of it, but methinks you might introduce something into it which I find wanting in them all. The clouds do not please me in such drawings. I would have you to draw the clouds as if they were already marshalling themselves together to form themselves into the shape of a throne; for it is there on the Mount of Olives that, according to Zachariah xiv. 4, He shall descend. Your eyes, it is true, will not behold that throne just now. Before that time arrive you will, if God please, be back among us. But contemplate this Mount of Olives as an heir might be supposed to contemplate beforehand his inheritance which has been bequeathed to him by testament—Canaan—the chrysalis from which, at the magic stroke of God's almighty power, the beautiful butterfly will instantly emerge, glittering with gold and purple in the rays of the everlasting sun of salvation!'" To this the traveller replies, "O my dear friend, how must I disappoint you! 'The time of the bridegroom's feast is not yet come. . . . .' You must not look for any sketches of clouds on the Mount of Olives from me. I will try to give you a view of the hill as it is at present, of a pale light grey colour, with a few scanty olive trees, terraces, footpaths, and a small cluster of houses on the middle and most elevated summit, crowned with a minaret, and thereby indicating that this place—Helena's Church of the Ascension—is now under the power of the Turks."

M. de Velde met repeatedly with Dr. Kalley, who had been brought to the east by the ill health of his wife, and was making a tour in Galilee. "Dr. Kalley is still busy with his patients," we read, "who are all Druses and Mahommedans, there being no Christians residing at Esfieh. How eagerly do they listen to him—he has so won their hearts by his benevolent aid! It is truly touching to see how the poor and the miserable come to him for help for the body, and how they go away from him with the first tidings that ever met their ears, that out of free grace, full forgiveness, reconciliation with God, and everlasting life are bestowed for nothing, through the offering of Jesus Christ on the cross, to every one that believeth." Our traveller also met, more than once, Dr. Robinson and Dr. Eli Smith, from America. The union of two such men in their researches—the one possessing the qualifications for the work in which the other is deficient—he speaks of as "the most auspicious circumstance that could have occurred for biblical geography."

His intercourse with the Christian missionaries in Jerusalem who are under the superintendence of Bishop Gobat, afforded M. Van de Velde much pleasure; but he evidently thinks the success which has attended their labours small, and he confesses that the condition of the proselytes did not answer to the favourable conception which he had been led to form from the missionary reports. He ventures, also, with much diffidence to express some sentiments in which he would find a large number of sympathisers among the readers of the Baptist Magazine. "I fear," he says,

"there will be many voices raised up against my opinion: but I may not for that reason withhold the expression of my conviction. The liturgical prayers are read according to the custom of the English Episcopal cathedral churches, in 'Christ's Church,' at Jerusalem, every morning, and this, on account of the proselytes, in the Hebrew language. Some of the missionaries to whom I freely expressed my opinion about the unfruitfulness of such a system of daily repeating a round of prayers, have answered me that the Jews, accustomed to a religion which consists almost exclusively of the observance of certain forms and the repetition of certain prescribed prayers, wanted a kind of substitute for these, and finding so much analogy in the prayer-services of the English church with their own mode of worship, it would be an inducement to them to embrace the doctrines of Christ. *Something* formular was absolutely necessary for the Jew, grown up as he is in a whole life of forms. I readily admit that he wants *something* formular in his mode of worshipping God through Christ—who wants it not? but the daily early morning services in 'Christ's Church' are not limited to a mere *something*. On the contrary, I entirely agree with what another member of the Jerusalem mission observed to me the other day: "I hope we shall begin an attempt to preach the gospel daily in Hebrew in the church. I confess I do not like our present daily service; it partakes too much of the death-like apathy of most of such services in England. I think I could bear the want of success if I could really feel that we were scattering the seed of the word both amongst our proselytes and the unconverted Jews; but we have no warrant to expect reaping without sowing the precious seed. My own individual opinion," adds our author, "is that the Jew, who is once convinced his religion of forms is insufficient to justify him before God, and sees by the gospel of our Lord Jesus Christ that he is set entirely free from the bondage of forms wherein he used to seek the forgiveness of his sins, must feel so perfectly weary of his forms that any kind of substitution in this respect is rather disagreeable than welcome to him."

Wretchedness pervades this down-trodden country; one cause of its misery being the tyranny of the Turkish government, and another cause its weakness. The publication of this work is seasonable, and we hope that it will be welcomed by the British public.

BRIEF NOTICES.

An Exposition of the Book of Solomon's Song; commonly called Canticles. Wherein the Authority of it is established and vindicated against objections, both ancient and modern; several versions compared with the original text; the different senses both of Jewish and Christian Interpreters considered; and the whole opened and explained in proper and useful Observations. By JOHN GILL, D.D. London: W. H. Collingridge. 1854. Royal 8vo. Pp. viii. 324.

Dr. Gill was probably the most learned man who ever appeared among the English baptists. Having studied the Greek and Roman classics and historians in early life, and then the Greek and Latin Fathers, he made himself master of the Targums, the Talmuds, and all other accessible works of the ancient and modern Jews. At one time his writings exercised an undue influence over our churches, but of late they have been too much neglected. They are better adapted for the use of theological scholars than for that of the general public; but his reputation would have stood higher than it does in some sections of the Christian church had he not been a baptist; though his publications are now valued by many evangelical

episcopalians. The work before us is not a portion of his voluminous Exposition of the Old and New Testaments, but an independent publication comprising the substance of a hundred and thirty-two sermons, and one of his earliest productions. The first edition appeared in 1767; the third, in 1828, after the completion of his great Exposition, and it contains much additional matter which had occurred to him in his preparation of that work. From this revised and enlarged edition it is that the present reprint is taken. In the introductory remarks he disproves the opinion which has become of late years very current that the Song of Songs is an amatory poem or collection of odes; he discards the unfounded notion that it has any reference to the marriage of Solomon with Pharaoh's daughter, and he treats it as allegorical, abounding with a variety of lively metaphors and allusions, but setting forth "the mutual love, union, and communion between Christ and his church," expressing also "the several different frames, cases, and circumstances which attend believers in this life, so that they can come into no state or condition but here is something in this song suited to their experience." Without venturing to express an opinion of this work as an interpretation of Solomon's language, we hesitate not to say that there is much in it respecting the person and work of Christ that is refreshing. As to the song itself, if it were a mere amatory poem, it would be unworthy, we will not say of Solomon, but of any lad of common sense; and though for many years we thought otherwise, we feel it to be a pleasure as well as a duty to add our conviction that the Christian who should really understand it and enter into its spirit, would find in it a source of delight of which he had no previous conception. In days that are approaching, it will probably be studied with more reverence than it has generally received in our time, and will yield to a wiser generation than the present proportionate advantage.

A Critical Commentary on the Epistle of St. Paul the Apostle to the Romans. By ROBERT KNIGHT, *Perpetual Curate of Warton.* London: Samuel Bagster and Sons. 1854. 8vo. Pp. xx. 640. Price 10s. 6d.

This work, it appears, was commenced in Canada, and occupied the author at times when he was incapacitated for active duty. Since his return to this country he has found opportunity to study many ancient and modern annotators on the epistle and to enrich his original production with appropriate quotations. He has evidently considered its several parts carefully, and with a sufficient measure of independence. He has some important qualifications for the work of a commentator. He has right views of the universal corruption of the human race, and of the freeness of God's method of rendering criminals just. He is familiar with both English and foreign expositions, and possesses much critical acumen. One unhappy mistake at the outset has, however, exerted an influence on the whole book. His notion of the object which the apostle had principally in view in writing this epistle is manifestly erroneous. "The great object of St. Paul, in this epistle," he says, "is to vindicate the freedom of the Gentile converts from any obligation to observe the Jewish rites, ceremonies, and legal observances, as if necessary to their justification and acceptance with God." Now we venture, on the authority of the writer of the epistle, to pronounce this statement incorrect. His great object was to give to persons with whom he had had no previous intercourse, but in whom, as Christian converts residing in the metropolis of the world he took deep interest, a general view of evangelical truth. Often had he desired to visit them, but hitherto he had been prevented; anxious therefore to promote their welfare he wrote to them this letter illustrating the character and evidence of that gospel of which he was not ashamed, and which he had been anxious to preach at Rome, that he might have some fruit among them also, "even as among other Gentiles." Without reference therefore to anything local or temporary in their state, he forwards to them, as a preparation for his hoped for visit, a general view of Christian doctrine and duty more systematic than is to be found in any other book of the New Testament, treating first of the wretched condition of mankind, then of the justification of sinners through the death of Christ, then of the sanctifying effects of gospel truth, then of the privileges of the believer and the hopes he is warranted to entertain both for himself and the church of God, and then of the nature of that obedience to which he is called. But Mr. Warton's view of the controversial design of the epistle has entire possession of his mind, and biasses his interpretations throughout, in a way which greatly diminishes their value. This is not the only mistaken principle we think that he has adopted, but it is that which is the most detrimental. It may be added that he does not find the peculiarities of what is called Calvinism anywhere, even in those texts which appear to us to teach them most plainly, and where the statements he has had to substitute seem to be but little accordant with the apostolic style of thought. It is not necessary to go more into detail. We lay down the book with great respect for the author, and with a strong hope that he will hereafter produce some expository works of which we may be able to speak with more unqualified approbation.

Final Discourses at Argyle Chapel, Bath. By the late Rev. WILLIAM JAY. London: Arthur Hall, Virtue, and Co. 12mo. Pp. xii. 460. Price 10s. 6d.

These are the last sermons which the preacher delivered in that place of worship to which for more than half a century he had been accustomed to attract multitudes of all classes. "They may be regarded, as it is remarked in the Preface, as the closing expositions of scripture—the closing appeals to the heart and conscience—the closing encouragements and exhortations to Christians—the closing invitations and admonitions to all—of the venerable and eloquent preacher and pastor, after a most extended and useful ministry, and just on the eve of his entering upon the rest of immorta-

lity, when he had reached an age far beyond that commonly allotted to man." Their number is twenty-six, and they were all delivered in the year 1852. The editor tells us that he had taken down Mr. Jay's sermons for many years, with his knowledge and sanction, and that Mr. Jay said that if he would not publish them in any way during his life, he might do what he desired with them after his death. They are presented to the public, he says, precisely as they were delivered: "there are no erasures—no additions—no attempt at emendation or improvement." Their family likeness will be easily recognized by all who were familiar with Mr. Jay's preaching; and they have excellencies which will endear them to many, especially to aged disciples. They are short; they are plain; and they are on such topics as it might be supposed would be congenial to the feelings of a devoted minister who was aware that his opportunity for usefulness on earth must be drawing near its conclusion.

The Power of the Church, as Promised and Secured by Christ, the Living Saviour. A Sermon preached at Sheffield before the Yorkshire Association of Baptist Churches, June 6th, 1854. By SAMUEL G. GREEN, B.A. *Published by request of the Association.* Leeds: J. Heaton and Son. London: B. L. Green. 18mo. Pp. 25. Price 3d.

From the promise of our Lord, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father;" Mr. Green takes occasion to expatiate on, first, the Promise itself, secondly, its Guarantee, "Because I go unto my Father," and thirdly, its Condition: "He that believeth on me." From this sermon we have derived much pleasure, arising not only from its intrinsic excellence, but also from the indication of progress in Christian wisdom which it furnishes, and the bright hope which it inspires in reference to the author's future career. It is a thoroughly sound, evangelical discourse, and eminently adapted to the present state of the church. It shows that there is an order of influences, higher by far and grander than those which have to do with the elements of the material world,—with winds or waves, diseases, or death itself. These powers are such as act upon and control the world of mind,—spiritual influences,—regenerating might. It teaches that "from the day of Pentecost the full inspiration of their Master's spiritual presence began, and from that day is dated the power of the church to move the world." The conclusion to which it conducts is this: "Seeing the spiritual power of the Christian depends not upon his office in the church, but upon the measure of his faith, the question returns, What is this faith?" And in a sentence we reply, It is the constant, living, practical, realization of a present Saviour. Trust in him for personal salvation is already implied,—belief in the great doctrines of the gospel is an essential pre-requisite; but above and beyond these qualifications, there is a belief to which few of us perhaps more than fitfully and occasionally attain—that which views Christ, not as distant in space and far away in ages past, but here and now, in all his presence and living power, to aid and bless us, as truly as though, like Paul, we beheld him in vision at hand, and heard the whisper of his love, "My grace is sufficient for thee."

The Popular Biblical Educator: devoted to the Literature, Interpretation, and right use of the Holy Scriptures. With numerous Illustrations. Volume the First. London: John Cassell, Ludgate Hill. 1854. Quarto. Pp. 376. Price 5s. 6d.

An intelligent man possessing the common English translation of the bible and anxious to understand it, might learn from its perusal alone all that was necessary to guide him into the paths of peace, and prepare him for a better world. But if he had no living teacher or access to uninspired books, how many questions would occur to his mind and excite desire for additional instruction! In what languages and in what manner were these records originally written? By what processes have they been preserved through successive centuries? What was the condition of mankind in other countries in those ages to which they belong? What have modern travellers said of the regions in which these ancient transactions took place? What were the arts and sciences with which the people of those remote times were acquainted? What evidence of the truth of the history can be derived from extraneous sources? These and similar inquiries would press on the mind of a thoughtful man; and correct answers to these inquiries would preserve him from mistakes into which without them he would be likely to fall, and assist him in his endeavours to learn the truth and discern the unparalleled beauty of the authoritative oracles. It is to such subjects as these that the publication before us refers. The information which it conveys is various and comprehensive. It is derived from sources which are deserving of confidence, and is in every point of view highly respectable. The pieces are sufficiently short and diversified to be acceptable to readers who are not hard students, while the arrangement is sufficiently systematic to afford connected views of many important portions of biblical science.

The Historical Educator: comprising Ancient Voyages and Travels, with numerous Illustrations, Notes, and References: also Popular Histories of the United States, Greece, and English Literature, with a Treatise upon Chronology. Volume the First. London: Cassell. 1854. Quarto. Pp. 412. Price 6s.

This volume resembles that last mentioned in size and outward appearance, and like that is embellished with very many appropriate woodcuts. Its plan includes the treatment of history in all its branches, civil and ecclesiastical, ancient and modern; and care is evidently taken to exclude every thing objectionable either in a moral or religious point of view, and give to the whole a salutary tendency. The editor, observing that without chronology there can be no history, says, "In the present volume we have confined ourselves to an exposition of

the principles of that science; the second volume will be devoted to the application of those principles, and will contain a comprehensive chronological arrangement of all the events of the world's history."

The Prayer-Book of the Oratory of St. Philip Neri; a Lecture delivered in the Town-hall, Birmingham, Feb. 14, 1854. *By* J. B. Melson, M.D., *&c. Trin. Coll. Cam., F.C.P.S., Corr. Mem. Phil. Soc. Basle, &c.* London: Hamilton, Adams, and Co. 12mo. Pp. 63.

The lecturer says, "We have, then, before us, on the one hand, the Bible; and on the other, 'the Prayer-book of the Oratory of St. Philip Neri, King William Street, Strand,' with some associated tracts of devotion, each of which bears the same seal of the fathers of the Oratory of St. Philip Neri, and the name of the same publisher; the whole bound together in one volume for the use of those who frequent the same oratory. From these books, and 'A Collection of Hymns, in use at the Oratory of St. Philip Neri, at Birmingham,' every quotation may be verified; and if a doubt arises, they are here on the table to speak for themselves." The extracts adduced by Dr Melson, both in prose and verse, will astonish many who have been beguiled by the denials, disclaimers and protestations which it was the policy of Romanists, for some years to circulate among the English public, such as that of Dr. Wiseman, "Now I solemnly assure you that, throughout the entire course of studies, I never heard a word that could lead me to suppose that our Blessed Lady and the Saints are, or ought to be, the 'prominent objects of regard,' or *could* be 'dispensers of mercy,' or that 'Purgatory or Indulgences are the means of obtaining it.'" With this declaration may be compared a hymn "to our Blessed Lady, for the souls in Purgatory," which says,

"O turn to Jesus, Mother, turn,
And call him by his tenderest names;
Pray for the Holy Souls that burn
This hour amidst the cleansing flames.

"Pray then as thou hast ever prayed;
Angels and Souls, all look to thee;
God waits thy prayers, for He hath made
Those prayers his law of charity.

And again, in prose,

"O Most Holy Virgin, Queen of Heaven and Mistress of the Universe, I acknowledge and worship thee as the Daughter of the Eternal Father, as the Mother of the Eternal Son, and as the loving Spouse of the Holy Spirit. Prostrate at the feet of thy august Majesty, I beseech thee, by that divine charity with which thou wast filled to overflowing at thy assumption into heaven, mercifully to take me under thy most powerful and secure protection, and to receive me into that fortunate company of thy happy servants whom thou bearest and cherishest in thy virginal bosom. Condescend, O my Mother and most gentle Lady, to accept of this miserable heart of mine; accept my memory, my will, my faculties, my senses, both exterior and interior; accept my eyes, my ears, my mouth, my hands, and my feet; regulate them in conformity to the will of thy Divine Son, and direct them all to His infinite glory." And again: "Repeat three times:

"Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle!
Chaste and gentle make us."

Russia and its People. By Count A. De Gurowski. London: T. Nelson and Sons. 16mo. Pp. vii. 339. Price 7s. 6d.

The present relations of Russia to this country and the rest of Europe impart to information respecting it unusual interest. This publication which, if we may judge from internal evidence, is trustworthy, will meet the public demand, as it treats of the historical origin of the government and its peculiarities, the Autocrat himself, the army and navy, the nobility, the clergy, the bourgeoisie, the Cossacks, the peasantry, the rights of aliens and strangers, and the prospects of the empire. It is as the advocate and friend of Russia, though not of its ruler, that Count Gurowski writes, and his conviction is that "not only the soil and the serf, but the whole nation gravitates, though slowly, towards emancipation." In Petersburg, despotism, with its vast civil and military mechanism, stands day and night a watchful and menacing sentinel to intercept every breath of air which may impart a moral contagion; but "Moscow has her own traditions of good and evil, traditions historical, and deeply entwined with the existence of the nation;" "the population of Moscow is spirited and breathes its spirit into the country; and Moscow has impulses of independence, and shows them from time to time, if not as yet by explosions, certainly by grumblings, which startle at times Czarism in its fastnesses of Petersburg."

History and Adventure: or, Stories of Remarkable Men of All Nations. By M. S. Cockayne, *Author of "Stories from the History of Spain, Sweden," &c.* London: Binns and Goodwin. 16mo. Pp. 344. Price 5s.

Biographical sketches of men of whom every one ought to know something. Washington, Bruce, Alfred, Tell, Wellington, Wallace, Luther, and Cranmer, exercised great influence on their own and succeeding ages, and it is impossible to understand history without some general acquaintance with their characters and exploits. It is a pity that the memoirs are not arranged chronologically; as then the perusal of the first would have prepared the reader for the second; and the second for the third; but now the second commences with a reference to the influence exerted upon its subject by the fate of the sixth. To begin with the eighteenth century in America, proceed next to the fourteenth century in Scotland, and then go to the ninth century in England, is absolutely bewildering. The style in which the work is written is pleasant, and its external appearance is attractive.

Swedenborg, a Biography and an Exposition. By EDWIN PAXTON HOOD, *Author of "The Age and its Architects," "Andrew Marvell," "John Milton," "Literature of Labour," &c., &c.* London: Arthur Hall and Co. 16mo. Pp. 414. Price 5s.

The Count de Marteville having died suddenly, a shopkeeper demanded of his widow the payment of a bill which she remembered had been paid by her husband. She consulted Swedenborg, who, after a few days, informed her that he had conversed with her deceased husband, and that she would find the receipt at a certain page in Bayle's Dictionary, which the Count was reading at the time the bill was paid. She found the receipt at the page mentioned. A merchant anxious to test the power of Swedenborg to hold conversation with the dead, asked him to learn from a deceased student of divinity the subject of a conversation the merchant and the student had had together a short time previous to the death of the latter. After a few days Swedenborg repeated to the merchant the whole conversation, word for word. These *facts* are *soberly* narrated in the volume before us, and on such evidence we are called upon to believe that Swedenborg had admission into the spiritual world, and received by special revelation a key, or rather *the* key, to the true internal spiritual meaning of the word of God; that he was an apostle inspired by God, and that his writings are of equal importance with the bible. An exposition of these writings follows, but we think the readers will derive from it but little pleasure or profit. B.

Divine Love; or the Man of Sorrows. By M. A. DICKSON. London: Wertheim and Mackintosh. 1854. Pp. 200. Price 3s. 6d.

This is a life of Jesus Christ written in an amiable spirit, but destitute of power. After Neander and Angus it is ineffably dull. We regret that an effort so well-meant should have proved so feeble and worthless. W.

Scripture Readings; or the Bible familiarly Explained to the Young. Edited by ROBERT JAMIESON, D.D. *The Patriarchs.* London and Glasgow: Richard Griffin and Co. 1854. Pp. xii. 340. Price 2s.

We hail the appearance of this volume. It is the first of a series intended specially to benefit the young. The Editor has thought there was a corner of the field of biblical literature yet uncultivated; to this he has devoted himself with great success. The book abounds in touching incidents, apt illustrations, thoughtful suggestions. It is replete with interest; and cannot fail to invest the Bible with many charms to the young mind. We have already set it apart as a help in home instruction, and earnestly commend it to others for a similar purpose. W.

Early Education: being the Substance of Four Lectures delivered in the Public Hall of the Collegiate Institution, Liverpool. By W. H. BAINBRIGGE, F.R.C.S. *Printed by Request.* London: Blackader and Co. 1854. Pp. 175. Price 2s. 6d.

This is one of the most valuable books on Early Education that we have seen for some time. It is full of sound principles, and is written in a most lucid and interesting style. It embraces the entire range of subjects that belong to the physical, mental, and moral development of children. We have read it with much pleasure and heartily commend it to all parents, guardians, and instructors of youth. W.

Human Anatomy Simplified; in a Course of Three Elementary Lectures addressed to Youth of both Sexes; by JOHN SIBREE. *With a Recommendatory Preface by James Ogilby, M.D. Designed for the use of Families and Schools. Illustrated with Engravings.* Coventry: G. and F. King. London: Whittaker and Co. 1854. 12mo. Pp. 55.

The chief characteristics of these Lectures are simplicity, clearness, and brevity. They illustrate the wisdom of the Creator in the formation of the human frame, and are adapted to prevent such mismanagement of the body as would cause debility and pain. The author is the highly respected pastor of a congregational church at Coventry.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Yatcht Voyage to Iceland, in 1853. *London: Arthur Hall, Virtue, and Co.* 1Cmo., *pp.* 77. *Price* 1*s.* 6*d.*

The Shipwrecked Traveller, Translated from the Dutch of the Rev. J. D. Liefde, author of "The Pastor of Gegenburg," &c. *Edinburgh: T. Constable and Co.* 24*mo., pp.* 89. *Price* 9*d.*

The Fifty-Fifth Annual Report of the Religious Tract Society, for Circulating Religious Publications in the British Dominions and Foreign Countries. Instituted A.D. M.DCC.XCIX. *London: Depository, 56, Paternoster Row, and 65, St. Paul's Churchyard: Western Depository, 164, Piccadilly.* 8vo., *pp.* 344. *Price* 2*s. to non-subscribers.*

The Young Curate. A True Narrative. *London: Partridge, Oakey, and Co.* 16*mo., pp.* 32. *Price* 4*d.*

The Eclectic Review. July, 1854. Contents: I. Edward Irving. II. Evenings in my Tent. III. Lardner's Museum of Science and Art. IV. Progress of the British West Indies. V. Alison's History of Europe. VI. Conflicting Tendencies of Modern Theology. VII. Condition of the Peasantry in Russia. Brief Notices, Review of the Month, Editorial Postscript, Literary Intelligence, &c. *London: Ward and Co.* 8vo. *Price* 1*s.* 6*d.*

The Leisure Hour. A Family Journal of Instruction and Recreation. July and August. *London: R.T.S.* 8vo. *Price* 5*d. each.*

INTELLIGENCE

AMERICA.

BAPTIST MISSIONARY UNION.

Through one of those accidents which often interfere with the pleasure derivable from American periodicals, that number of the New York Recorder which contained the account of the annual meeting failed to reach us; but the following number contained an editorial retrospect, which our readers must accept as its substitute :—

There were circumstances aside from the magnitude of its operations, which invested the late annual meeting of the American Baptist Missionary Union with special interest. The return of the deputation from the Union's missions in the East with the establishment of lines of policy in missionary labours from which some of the missionaries had dissented, had awakened very grave solicitude as to the discussions which might be evoked. Unfortunately the questions involved came up in the meeting in two forms: first on a report, written by Dr. Wayland, as chairman of a committee appointed last year on the relations of preaching, bible distribution, and schools, in the work of missions; and, second, on a paper from the Executive Committee, on the "Work of the Deputation," in which was set forth the practical settlement of the same questions on the field. These two branches of one and the same thing led to some confusion, and prevented so clear a solution as might otherwise have been reached.

The report of Dr. Wayland set forth the preaching of the gospel as the grand instrumentality to be employed. It argued strongly against the substitution of school teaching, on the plea that a preparatory work was needed, at the same time that it maintained the importance of schools in an incidental and subordinate sphere, as the spontaneous outgrowth of the progress of Christianity. It likewise stated the duty of rendering the sacred scriptures faithfully into the vernacular tongues, and of distributing them, as a means of Christian edification, in a ratio with the multiplication of converts and the Christianizing of the people.

The paper on the "Work of the Deputation" was a statement of principles substantially the same, and of the reduction of them to practice in our missions abroad, as the result of the deliberations of the Maulmain Convention, and of the authority with which the deputation had been invested.

The substantial agreement of the principles argued by Dr. Wayland with those settled and reduced to practice by the deputation, confirmed the impression already prevailing, of a preconcerted arrangement — that the whole question was settled in this country before the deputation left, and that they went to be the executors of established decrees. We have reason to believe that this was entirely a mistake. There had been on many minds for years an impression that preaching the gospel was in some instances sinking below its proper relative sphere, and there had been intimations to that effect, more or less distinct, in the doings of former anniversaries. The subject had not, however, so far as we know, elicited any very marked attention, or assumed any practical shape. We doubt whether it entered largely, if at all, into the original purposes of the deputation. It came up afterwards, and by a very natural process.

We are inclined to think that, as an immediate practical question, this matter took fast hold of Dr. Wayland's mind while he was preparing the Memoir of Dr. Judson, and of Mr. Granger's and Dr. Peck's from their observations in India. We remember to have seen at Albany, during the meetings of the Union last year, a letter from Mr. Granger, written just after he had visited Madras, in which he set forth at length the educational operations there which had taken the place of the preaching of the gospel. He wrote as a man astonished and saddened by unexpected and painful observations. We can see in that letter the key-note of the subsequent doings of the deputation. We think it was the narrative set forth in that letter, moreover, which was the immediate occasion of the movement at Albany for the committee of which Dr. Wayland was chairman. So far, therefore, from its having been the case that the deputation was sent out to carry into effect previously established decrees in regard to schools, we adopt the contrary conclusion, that the decrees, so far as there have been any, and whether right or wrong, were the fruits of their mission.

We do not think it was a difficult thing for the members of the Union at Philadelphia to arrive at a substantial agreement on the general principles submitted for their consideration. There was undoubtedly some fear lest, in the reaction from too little preaching, the schools, though placed theoretically in the right place, might be permitted to decline below a proper efficiency, and specially a fear—even yet not altogether allayed—that the work of bible distribution might be too little regarded in the practical labours of the missionary. But as to the scope and character of missionary work, when properly adjusted and carried out with efficiency in all its branches, there could no

be, and there were not, wide differences, as was manifest in the end by the unanimous vote on the resolutions.

The real question was of practical administration. To what extent were the educational errors of India found likewise in the missions in Burmah, and were the correctives which were applied judicious and timely? Had the deputation interfered in restricting unduly the circulation of the scriptures, as a part of the work of evangelization? In urging the preaching of the gospel, the proclamation of it by living heralds, going forth on every hand, and bringing it from living lips into contact with the minds and hearts of the heathen—in urging this as the grand, distinctive feature of missionary work, to which everything else should be incidental and subordinate, did they give a one-sided character to missionary administration? These were the real questions at issue. On the one hand were the statements of the deputation, confirmed by a large majority of the missionaries, and by the powerful advocacy of the executive department; on the other were dissents and remonstances from several missionaries, some of them of high character and of long service. It is not strange that under these circumstances a long and animated discussion arose. The result of the discussion, we believe to have been just what it ought to be. It could not be expected of the Union to commit itself unqualifiedly to every practical measure which had been settled, without first examining the subject as fully as the deputation and Executive Committee had done. This examination was a clear impossibility, and therefore it was the wise and the only alternative to pass resolutions of a more general nature, adopting fully the principles of missionary administration set forth in the paper before the body, and assuring the Executive Committee of confidence and support in carrying them into effect.

On the subject of teaching English in the mission-schools, we think there was great unanimity of sentiment. The exposition on that subject given by the deputation seemed irresistible, and in public and private we heard little else than concession to the views which they expressed. Unquestionably it is desirable that many natives should acquire a knowledge of the English, but it is desirable for commercial and political, rather than for religious purposes. The design of the missionary enterprise is, not to transform individual Orientals into Europeans, but to raise the whole mass of the people to a higher life—which can be done only by preaching to them the gospel in their own language, and by giving them in that language, schools, a bible, and a Christian literature.

We cannot but hope that the deputation will illustrate their views of missions by giving a full narrative of their travels and observations to the public. No brief paper on their "work," no addresses here and there on different branches of the subject, can give an adequate idea of the questions involved: questions which it is understood are awakening a very grave concern in other missionary bodies, and in India itself. A volume from their hands would be widely hailed as a valuable addition to the stock of missionary knowledge, and we hope the preparation of one will not be delayed.

FRUITS MEET FOR REPENTANCE.

We learn from the *Norwich Examiner*, that the Rev. William Clift, pastor of the church at Stonnington, finding, like not a few other ministers, his salary insufficient to meet his expenses, gave himself to editorial and other pen-labour, to make good the deficiency in his income. After working thus assiduously for the benefit of the church for some years, he received a call to a city church which made a more just allowance for ministerial support, and he felt it his duty to change his field of labour. To the surprise and sorrow of his people, he preached a plain, out-spoken sermon to them, from 1 Cor. ix. 14, "Even so hath God ordained that they who preach the gospel should live of the gospel," and concluded by requesting them to unite with him in calling a council to dissolve their connection. The church committee, appointed to ascertain the facts, reported that Mr. Clift had incurred a debt of 1500 dollars, and had been obliged to devote time and strength to other means of securing a support. Thereupon the church with great unanimity voted to present the pastor with 1500 dollars to meet past arrearages, to raise his salary from 800 dollars to 1500 dollars per annum, and to appropriate 100 dollars a year towards a pastor's library! It is seldom that a discourse secures so speedy and desirable a response from the hearers. This equally honours the congregation and compliments their pastor.—*New York Observer.*

IRISH ROMANIST VIOLENCE.

At Brooklyn, on Sunday evening, May 24th, a street preacher from New York was violently assailed in the street, while returning from the place where the service had been held, in a vacant lot on the corner of Atlantic and Smith Streets. Service was held again, on last Sabbath evening, at the same place, at six o'clock. About seven o'clock the company from New York formed in procession, for the purpose of returning to that city, attended by a crowd of several thousands. They proceeded with perfect order, molesting no one, through Smith Street, Fulton Avenue, Fulton and Main Streets, towards the Catherine Ferry. They were suffered to proceed without interruption,

until the head of the procession arrived at the corner of Main and Front Streets, when one of a party of Irishmen, nearly all intoxicated, who had congregated there, threw a stone. Scarcely had the missile left his hand when he received a pistol-ball in the leg, which broke the bone. A general assault was then made, with stones, clubs, &c., which the persons in the procession received coolly, marching on steadily in unbroken ranks, and returning the fire with their pistols. They formed in a compact mass, in the open space before Catherine Ferry.

A large force of police had been detailed under the charge of Chief Folk, who acted with praiseworthy promptness and bravery in arresting the rioters, preventing a general rush upon the determined New Yorkers, and carrying away the wounded. About this time two pistol-shots were fired from a house near the ferry, which was the signal for another rush of the mob, which was received by another volley on the part of the New Yorkers. At half-past seven o'clock the riot assumed an alarming aspect, and it seemed impossible to suppress the disturbance without the aid of the military. Orders were accordingly sent to the Armoury for the fourteenth regiment of militia, under command of Col. Jesse C. Smith, which was under arms. By this time a large number of the assailing party had dispersed, so that the services of the military were only required to occupy the ground and prevent another assault. They remained on the ground until a late hour, and perfect quiet had been restored. A very excited state of feeling existed through the day.

It is impossible to give anything like a correct list of those wounded, they being taken off immediately in different directions. One man was brought to Dr. Lambert's office with a ball in his neck, which was extricated. A young man, residing at No. 3, Fulton Avenue, had his thigh fractured by a pistol-bullet. One boy received the contents of a pistol in his side, but the wound was not mortal. It is however reported that no life has been lost. About thirty individuals were wounded by pistols and clubs, which were freely used by the Irishmen around Main Street, who commenced the attack upon the young men from New York as they passed down Main Street, on their way to the Catherine ferry. The latter had conducted themselves in every way peaceably, but it appears that reports had been circulated round the porter-houses on Saturday evening, that the "know-nothings" contemplated visiting the Irish on Sunday to give them a whipping. The chief cause of this false report was certain Roman Catholic policemen in the second district, who exposed orders issued by the chief to them to the Irish in the district, who, during the entire of Saturday, were busily engaged in carrying stones and missiles into their houses for defence. They also possessed themselves of an immense quantity of log-wood, which was lying on the wharf, near the scene of action. From this large supply of wood, weighing about twelve tons, they constructed terrific shillelahs, each weighing at least three times an ordinary policeman's club. Several of these deadly sticks were wielded during the attack by the Irish with unfortunate effects, and amongst the injured are the chief of police, and many officers, who were the special victims of the enraged rioters, as the latter considered that the police shielded their antagonists.

Fifty Irishmen are in arrest, and were examined on Monday afternoon before Justice Blatchley, of the Court Street court, the mayor, and Alderman Barnard, of the third ward, and the result will probably be their committal for trial before the grand jury. The Irish women are declared to have been more active even than the men in the attack, and showered stones and brickbats from the roofs of the houses on to the police and New Yorkers. All who wore the wide-awake hat, without exception, were knocked down throughout Sunday by the ruffians. From the desperate and brutal manner in which the attack by the Irish was made, it was evident that they were induced to take very active steps from the unfavourable impressions made upon them by many police officers, and it will be necessary in the opinion of the mayor and chief of police, to re-organize the department at an early period.

It is pertinent to ask, Where will all this end? Is this the practical commentary on the open and unrebuked declaration of the "Shepherd of the Valley," a newspaper which bears at its head the authorization of its bishop, that, "if the Catholics ever gain —which they surely will, though at a distant day—an immense numerical majority, religious freedom is at an end!"

Is it not time for Americans to awake to the dangers which surround them from this quarter?—*New York Recorder, June 7th.*

FUGITIVES IN NEW YORK.

About three o'clock on Friday morning, three coloured men, father and two sons, known as Jake, Bob, and Stephen Pembroke, were arrested in this city, at the instance of David Smith and Jacob Grove, of Washington county Md., who claimed them as slaves. They were taken before Commissioner Morton, of the U. S. Court, and it was understood that they would be examined at eleven o'clock. Instead of that, however, the case was heard at once, no persons being present when the claimants testified that they were the owners of said slaves, and that they escaped from their service at Baltimore on

Sunday last. From what we can gather of the proceedings, the fugitives acknowledged themselves to be slaves of Smith and Grove. The Commissioner, considering the testimony sufficient, ordered their surrender, and they were accordingly given up to the claimants, who hurried them off at once, and they are now on their way to Baltimore. A telegraph despatch was sent on to Philadelphia, and it was expected that an attempt would be made to rescue the parties on their arrival. There were a father and his two sons; father about forty-five, sons eighteen or nineteen. The evidence shows them to have recently escaped. The father is the brother of the Rev. Dr. Pennington, a highly respected coloured preacher in this city.—*New York Recorder.*

A FUGITIVE SLAVE IN BOSTON.

About eight o'clock on Wednesday evening, 24th inst., a coloured man named Anthony Burns was arrested by the United States Marshal in Boston, as the slave of one Charles T. Suttle, of Alexandria, Va., from whom, it is alleged, he made his escape in March last. Burns was taken before E. G. Loring, United States Commissioner, on Thursday morning, and after the examination of a single witness, who testified to having known him as the slave of the claimant in Richmond, the case was postponed till Saturday morning, at the instance of Messrs. Dana, Ellis, and Morris, who offered themselves as counsel for the fugitive.

Immense excitement prevailed in Boston on account of the arrest of Burns. The call for a meeting in Fanuell Hall on Friday evening attracted hundreds more than could get inside the building. A motion to adjourn to the Court-house at nine o'clock on Saturday morning, when the examination of Burns took place, was carried by acclamation. Immediately thereafter, a person rushed into the Hall, exclaiming. "There's a crowd of negroes in Court Square attacking the Court-house, where Burns is confined!" This announcement caused the immediate rush of from two to three thousand excited people to the Court-house Square. An attempt was at once made to break open the Court-house doors on the east side, which, owing to the strong fastenings, failed.

An attack was then made on the western door with axes and a battering-ram, the latter being a stout beam, manned by about a dozen persons, who propelled it against the door with great violence. Finally the door yielded. At this point the Court-house bell was rung by the officers on the inside for aid from the authorities. This was about half-past nine o'clock.

As the door gave way several persons attempted to enter the building, but were met by the officers upon the inside, and a brief contest ensued.

Of what afterwards happened there are contradictory accounts. One statement is that all the shots fired (some thirty or more) were from the crowd, and that the United States Marshal and his officers did not use fire-arms. The *Courier* says:—

"During this struggle some thirty shots were fired by the rioters, and Mr. James Batchelder, a special officer, who was resisting the entrance of assailants at the shattered door, was shot dead. The weapon discharged at him must have been a blunderbuss, as its contents embraced many bullets, some of them of a very large size. His bowels were literally torn out, and he died almost instantly.

The Court-house on Saturday morning had the aspect of a beleaguered fortress. At an early hour a vast crowd was gathered upon the outside, which, though doing no violence, gave expression to their feelings upon the subject in various ways.

Inside of the Court-house could be seen the uniforms of the United States troops, a number of soldiers from the Fort, and marines from the Navy Yard, in all amounting to about one hundred men. The Boston artillery and the Columbian artillery were also under arms, being quartered at the City Hall. In addition to this, an order has been issued for the assemblage of the cadets, the Boston light infantry, and a corporal's guard from each of the other companies of the regiment to be ready, and they are under arms at their respective armouries.

At nine o'clock the prisoner was brought in handcuffed, in the charge of a few stout-looking individuals. He appeared quite downcast and anxious. Immediately behind the prisoner several seats were filled with special officers.

The proceedings were commenced at ten o'clock, before Mr. Commissioner E. G. Loring, which resulted, after considerable delay, in postponing the examination over until Monday.

Sunday passed over without the revival of the excitement of the previous days. Nine persons, mostly coloured, were arrested on Friday night, and committed for trial, charged with riot, and with the murder of Mr. Batchelder.

The examination was resumed on Monday morning, and occupied the whole day without being terminated. The court adjourned to Tuesday morning. The excitement continued to be very great. An association from Worcester, called the "Freedom Club," was in town all day, and held a meeting at the Tremont Temple in the evening. At five o'clock in the afternoon it was estimated that not less than ten thousand people surrounded the Court-house. The military remained on duty.

The examination of the case before the commissioner continued under military sur-

veillance during Monday, Tuesday, and Wednesday, when the commissioner gave notice that his decision would be reserved until Friday.

At about a quarter before nine o'clock on Friday morning, Burns was brought into the court-room, attended by half a dozen men—the room being nearly filled with the guard provided by the marshal to render aid, if necessary, in the enforcement of the decision, and each man provided with a pistol, concealed under his dress.

At nine o'clock the commissioner took his seat. He discussed at some length the law and the facts of the case, and declared that he considered the claimant entitled to a certificate from him of a right to the fugitive.

At an early hour on Friday morning, a company of United States infantry, and a detachment of artillery, with a brass six-pounder from the navy yard, were stationed to guard the main entrance to the court-house. The crowd assembled rapidly, and by nine o'clock thousands had gathered in the neighbourhood of Court Square. On learning the decision of the commissioner, the excitement became intense. Court Street, and every avenue leading to the square, was packed with people. Many stores were closed, and several buildings were festooned with black. An intense feeling was evinced throughout the city.

At half-past two o'clock Burns was taken from the court-house, and placed in a hollow square of one hundred special deputies of the United States marshal, each armed with a cutlass and revolver. The marines, infantry, and a detachment of the fourth regiment of artillery, with a brass nine-pounder, loaded with grape, under command of Major Ridgeley, U. S. A., acted as a special escort. The United States troops numbered 145, rank and file. The state troops, under Major General Edmands, embraced the lancers and light dragoons, with a regiment of infantry, and another of artillery—altogether 1,000 men. The entire police force of the city was also engaged.

As the escort proceeded down Court and State Streets to the wharf, the several companies who had kept the avenues leading thereto closed, filed into column, and the full force concentrated on the wharf. Burns was put on board the steamer John Taylor, about three o'clock.

The cutter, after receiving Burns on board, with half a dozen officers who accompanied him, sailed for Norfolk, Virginia.

It is impossible to estimate the number of people gathered to witness the final close of the fugitive case. Thousands were present from the country, many having come seventy or eighty miles. All the streets leading to the route of the escort were packed with the living mass.

In the vicinity of the custom-house a truckman attempted to drive his team through the military line, and one of his horses—a valuable animal—was killed by a stab from a bayonet. The crowd cried, "shame!" "shame!" and a rush was made towards the spot, when a captain of one of the Boston companies gave the order to fire upon the people. Colonel Boyd, of the staff, hearing the order, spurred his horse in front of the company, and prevented the execution of the order. Had this order been executed, the consequences must have been disastrous in the extreme, as thousands were crowded together within reach of the musketry. A blow would have been struck, and a wound inflicted upon the Union, which never, *never*, NEVER would have been healed!

The excitement in the country was most intense. Every train from Boston brought tidings which added fuel to the flame, and when the fact that Burns had been given up was announced, the bells were tolled in many places, as indicative of the public indignation and sorrow. Nothing has occurred during the present generation, which all parties, as we believe, will so deeply regret. A thousand swords hacking away at the strong bond of the union of these states could not have weakened it so much. It is a manifestation of feeling on both sides utterly inconsistent with a peaceful and protracted union. It is practically an appeal to the sword.

The future lowers with more portentous clouds than ever hung over this country before, and nothing but more just and more moderate counsels on *both* sides will save us from inevitable disunion. Now is the time for moderate men, at the South especially, to cast oil upon the troubled waters. Let extreme men and extreme measures be avoided. Let not unprincipled and ambitious men, for selfish purposes, peril our peace, but let reason, and conscience, and justice preside in our councils, and all may yet be well.

There is no doubt that much alienation of feeling will be caused by this trial. As a specimen of its first-fruits, we give the following:— Richard H. Dana, jun., the counsel for the fugitive Burns, while walking towards Cambridge, his place of residence, on Friday evening, about ten o'clock, was struck to the ground senseless by two unknown ruffians, in Green Street. The blow fell on his temple, back of the right eye, and was given probably by a slung shot. Some of the United States deputy marshals, who were engaged in guarding Burns, are believed to be the perpetrators of this crime, in revenge for his scathing allusions to them in the opening of his argument for Burns.

The New York Recorder, from whose columns the preceding narrative is taken observes, "We exceedingly regret the violence which has followed the repeal of the

'law of freedom' by congress, but freely confess we are not in the least surprised at it. We were personally present in the House of Representatives at the time the deed was consummated, and felt our spirits saddened, as by a funeral knell, when the passage of the bill was announced. The 'silver cord is loosened' which binds this confederacy together, and that act is mainly responsible for it. Already, 'men's hearts are failing them for fear' of what may come next. The law of 1850 is a dead letter everywhere, only so far as *force* can give it apparent vitality. The opening drama has Boston for its theatre of action, but the contest will not terminate there. The first blood of the Revolution flowed in her streets, but the fields of the sunny South were witness to the *final* and bloody struggles for liberty. May this conflict have a more peaceful issue!"

HOME.

SELECTION OF HYMNS.

At the annual meeting of the Trustees, held on the 14th of June, grants were voted to—

	Recommended by	
Mrs. S. B.	J. Jackson and T. Bliss	£5 0
M.A.B.	J. H. Hinton, I. M. Soule	5 0
B.	T. Bosworth, Dr. Cramp	5 0
A. C.	Dr. Murch, W. Groser	5 0
S.C.	W. Groser, E. B. Underbill	5 0
J. C.	T. Jones, J. W. Morgan	5 0
S. E. D.	Dr. Murch, G. W. Fishbourne	5 0
C. F.	Dr. Murch	5 0
E. F.	C. E. Birt, S. Murch	5 0
A. G.	W. Colcroft, J. Foster	5 0
E. G.	Dr. Angus	5 0
G.	J. Sprigg, J. Preece	5 0
M. G.	J. Bane	5 0
M. H.	W. Rees, Esq.	5 0
S. H.	H. Berg, F. Trestrail	5 0
E.L.H.	M. Kent, W. Keay	5 0
E. H.	P. H. Roleston, H. Biggs	5 0
M. J.	J. Smith, W. Bontems	5 0
J. J	T. Swan, I. New	5 0
P. K.	S. Kent, E. Carey	5 0
J. M.	T. Thomas, R. Morris	5 0
A. N.	B. Evans, W. J. Stuart	5 0
M. N.	Dr. Steane, W. Howieson	5 0
E. N.	T. H. Roleston, J. Watts	5 0
P. O.	M. Thomas, T. Thomas	5 0
E. P.	W. Yates, J. Cousins	5 0
M. P.	J. Venimore, T. Wheeler	5 0
D. S.	J. S. Brooks, J. Haig	5 0
M J.W.	J. Jones, H. Clark	5 0
M. W.	W. Yates, W. G. Lewis	5 0
W.	F. Johnstone, G. C. Catterall	5 0
E. Y.	A. W. Laren, J. C. Green	5 0
E. A.	J. Cubitt, W. Rikpet	2 10
R. C.	J. Williams, S. Green	2 10
J.T.	J. Teall, H. W. Stembridge	2 10
M. H.	C. Elven, J. H. Hinton	2 10
M.A.M.	E. Pledge, G. H. Whitbread	£2 10
A. P.	D. Katterns, Dr. Cox	2 10
R. R.	B. Evans, W. J. Stuart	2 10
P. T.	S. Kent, E. Manning	2 10
T.	P. Tyler, J. B. Blackmore	2 10
J. F.	W. Colcroft, J. Foster	2 10
M. V.	J. Simmons, J. J. Brown	2 10
S. W.	I. M. Soule, J. Crawford	2 10
S. W.	D. Katterns, J. H. Hinton	2 10
M. W.	J. H. May, R. Green	2 10
S. W.	J. H. Hinton, Dr. Steane	2 10
A. H.	T. Jones, J. W. Morgan	2 0
		£199 10

STRATFORD.

The foundation stone of the new baptist chapel, Stratford Grove, designed by A. Trimen, Esq., architect, Adelphi, was laid on Thursday, the 6th ult., by Mr. Alderman and Sheriff Wire. The Rev. Dr. Angus gave the address, and the Rev. S. Davis, of Bow Road, offered prayer. In the evening a public meeting was held at Rokeby House, at which Mr. Alderman Wire presided, and the Revs. G. W. Fishbourne, pastor, T. E. Stallybrass, B.A., W. Deering, S. Murch, J. Hooper, and J. Woodward took part in the proceedings. On Mr. Alderman Wire retiring from the meeting, the chair was taken by Ebenezer Clarke, Esq. An additional sum of between fifty and sixty pounds was promised towards the new chapel, including donations from S. M. Peto, Esq., M.P., and Mr. Alderman Wire.

CAVENDISH CHAPEL, RAMSGATE.

Services of an interesting character were held on the 7th ult., in connexion with the public recognition of the Rev. B. C. Etheridge as pastor of the church and congregation meeting in Cavendish chapel. At eleven o'clock, the Rev. H. J. Bevis, independent minister, of Ramsgate, read the scriptures and offered prayer. The Rev. J. H. Hinton, M.A., of London, delivered an able discourse on the nature and constitution of a gospel church. The Rev. F. Wills, of London (late minister), implored the divine blessing on pastor and people; after which the Rev. W. Brock, of London, gave an affectionate and faithful address to the pastor; and concluded the service by offering prayer. At two o'clock a goodly number of the friends adjourned to the Royal Oak Hotel, where 130 sat down to an excellent dinner. The cloth being removed, an appropriate address was delivered by the chairman. On the motion of S. Knight, Esq., seconded by J. Hoflesh, Esq., a vote of thanks was presented to the Revs. J. H. Hinton and W. Brock, for the excellent discourses they had that morning delivered; to

which a hearty response was given. Congratulatory addresses were then delivered, by the Revs. D. Jones, B.A., H. J. Bevis, W. B. Davies, J. Stent, F. Wills, and others. At five o'clock, 250 friends assembled at the same place to tea; many being unable to gain admission. At half-past six o'clock, another service was held in the chapel. The Rev. D. Jones, B.A., read the scriptures and offered prayer; and the Hon. and Rev. B. W. Noel, M.A., of London, preached a powerful sermon to the church and congregation. The spacious edifice was well filled in the morning, but crowded to excess in the evening; and all present appeared to be profited and delighted with the services and engagements of the day.

HADDENHAM, CAMBRIDGESHIRE.

On Tuesday May 9th, Mr. John Spooner, late of Attleborough, Warwickshire, was recognized as pastor over the baptist church, Haddenham, Isle of Ely. The Rev. J. Burton, of Cambridge, delivered the introductory discourse. The Rev. J. C. Simmons, M.A., of Bluntisham, gave the charge; and the Rev. John Aldis of London preached to the church and congregation. Most of the neighbouring ministers were present, and took part in the services of a day long to be remembered.

PADIHAM, LANCASHIRE.

The Rev. Mr. Ashmead late of Great Missenden, Bucks, has accepted a unanimous invitation to become the pastor over the church and congregation at Padiham, Lancashire, and entered on his labours the first sabbath in July.

PRESTEIGN, RADNORSHIRE.

Mr. R. Ayers, late of Presteign, has received and accepted a unanimous invitation to the pastorate of the baptist church, Chalford, Gloucestershire, and enters on his work with most encouraging prospects of usefulness. Previous to his leaving Presteign the friends of Mr. Ayres held a public tea-meeting, the proceeds of which, amounting to upwards of thirteen pounds, were presented to him as a testimonial of respect and esteem for the useful and exemplary manner in which he has advocated the cause of religion and morality in the neighbourhood for upwards of seven years.

Mr. Ayers is followed to his new sphere of labour with the prayers and good wishes of an affectionate people.

NEW BRENTFORD.

The Rev. J. W. Lance has resigned his pastorate of the baptist church at Houghton Regis, Dunstable, having accepted the unanimous and earnest invitation of the church at New Brentford, where he commenced his labours on Lord's day, July 9th.

TRING, HERTS.

The Rev. W. Woods has expressed his intention to resign his pastoral connection with the church at Akeman-street, in this town.

REV. W. ALLEN.

The Rev. William Allen formerly of Newport, Monmouthshire, has given notice of his intention to resign the office of Secretary of the Scottish Anti-State Church Association, and he will therefore be at liberty to accept of any engagement in the ministry that may offer.

PONTYPOOL.

The annual meeting of the Baptist Theological Institution was held on Wednesday and Thursday, May 24th and 25th. On Wednesday morning, at the college, the theological examination was conducted by the Rev. A. Aitchison of Newport, and the classical by Mr. Charles Daniel of Bristol. In the evening of the same day, at seven o'clock, at Crane Street chapel, a Welsh service was held, when a Welsh essay on the life of Castantine was read by Mr. Joseph Lewis, senior student, and a Welsh sermon was preached by the Rev. T. Thomas of Bassaleg from Matt. xiii. 52. On Thursday morning, the English service was introduced by the Rev. J. Jones, Chepstow. An essay on demoniacal possessions was read by Mr. Wilks, student, and when the Rev. S. Price of Abersychan preached from Isaiah vi. 8. The public meeting for business was in the afternoon, when it appeared from the reports that the Institution was on the whole in a very satisfactory state. The whole of the services were of a most pleasing character.

KENT UNION.

The annual meeting of this excellent society for the benefit of Aged and Infirm Ministers of the gospel, and the Widows and Orphans of Ministers, was held in the Congregational Chapel, Deptford, on the 4th of July. It is only for ministers connected with the county of Kent that it is designed, but its plans which have now worked well more than fifty years, might be advantageously imitated in every county in the kingdom. This year, the annuity to disabled ministers and to the widows of ministers who were members is £25, and several gratuities, in addition to the legal claim, were voted to widows in peculiarly needy circumstances.

W. Parnell, Esq., of Greenwich, was re-elected Treasurer; and the Rev. B. Slight, of East Grinstead, Secretary.

THE SOUTHERN ASSOCIATION.

The annual meetings of this association were held at Newport, Isle of Wight, on the 13th and 14th of June. The Rev. A. M'Laren and the Rev. T. S. Pugh of Southampton preached. James Baker, Esq., was re-chosen treasurer, and the Rev. Thomas Morris secretary. A petition for the total abolition of church-rates was adopted. The clear increase in the twenty-seven churches whose progress was reported was fifty-seven.

RECENT DEATHS.

MRS. ARTHUR.

If the righteous shall be had in everlasting remembrance, a short record of their history and experience seems desirable for the glory of God, the encouragement of believers, and a memento of the departed.

The late Mrs. Mary Arthur was the eldest daughter of the Rev. Christopher Abel, of Brockham, near Dorking, Surrey, and was born April 3, 1773. Her father having retired from worldly pursuits at an early period, he devoted the remainder of his life to the extension of the gospel around the locality where he lived. At Brockham he built a chapel at his own expense, and was ordained to the pastorate, 1791, where he continued to labour gratuitously and with success till his death. Under his ministry Mary was brought to a saving knowledge of the truth. She was married at an early period to Mr. Robert Arthur of Brockham. Soon after the decease of her father, her mind was much exercised on the subject of baptism; and she with her husband being fully convinced of its truth and importance from reading the word of God, were publicly baptized in a stream of water near the village. This being the first baptism ever known within many miles of the place, caused great sensation and much ridicule. But it led others to search the New Testament upon the subject, and soon after a majority of the members of the church being baptized, a baptist minister was invited, and the church, which up to that time was independent, became a baptist church, and continues so to the present day.

Mrs. Arthur became the mother of eleven children; seven of whom are no more in this world. But a pleasing hope is entertained of most, if not all of them, as well as of those still living. Mrs. Arthur was naturally of a gentle and amiable disposition, which was greatly sweetened by grace. It was her privilege to be brought to consecrate herself to the Lord at an early period, and her whole subsequent life was an ornament to her profession. Her knowledge and experience of divine things was very extensive. He who writes this has never been separated from her many months at a time from his birth, and looking back more than forty years, he can review her course in the closet, family, church, and world, in prosperity and adversity, in sorrow and joy. Her closet duties were devout and punctual. In the family she served the Lord, always ruling her children by love. Her example was the model after which they aimed, and her approving smile their reward. She was always ready to amuse her children with a rich store of suitable anecdotes with which her mind was unusually furnished, and to instruct them by scripture facts illustrating most of its great leading truths by examples found in the bible. In the church she not only walked in the ordinances of the Lord blameless being ardently attached to the means of grace, but was always ready to encourage the inquirer, comfort the tried, direct the perplexed, and succour the tempted. She was in the world without being of it. Not indeed as a recluse, but as a light, an example, and an ornament. As a wife she was devotedly attached to her husband, and for a period of thirty-five years, few enjoyed a larger measure of conjugal happiness than they did. Her husband died, March 12th, 1823, his death being accelerated by a fall. And during her thirty-one years' widowhood, her attention has been chiefly directed to the spiritual welfare of her children, grandchildren, and great grandchildren. Her deep interest for their eternal welfare was shown by suitable and frequent notes, never omitting, till age and infirmity prevented the free use of her pen, writing notes to them on the return of their birth-days, this was done both in prose and poetry.

Her piety was not of a fitful and spasmodic nature, but like a perennial stream constantly flowing, diffusing life, beauty, and verdure. Not like the glaring meteor with unusual rapidity pressing its course, nor that of the glowworm seen only in the night, but like the shining light that shineth more and more unto the perfect day; and was seen not in an occasional act only, but diffusing itself throughout the whole life. While she was not the subject of ecstatic joy, yet her clear views and attachment to divine truth, her steady faith in Christ for life and salvation her uniform upright conduct and conversation for so many years, have given substantial proof that she was born again of the Spirit of God, born for heaven, sanctified by the grace of God, matured for glory, and is now gone, as a prepared vessel of mercy, to the full enjoyment of her Saviour. Her passage to the grave was gradual and easy.

For many years she had been anticipating and speaking of her departure with as much composure as going to rest at night. She did not look upon death as an enemy, but as being transformed by Christ into a friend. Her release from the body, which took place May 25th, 1854, being in her eighty-second year, was calm and peaceful. It was indeed a falling asleep in Jesus. No groan, no struggle, no racking pain, but a gentle slumber attended the transition from earth to heaven, from her beloved friends below to the general assembly and church of the firstborn above, and to Jesus the mediator of the new covenant.

Her mortal remains were interred in the grave in the presence of a large multitude of persons May 31st, and her death suitably improved on Lord's day morning, June 3rd, at the baptist chapel, Bideford, by the Rev. Samuel Shoobridge, of Worlington House, from Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

MR. F. ARCHER.

Mr. Felgate Archer of Finborough, Suffolk, died September 20, 1853, in his 62nd year. It was his privilege to be the son of pious parents, who were members of the baptist church at Wattisham for many years. From a youth he had serious convictions; and was gradually led to feel his sinful state, and to seek by secret prayer for mercy through the mediation of Jesus Christ. In these early exercises of his mind, he was able to relate his feelings and anxieties to his mother, who sympathised with him, and rejoiced for him as a partaker of the grace of God.

He was baptized in the month of April, 1823; thus giving himself up to the Redeemer and to his people by the will of God; and has since, by the help of his grace, maintained a consistent course of devotedness up to the time of his death. He was a man of wise and discriminating mind and judgment; of sincere friendship, and of unblemished reputation; a disciple of Christ, and a companion of all who feared God. His excellencies may be traced to a spirit of vital, habitual devotion. This led him to delight in the constant study of the bible, and in secret communion with God. Meditation on the scriptures was his daily food, and fellowship with God was his daily happiness.

He passed through several afflictive dispensations, having buried two wives and an only daughter,—the latter in her twenty-fourth year, and somewhat suddenly removed; but for all of them it was his mercy to cherish the soothing hope of their eternal safety and happiness. He was also himself the subject of much nervousness, debility, and ill-health. Under one affliction, perhaps two years before his death, on calling to see him one morning, he said to the writer, "I never felt so much the value of a scriptural knowledge of the way of salvation in my life, as I have done during this recent affliction."

Latterly he had no fear of death. When the doctor told him there was a decided change, and wished him to prepare for death, he looked at him with calmness, thanked him for his candour, and said, "That preparation had been made for the last thirty years." When his end came he was favoured with an easy dismission from the body.

The last sabbath he lived he had six of his neighbours up stairs to see him and take their farewell of him. He took them each by the hand and spoke to them, telling them of the state they were in by nature; the way of salvation by Jesus Christ; and that if they lived and died without an interest in this salvation they must perish. Such intercourse with them had been the custom of his life.

B. PEWTRESS, ESQ.

Died, May 8th, at his residence, Iping, near Midhurst, after protracted illness, in the 64th year of his age, Benjamin Pewtress, Esq., brother of Thomas Pewtress, Esq., Gracechurch Street, London. Mr. Pewtress was an intelligent and consistent dissenter; but, firm as was his attachment to the religious principles he avowed, his language and conduct were, "Grace be to all them who love our Lord Jesus Christ." He had been for many years an honourable and valuable deacon and liberal supporter of the baptist church at Midhurst, and through his instrumentality the cause was commenced in that place, and at Iping paper mills the British school established and by him chiefly supported. He was anxiously desirous for the increase of his Saviour's kingdom, and was earnest in religion, as indeed he was in everything else. The pastor, church, and congregation, with a large circle of relatives and friends, have sustained a severe loss. He had a large heart and open hand, and many who were privileged with his sympathy, kind counsel, and Christian hospitality feel that they have lost a sincere friend, and the poor one who ever relieved their necessities. The deceased had a deep consciousness of sin, but he entirely depended upon the atoning and precious blood of Christ. He said to the writer about twelve days before his demise, which was not apprehended to be so near, that he did not fear death, and that he did realise the consolations of the gospel, and that he felt that he was upon the rock that was higher than himself. As his end drew near he was extremely weak and lost the power of articulation, but his intellects were

bright and clear to the last, and never shall the writer forget the rapture manifested by the dear departed when suitable passages of scripture were repeated to him. His end was full of holy joy and peace, and his beloved surviving partner, family, and friends who surrounded his dying bed, and of whom he took an affectionate leave, entertain the assurance that he has entered into that rest which remaineth to the people of God. His remains were interred on Saturday, the 13th, in a vault in the burial ground at Midhurst, in the presence of a large and lamenting assemblage. On the following day his death was improved by his pastor from Psalm xxxvii. 37, to a very crowded congregation.

MR. WILLIAM HUCKVALE

Was born at Over Norton, a hamlet to Chipping Norton, in the county of Oxford, on the 15th of February, 1787. The name of Huckvale has been and will long continue to be embalmed in the memory of Christian friends connected with the baptist church at Chipping Norton; his father though not a church member was a generous contributor to the cause, and from his two uncles who were members that cause received not only considerable support, but they and their families were for many years its principal stay. One of them filled the office of deacon through an honourable and consistent career of half a century, in the latter years of which he was assisted by our late highly esteemed friend, in whose removal by the hand of death we most sincerely sympathise with his bereaved and sorrowing family. Of them it may be said they have sustained an irreparable loss, and of the church that truly a standard bearer has fallen. In the office of deacon, following his uncle as he had followed Christ, he became an example to all professors in church fellowship, in spirit, in faith, in purity, until his prepared spirit joined that of his departed uncle and predecessor in office, to serve in a more exalted sphere in the church above.

In his own family, in the church, and in the world he exhibited the character of a real Christian, and showed out of a good conversation his works in meekness of wisdom by which he purchased to himself a good degree and great boldness in the faith. He was not ashamed to own his attachment to the Saviour and to his cause in whatever company his necessary association with worldly characters might place him; while he would remark in the discharge of Christian duty and faithfulness, "We should be careful not to cast our pearls to be trodden under foot."

Brought up in association with many pious relatives, he acquired early habits of sobriety and propriety of moral conduct. The writer is not acquainted with any special circumstance as leading to his conversion, for while with unflinching firmness he would avouch his belief in the truth as it is in Jesus, he exhibited no inconsiderable degree of self-diffidence. It is, however, believed that he derived much spiritual instruction in his early experience from reading "Doddridge's Rise and Progress of Religion in the soul." He was led to make public profession of his faith by Christian baptism on the first sabbath in May, 1815, being baptized by the Rev. W. Gray, to whom he was greatly attached, and whose memory is still fragrant in the esteem of many who were then members of the church and congregation.

Speaking in general terms of our departed friend he was distinguished by unassuming manners, by judicious prudence, by inflexible integrity, and by an unbending tenacity to that which he believed to be evangelical truth and gospel duty; all of which he exemplified in his uniform consistency of walk and conversation. In his attendance at the house of God and the means of grace he was most regular and punctual, his seat was rarely seen empty either in the sanctuary on the Sabbath or on the week evening services. He loved the house of God and the place where prayer was wont to be made.

His own health was so generally good that when in his affliction, the ordinance sabbath before his death, his son-in-law said to him, "You must feel your confinement from the house of God to-day," he replied, "I do; but I have great cause of thankfulness, for this is the first time I have been prevented by affliction from attending the Lord's table since I joined the church, which is thirty-nine years this day." His frame of mind and pious feeling partook rather of an even placidity and unobtrusive devotion than of any sudden emotions either exalted or depressed; though never elevated to rapture he was enabled to cherish a firm hope in Christ, and found that hope to be the anchor of his soul both sure and stedfast. His last illness was short, but painful both to himself and friends, inasmuch as it fostered the hope of recovery till almost the last day of his life, when its fatal issue was the more distressingly felt. He left a widow and three beloved daughters to mourn his loss, all members with him in Christian fellowship. One married daughter, who had been long afflicted, has since departed in the faith.

Thus died the man of God, May 22nd, 1854, in the 68th year of his age, coming to his grave as a shock of corn fully ripe cometh in its season, from whose demise the saying of "the book" is strongly enforced upon our regard, "Mark the perfect man and behold the upright, for the end of that man is peace." His death was improved by the Rev. T. Bliss on the following sabbath to a crowded congregation.

REV. DR. GRAY.

Died, aged forty-five years, on July 18th, at his mother's residence, 1, Stuart Villa, Sydenham Road, Bristol, the Rev. J. T. Gray, Ph.D., late classical tutor of Stepney College, London. The malady that has thus terminated the honourable and useful labours of our respected friend was insidious in its form and slow in its operation, making its first appearance in the rupture of a blood-vessel, in June, 1852. Having been advised to avail himself of change of air and total cessation from study, he spent a short time in the neighbourhood of Bristol, in Cornwall, and at Sidmouth, during which time fear and hope alternately prevailed. At length by medical suggestion he undertook a voyage to America, in the month of July, 1853, returning in October of the same year, when he immediately resumed his duties at Stepney College. Alas! it was for a short period. It soon appeared that the disease, though for a while checked, was not removed. He, however, had the satisfaction of continuing his engagements in the college until near the close of the session just past, when, unable to attend the examination of the students, he hastened home, within a month of his lamented decease.

Although, through extreme weakness and perhaps constitutional reserve, our beloved friend's communications were few, it was evident that a settled peace pervaded his mind. He fell asleep in Jesus without a struggle or a sigh.

The earliest years of Dr. Gray were spent at Chipping Norton, in Oxfordshire, where the baptist church was at the time under the care of his father, the Rev. William Gray, afterwards of Northampton, of whom he wrote a memoir, which was published in this Magazine, in July, 1849.

He entered the baptist college at Bristol, in 1827, and, after pursuing a course of study there, became pastor of the church in St. Andrew's Street, Cambridge, whence he removed to the neighbourhood of London, where he superintended a school for young gentlemen. Of late, his services as classical tutor at Stepney College have been very valuable, though interrupted occasionally by ill health, and the committee of that institution will sincerely lament his loss. Dr. Gray's pen also was often usefully employed. Among other things he produced a valuable little work, called "Exercises in Logic, designed for the use of Students in Colleges;" a pamphlet full of thought, entitled, "Immortality, its real and alleged Evidences;" and a series of papers on "The Prophets," which appeared in the Baptist Magazine for 1851 and 1852, and which though anonymous, carried with it ample evidence of the writer's superiority as a critic and a theologian.

CORRESPONDENCE.

THE BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

DEAR SIR,—Permit me through the Baptist Magazine to appeal to the denomination on behalf of the Baptist Building Fund. This society held its annual meeting on the 11th inst., when it appeared from the report that £1280 had been voted to fourteen churches during the past year, £1240 in loans, and £40 in donations: £500 of this amount being the legacy (duty paid) of the late treasurer, Joseph Fletcher, Esq. The report also stated that Mr. John Eastty, who for eight years had gratuitously and with much ability filled the secretariat, had, owing to the pressure of other engagements, resigned that office; that the Rev. C. Woollacott, of 4, Compton Street East, Brunswick Square, had been unanimously elected as his successor; and that in future the offices of secretary and collector would be united. It was felt at the meeting that a society so important and useful as this could not be known, or if known its value could not be appreciated its annual income would be greatly augmented. That such a society exists, is doubtless extensively known, as 1824 was the year of its commencement; but as a *Loan Fund without Interest* it has existed only since 1846, and its working as such has *not* been *sufficiently* made known and considered. Fears were entertained that the churches would not be able to repay the loans, but I am happy to say that such fears have been disappointed, as, up to the present time, not a single instalment remains unpaid: during the year I have received £615 in instalments. The great cause of regret to the commitee is that the annual income from subscriptions and donations is so small (only about £300), and this is derived from residents in London and its suburbs. The consequence is that cases remain inevitably unassisted for eighteen months or two years (as all cases are taken in rotation), and it becomes like "hope deferred," which "maketh the heart sick." Now I would ask, why should not this society be taken up in the country, and that generally, by individuals and congregations? I believe that very many generous friends exist throughout the country

firmly attached to our principles, who sometimes ask themselves, when considering how they shall dispose of the talent of money of which they are stewards, How can I best serve the denomination to which I am conscientiously attached? I think that the consideration of the claims of this society will furnish a reply to the effect that by contributing annually to its funds during life, and by leaving a legacy to it at death, they would most effectually serve their denomination and the cause of Christ. Congregations too might aid by collections, and I may say that a duty to do so is devolved on those into whose neighbourhood loans are sent. Let it be borne in mind, that the money given to this society is *not sunk*, but it goes to the accumulation of a fund, which in time, if properly supported, will meet the necessities of all our churches, and enable the committee *at once* to respond to the claims made on them; and it will go on working and working still, long after the donors to it shall be in heaven. Glad and thankful will the committee be if many throughout the country shall become annual subscribers; if collections at least occasionally shall be made; and if our friends will remember this society in their wills; and not the least glad, and thankful will be, dear sir,

Yours most truly,

J. H. Allen, *Treasurer.*

Brixton Hill, July 17th, 1854.

ON THE STATE OF THE CHURCHES.

Dear Brother,—As an out-looker from a quiet sphere of labour, I, in common with those who mingle more in public life, am distressed at the tidings which our churches send forth of declension, arrested prosperity, or at best of slow progress. It is possible no doubt to offer explanations and palliatives to soothe the sorrow with which we view the facts; but the facts, it is believed, remain. Now to whatever origin the facts may be traced I question if they can be traced to the *quietism* of Christians; but may they not result from *misdirected exertion*? Of late years we have been operating on every separate protuberance in the social body by a separate agency, until we may have lost our faith in the gospel "pure and simple," as the wisdom of God and the power of God, for amending all the ills of this evil world as well as for conducting lost souls to glory. Infidel reformers build up their organization on the conclusion that the gospel has failed, and our rage for founding societies seems to spring from a tacit conviction of the same kind. But did the gospel fail in the hands of those who employed that and nothing else? Did it ever fail when exclusively relied on? Never. By throwing our energies along the channels of numberless societies framed by human sagacity we are apt to confuse our apprehension of God's sole scheme of action, and also to confuse our apprehension of each other's Christian worth. In effect the house of God becomes divided against itself. Every separate movement nurses up a race of zealots who become useless or even injurious apart from their own particular line of things. They grow sincerely dubious of all piety which does not wear their livery. *Here* to be a Christian brother in good standing you must belong to the *Evangelical Alliance; there* you must step into the fiery chariot of the *Protestant* Alliance; *elsewhere* you must be of the Peace Society, or the Anti-slavery Society, or the Anti-State Church Society, or the Total Abstinence Society. Thus the Christian forces are broken up into many sections, each having its own animus that may possibly quite countervail the one common sentiment of Christian charity; while under some circumstances they may get possessed of a spirit of mutual rivalry or distrust most desolating to the dearest interests of Christ's kingdom. I would meekly and deferentially ask, whether we might not do more work, and of better quality, with less machinery? Whether if we were to abandon the complex which is of man, and revert to the simple which is of God, we might not get more of that blessing without which we labour in vain and spend our strength for nought? One thing is beyond question, namely, that the earliest Christians who achieved such marvellous revolutions in the sentiments and practices of their times, did not adopt the course which we pursue, but relied altogether on the appointed instrumentality of teaching and preaching the word of the Lord. One would like to see our churches make the experiment of closely copying this precedent. It would be worth risking all our alliances, unions, and associations, to ascertain whether in the 19th century, as signally as old, the foolishness of God is wiser than men, and the weakness of God stronger than men. Should we ever get back to the position, that God's method without our supplementary expedients is alone mighty to the pulling down of strongholds, we shall more worthily estimate the text, "Them that honour me, I will honour."

Trowbridge. W. B.

CONGREGATIONAL SINGING.

Sir,—I see with much pleasure that in your magazine the subject of *music* has been brought under discussion. It is one in which I feel deep interest, and I trust that the inquiry may produce much benefit.

I am however desirous of drawing attention to it more especially in relation to public worship; and before I go further let me say that I have for many years been attached in no common degree to music as a science, as well as affording pleasurable sensations.

I am old enough to remember when few of our dissenting chapels could boast of an

organ or a choir; when the hymns were given out two lines at a time, and the tune was raised by one voice, and taken up by the congregation. The singing was unscientific, but it was simple, humble, hearty, and it was considered a part, and a delightful part of the worship in which all could join.

Now we have come to a different state of things. In many of our places of worship, especially in large towns, we have organs and choirs—the hymn is named, and part of it read, and then it is taken up by "*the singers*" who go through it from beginning to end. But what are the congregation about? Are they joining in the praise? In truth many of them have little chance of doing so, as they may not have heard the number of the hymn—others, not being able to read, cannot if they would accompany the music, while a great part of the congregation appear to think it quite unnecessary to join, and much better to leave the matter in the hands of those whose special duty it is, and many of whom are paid for doing it. I fear we are in many places fast losing that part of our public religious worship which consisted in congregational singing, with its deep, solemn, heart-stirring and enlivening effects—that we have made a sad change from the simple, humble, and unembellished sounds arising from the united voices of the congregated worshippers, to the more polished and scientific *performance* of the organist and choir.

This change has brought with it, besides the loss which I have named, practices which to say the least are highly objectionable. Young persons, females especially, who may have good voices, are encouraged to exhibit themselves before the eyes of the congregation, instead of being taught that retiring modesty which best becomes their age; and so little respect is in some cases paid to *moral* fitness, that the voice which is most distinctly and sweetly heard in the chapel on the sabbath taking part in the most solemn ascriptions of praise and thanksgiving, may on any other evening of the week be engaged at the public music hall, or the cheap concert room, singing the trifling and unmeaning popular songs of the day or ministering to the prurient imagination, by linking to sweet sounds words and sentiments of no questionable character. Much is said of the necessity of cultivating a taste for *sacred* music. *Sacred music!* How little is the term understood! Would that it were better comprehended and more assiduously practised.

But who are to be the teachers? The organists of course. Here again is a difficulty. With all respect for musical professors they are not noted for being a very religious body, though some of them are eminently good and pious men. Are we to receive our knowledge and have our taste regulated by them? Why, Sir, only yesterday morning I attended a chapel for the purpose of taking part in the service, and to hear the teaching of an eloquent and I believe holy man; in that place they have lately set up an organ and choir, and before the service began, Mr. Organist treated us to what I suppose he would call a performance of *sacred* music, it was certainly a strange medley, ending with the air, "Hark the vesper hymn is stealing," and after sermon we had a second treat in Mozart's "Ah perdona," with all kinds of trills and embellishments. But I find I am in danger of running on to too great length, and I must for the present just put two or three questions and then conclude.

1st. Is it any part of our duty to join in the singing in the public worship we may attend?

2nd. Can we delegate that duty to others and so perform by proxy?

3rd. Have we any right to engage and pay persons to "*perform*" the singing, &c., whose lives and conversation lead us to the conclusion that while their tongues utter the most solemn words and awful sentiments, their hearts and thoughts pass not beyond the mere pleasurable sensation of sweet sounds.

4th. Are we any more to be justified in engaging a person to take a part in the singing in our public worship, merely because he may have a fine voice, taste, &c., whilst he cares nothing for the sentiments or meaning of what he sings, than we should be in engaging a man of notoriously immoral life, and an infidel in his unbelief, to preach to us beautifully written sermons, merely because he had an imposing personal appearance, polished manners and all the graces of elocution?

I shall be glad if some of your venerable readers will reply to these questions. Depend upon it the subject is of no trifling importance.

I am, Sir,

Your very obedient servant,

11 *June*, 1854. B.

EDITORIAL POSTSCRIPT.

We have the pleasure to welcome among us again the Rev. Archibald Maclay, D.D., whose acceptable visit to this country in 1840 is in the remembrance of many of our readers. He has come on business connected with the American Bible Union, and he was accompanied in his voyage by another baptist minister, the Rev. James Inglis, late of Hamilton, Canada West.

All who desire to obtain the ninth and tenth volumes of the Hanserd Knollys publications, which will complete the first series, should forward their subscriptions without delay to the secretary, if they have not yet done so, as both volumes are nearly ready for delivery, and a very limited number will be printed. One volume will consist of old church records, which we are told are exceedingly interesting; and the other is a curious collection of old baptist confessions of faith.

IRISH CHRONICLE.

AUGUST, 1854.

ADDITIONAL AGENCY.

The Committee of the Baptist Irish Society has been busily engaged of late in endeavouring to give effect to the wishes of its constituents for increased operations. It will be readily believed that none are more desirous of the enlargement of effort than the men before whom representations of destitution and urgent requests for aid are continually coming; but there are two principles which they deem it of the utmost importance to observe, and which have required that cautious deliberation should precede action: the first, that no expense should be incurred that there was not a reasonable prospect of ability to defray; the second, that no agents should be engaged who did not appear to be thoroughly suitable for the work in which they were to be employed. The first was met in the spring, by the liberal contributions of the friends of the Society in reply to the Circular which had appealed to their liberality; the second has been met by the Lord of the Harvest himself, who has presented to our attention labourers apparently adapted for services which were required, and ready to engage in them. Some arrangements which have been thought of are still pending, and it is best not to publish anything respecting them at present; but the following are completed. With respect to publication generally, however, it may be desirable to remark that Ireland is so near to us, and one class of our opponents is so vigilant, that it is needful to be exceedingly circumspect. If we do not mean to frustrate our own endeavours, it is necessary to maintain more silence than would in some cases be pleasant; and especially to suppress the names of persons and places.

DUBLIN.

In the populous and needy metropolis of Ireland, where we have had no agents for some years, but where Mr. Milligan, the pastor of the baptist church labours independently of the Society, it is hoped that his hands will be strengthened by the following appointments. A lady who was well known to him, has been at his suggestion invited to undertake the arduous and self-denying occupation of a Female City Missionary. Our experience of this kind of agency gives us a high opinion of its adaptation to the large towns of Ireland; and this lady, who has resided in England, who acted for some time as superintendent of the sabbath school at Lewisham Road chapel, Greenwich, of whom the Rev. Joshua Russell has attested her untiring zeal, her delight in visiting the poor to converse with them on spiritual subjects, a work for which she is particularly adapted, has been engaged to labour in Dublin. Her business will be to go from house to house in eligible districts, embracing opportunities to read the scriptures to the inmates and explain the way of salvation; to render such assistance to the sabbath school as may be found desirable, availing herself of all suitable occasions to exercise a salutary influence among the children's parents. An aged Irish minister, also, who spent many years in the service of the Society, and who since he was disabled has received a small annuity in

retirement, being in improved health has been engaged temporarily to visit in a similar manner, and conduct such services at the outskirts of the town as may appear to be expedient.—Dublin, however, requires much more than this. This is but the beginning of what it is hoped that we shall be able to do there.

BELFAST.

Mr. Eccles, being of opinion that a day-school in connexion with his congregation would greatly increase its efficiency, and that of its existing sabbath-school; and having among those who have been added to his church a young man, ardent in the pursuit of knowledge and anxious to be useful, has urged the Committee to engage him in the Society's service. Having received from the young man himself a satisfactory account of his attainments, and his earnest desire to impart religious instruction to the young, the Committee has acceded to the proposal, and the school, we believe, is now actually commenced. The Committee has also made another appointment for Belfast, from which it hopes much. An educated and respectable lady in the north of England, who had long been an active member of a congregational church, taking particular delight in the visitation of the sick, having recently been baptized, and being desirous to give herself wholly to labours of this description, a communication between her and the Committee was opened. After an interview of a very pleasing character, she also has been engaged for twelve months, to co-operate with Mr. Eccles as a city missionary, in the very important sphere which he occupies.

CORK.

It has long been distressing to contemplate the condition of this, the second city of Ireland. The baptist chapel in Marlborough Street has for many months been shut up, through causes for which the Baptist Irish Society is not responsible. The ministers it has assisted there in former years derived an important part of their income from endowments which do not belong to the Society, and over which it has no control. Whether it will be right to resume connexion with this place of worship or not, is at present uncertain; but the population of the city is immense.

The Rev. C. T. Keen, junior, late pastor of the church in Regent Street, Lambeth, a native of Cork, has for many years been anxious to labour in Ireland, and, having resigned his pastorate in the English metropolis, offered himself for this service. He is believed to be specially qualified for itinerant work, and the Committee has engaged him for six months to labour in Cork as an evangelist. In the mean time he will have opportunity to see some of the baptists who reside in the city, and confer with them respecting future operations. With Mrs. Keen and their infant, he arrived there safely on the 14th of July.

NEWTOWNARDS.

Mr. Bowden, a student at Horton College, who spent the vacation last year in assisting Mr. Brown at Conlig and the large adjacent town of Newtownards, has been engaged to do the same this year. He arrived there on the 19th of May, "since which," Mr. Brown says, "we have resumed the sabbath evening service at Newtownards. The attendance on the whole is pretty fair. He has also opened a sabbath school there, and I am glad to say that it promises well. He has never had fewer than fifty children, and sometimes more."

NEW ROSS.

In this town of about ten thousand inhabitants, a few miles from Waterford,

it will be remembered that we were strongly advised by a deputation last year to commence operations; it being thought that a very favourable opening presented itself. The Rev. David R. Watson of Ryde, Isle of Wight, son of the Rev. Jonathan Watson of Edinburgh, has, at the request of the Committee, undertaken to spend a few weeks there.

It will be seen at a glance that these enterprises will occasion a large additional expenditure. The balance from last year's income has justified the commencement of these operations, but to carry them on vigorously, an augmented *permanent* income is necessary. And these are but a portion, a very small portion of the undertakings which the spiritual necessities of Ireland require. Wherever we have sent one additional agent, we should gladly have sent two, and wherever we have sent two it has been with a consciousness that it would have been better to send six. Before us there lie also applications for aid from other labourers whose requests are as worthy of attention as those with which we have complied. If British Christians will but contribute and pray, with earnestness and perseverance, we firmly believe that it will soon appear, notwithstanding past discouragements, that the time to favour Ireland is fully come.

ROMANISM AS IT IS IN CONNAUGHT.

From the Tablet of July 22.

"We are delighted to find that the mission carried on at present in Ballinrobe by the very Rev. Father Rinolfi and his companion, Father Vilas, is already bearing golden fruit—fruit which is certain to be 'permanent,' with the help of God. The mission was opened on last Sunday week by the very Rev. Father Rinolfi, who was first introduced to the parishioners by the pastor of the parish, the Rev. Thomas Hardiman, who told his flock that, with the consent and concurrence of the archbishop, he had invited these missionaries to help him to save their souls. The opening sermon of Father Rinolfi won the hearts of his audience, and, like a powerful magnet, he has already attracted thousands upon thousands, morning and evening, to listen in breathless attention to his apostolic eloquence, and join in the holy exercises of the mission. Thirty priests would not be able to hear the confessions of the vast crowds of people of all ranks, not only from the town of Ballinrobe, but from the surrounding parishes, within a circumference of fifteen miles, hundreds of whom remain from dawn to midnight in prayer and earnest attention, and, like the "multitude in the desert," they seem to forget all things in order to listen to the word of God and the inspirations of Jesus Christ through these holy men.

"The devil seems to have been enraged at the rich harvest which is thus being gathered into the Lord's house, and, therefore, he induced some sacrilegious wretches to break into the catholic church of Ballinrobe on the night of Thursday last, and to carry off the principal part of the sacred vessels and holy furniture of the altar, including the ciborium, containing the most holy sacrament; and next day the good religious people of Ballinrobe and vicinity were stunned to find that the fearful sacrilege and robbery had been committed in the midst of them. The wretches also carried away the remonstrance, a massive silver chalice of beautiful workmanship. The plate stolen was value for at least fifty guineas.

"Father Rinolfi, evidently labouring under strong feelings from the shock, addressed the people after mass, pouring out in a subdued tone a lament of love like Magdalen over the empty tomb of the Lord, taking for his text those moving words of the gospel—"They have taken away my Lord, and I know not where they have laid Him." His address was most powerful and affecting.

"After him the Rev. Mr. Hardiman addressed the congregation in Irish on the same harrowing subject. During the delivery of his discourse the whole congregation wept and sobbed aloud. It was indeed a melancholy scene, a most gloomy day. But, thanks to God, a bright sunshine soon succeeded that day of sorrow, and some amends were made for the indignity thus offered to the Son of God by audacious criminals; for on Sunday, immediately after last mass, the beautiful devotion of the Forty Hours' Adoration was solemnly commenced. The altar was splendidly decorated, thanks to the taste, and labour, and piety of the indefatigable Father Rinolfi. The whole space around and above the altar was one forest of wax candles, while two pillars of light, ingeniously constructed by the same pious hands, together with two splendid seven-branch candelabra of lacquered brass, placed before the tabernacle, shed a flood of light over the holy place, the effect of which was grand indeed.

Immediately after mass a solemn procession took place in the open air round the handsome chapel and grounds. The cross was borne by one of the blessed Order of St. Dominic, and the canopy was supported by four other members of the same confraternity, clad in their picturesque costume. A number of female children followed, the cross in the van, some of them the children of the most respectable inhabitants of the town, all clad in snow-white robes, and scattering flowers as they passed along the green avenue, which was kept open through the crowds by the stalwart arms of the people. A group of boys in surplices bore lighted torches, while three thurifers swung their fragrant thuribles aloft as the procession moved on. The members of the confraternity, a venerable looking body, wore the insignia of their institute; and last of all came the venerable Father Rinolfi bearing the adorable sacrament exposed in a remonstrance borrowed for the occasion. He was assisted by the Rev. Mr. Hardiman, P.P., and Rev. Mr. Convery, C.C., as deacon and subdeacon, Father Vilas acting as master of ceremonies.

"And as a crowning proof of the depth of the people's devotion and feeling for the indignity offered to their God in the holy sacrament, they made upon the spot the sum of £60 to enable the afflicted pastor to replace the sacred vessels and to restore the beauty of the sanctuary. If ever there was a free-will offering it was this—the rich and the poor, and even the poorest of the poor seemed to vie with each other in spontaneous generosity."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

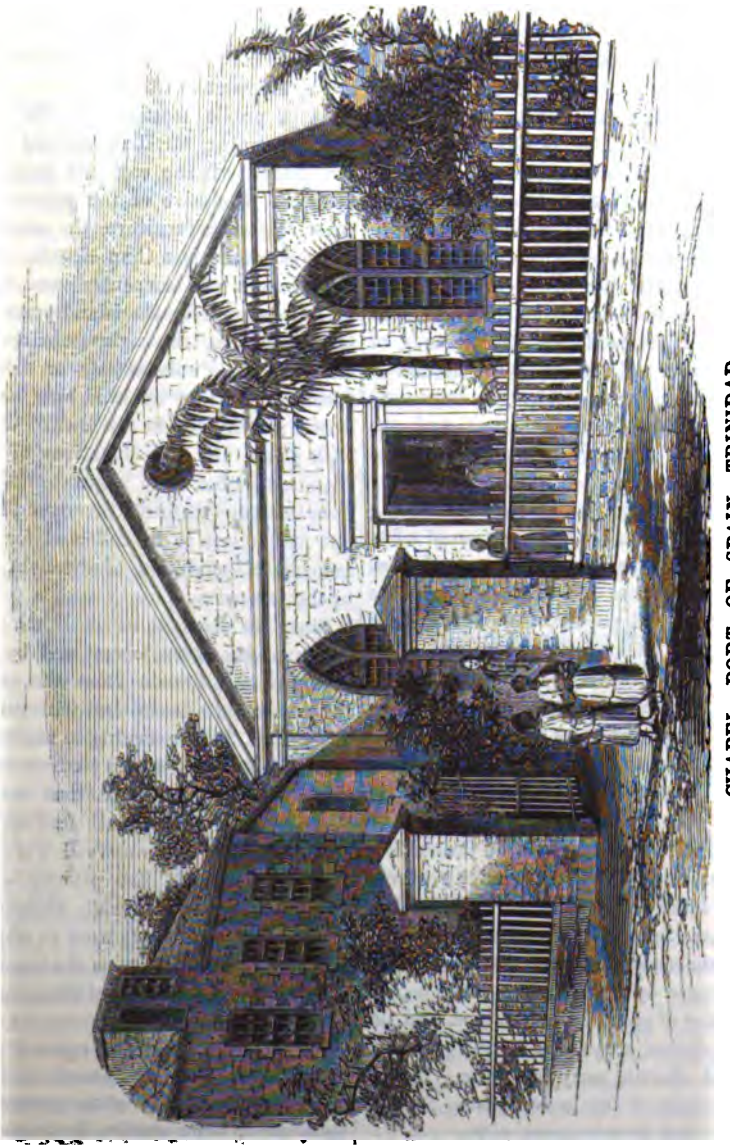
	£	s.	d.	£	s.	d.
Harlow, Friends, by Miss Lodge				1	11	6
Leicester, by James Bedells, Esq., on account				15	0	0
London, Collection at Devonshire Square				10	0	0
Louth, by Miss Beeten—						
Simons, Miss	0	5	0			
Twigg, Mr.....	0	5	0			
				0	10	0
Manchester, by Mr. W. Coulter—						
Birkinshaw, Mr.....	0	10	0			
Box in the Vestry	0	4	3			
Chennery, Rev. R.	0	10	0			
Coulter, Mr. W.	0	10	0			
Dowler, Mr.	0	5	0			
Hallott, Mr.....	0	2	6			
Hule, Mr. J. E.....	0	2	6			
Jones, Mr. B.	0	2	6			
Lindley, Mr.....	0	2	6			
Lindsay, Mr.....	0	2	6			
Owen, Miss Charlotte, box	0	10	0			
Ralson, Mr.	0	2	6			
Sargent, Mr.....	0	5	0			
Sykes, Mr. J.....	0	2	6			
Whiteman, Mr.	0	2	0			
Wood, Mrs., *The Grange* ...	0	5	0			
				3	18	9
Milton, by Miss Dent				1	10	0
Sheffield, Joseph Wilson, Esq.				2	0	0
South Shields, Mrs. Mackay				1	0	0
SCOTLAND.						
Edinburgh, Mrs. Wemyss				10	0	0
IRELAND.						
Waterford, The Offering of a Sinner's Gratitude to a Saviour's Love				0	10	0

We thank Mr. Windeatt of Plymouth for two volumes of Baptist Magazines.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



CHAPEL, PORT OF SPAIN, TRINIDAD.

MISSION IN TRINIDAD.

WITH AN ENGRAVING.

The mission in this beautiful island was commenced in 1843, by the late Rev. G. Cowen, whose highly esteemed efforts were quickly followed by the formation of a church, and the establishment of stations in the districts of Port of Spain and Savannah Grande. The society purchased at the beginning, from the Jubilee fund, an excellent house of stone, the partitions and flooring of cedar, which had been used by the trustees of the Mico Charity for a school. Divine worship was carried on in this building, and the upper part was used as the missionary's residence. Mr. Law reached Trinidad towards the end of 1845, and took charge of the station at Port of Spain, where he has since continued, abundant in labours, and not without encouraging tokens of the divine blessing.

The church slowly increased. The inhabitants, with the exception of a few English residents, are Roman catholics, many of whom add to the superstitious practices of popery, the darker and degraded rites of Obeahism, and other African enormities. In 1849 an accession of members was obtained from among the refugees from Madeira, so that the number of persons in church fellowship has gradually risen to thirty-six.

A considerable increase in the number of attendants on public worship rendered the house inconveniently full, and it became necessary to provide, if possible, for the accommodation required. Encouraged by the liberality of the people, a piece of ground was obtained, and the foundation stone laid by the governor, Lord Harris, early last year. The dimensions of the building were fixed at sixty feet long by forty wide.

It was opened for divine service on the 26th March last, when a sermon was preached in the morning by our esteemed missionary, Mr. Law, and another in the evening by the Rev. G. Brodie, presbyterian minister. On both occasions the place was filled with attentive and devout auditors.

At a public meeting on the following evening, Mr. Law entered into the details of the cost and mode of erection. Inclusive of the pulpit and other necessary furniture, the erection has cost rather less than £1000. The head mason and carpenter were both black men, and by the island press are said to deserve "the highest credit; for more faithful, substantial, or better executed work of its kind was never turned out of hand in the town." What with loans and the donations of the friends, together with a grant of £100 from the society's funds, there remained but 200 dollars to be collected for the immediate liquidation of the debt due to the workmen.

Since its erection no small stir has arisen in the town, occasioned by the presence of a nuncio from the pope. He pretends to be clothed with divine authority. From morning to night the streets are thronged with Romish devotees, attending the numerous masses performed. The annual festival of Corpus Christi was observed with unusual pomp. All that priestly arrogance, presumption, and blasphemy could effect, was freely used to impose this system of delusion on the ignorant people. Here are some of the nuncio's vaunting words:—

"The echo of all ages has repeated these same words, *Visum est Spiritui sancto et nobis*, in the assemblies of the pastors and the successors of the apostles, for the purpose of sanctioning by them their decisions and

their decrees, as the decisions and the decrees of God. After this, let the bible be appealed to. This holy book in our hands, we defy the Reformer—be his name Luther or Calvin, Henry the VIII. or Gustavus Wasa—we defy him to say as much and upon the same authority. They are only isolated, solitary men, who have separated themselves from the body which Jesus Christ has established in union and on unity. They are not with Jesus Christ, because they do not unite in his name.

"The church being immortal, the succession of the vicars of Jesus Christ shall also be immortal. Peter shall live in his successors, Peter shall speak in his chair. As soon, therefore, as Rome has pronounced a decree on a controversy concerning the salvation of souls, the cause is at an end.

"At one time newspapers, periodicals, novels, pamphlets, and other works, teemed with articles predicting and trumpeting that Christianity had outlived its time, that the religion of Jesus Christ was dead or in agony, that the last sacraments were soon to be administered to a dying God. It was added that the popedom was expiring, that its jurisdiction would soon be an anachronism, that the pontifical chair, already worm eaten, was crumbling under its own weight. Never has the pulsation of that heart, the voice of the pastors who govern the church, communicated greater energy to all its members. A religious impulse is pervading all classes of society. Prisons become again a school for courage, magnanimity, and virtue; the honour of sanctifying their chains, and of being shut up in them as faithful disciples of our Saviour (1 Peter, c. iv. 16), that honour which the apostle Peter awarded to the first Christians for the glorification of God, has been won by a Droste de Wischering of Cologne, a Marilley of Fribourg (Switzerland). In exile, a Franzoni of Turin and a Marongiu of Cagliare have again exhibited the fortitude of an Athanasius and of an Eusebius, while, like John Chrysostomus, Mosquera of Bogota has, in exile, breathed his last. The intrepid spirit of Vicari of Fribourg (Grand Duchy of Baden), incapable of flinching at the threats of power, and exhibiting the vigour of youth, notwithstanding the weight of years, recalls to our mind Basilius braving the might, and eliciting the admiration, of an emperor. The shores of China, Tonquin, Cochin China, are deeply marked with the blood of those modern apostles, characterising themselves as the true representatives of their prototypes in the apostleship; and from the ashes of these new martyrs the most flourishing churches are rising."

"The dark condition of the people," says Mr. Law, "and the presumptuous wickedness of the priests make me very sad. Just now little can be done by tracts, as they are generally torn as soon as received. The people seem mad with false religious zeal." Especially is a missionary able to speak French, required for the great mass of the population.

Nevertheless, all is not dark; bright spots appear here and there. The little churches of Christ continue to prosper. The missionary reports himself to have spent some delightful days at Sherringville, where three persons were joined to the Lord. The following passage from a recent letter presents to us an interesting picture of missionary life:—

"The rainy season has set in, the roads are bad, and in some cases the rivers are swollen so as to make it very difficult to get on through the country. In crossing one of these rivers, the other day, I had to sit on a man's neck and balance myself the best way I could. However, I always try to go on my way rejoicing. The Lord is our refuge and strength, a very present help in trouble. Next week I go to spend a few days in Couva, and the week after I shall visit the other stations in the Savannah Grande district."

Mr. Law adds the following remarks on the opening services of the chapel:—

"The opening services were deeply solemn and interesting. The Rev. Mr. Brodie, the Scotch minister, preached one of the sermons. He and his people worshipped with us the whole day. On the Monday evening following there was another meeting, when interesting speeches were delivered, as well as a

statement given of the expense, &c., of the building, from which it appeared that the entire cost would amount to nearly five thousand dollars; there was then a pressing debt to workmen of two hundred dollars, which has been reduced to one hundred. This has been a most serious undertaking. It is well we do not know beforehand all the expense and trouble of such works, otherwise they would never be engaged in. Our new and beautiful house was filled on all these occasions, and we had a special manifestation of the presence and glory of our God and Saviour in our midst. The building is pronounced by all to be one of the most handsome and substantial erections in Port of Spain. The architect, Mr. Black, deserves great praise and our special thanks for his superintendence, which he gave gratuitously with great good will. We made him a present of a handsome family bible, as also a copy of Brande's dictionary. J. P. Tuttleby, Esq., has been my right hand man in carrying on the work, and James Wilson, Esq., has done very much in collecting and giving money to finish this house of prayer. But unto the name of God be all the praise and honour and glory. This is the Lord's doing, and it is marvellous in our eyes. Oh that this house may be the birth-place of many souls! Oh that the church which worships within these walls, may be enriched with all the graces and gifts of the Spirit of God!"

MEMOIR OF THE LATE REV. WILLIAM ROBINSON, OF DACCA.

BY HIS SON, THE REV. J. ROBINSON, OF SERAMPORE.

My father was born of poor but pious parents, at Olney, in the county of Bucks. Of his early life much need not be said. It is sufficient to observe that he manifested no great intellect as a lad; on the contrary, his mind appears to have been so dull that his father, despairing of being able to bring him up to his own trade, that of a lace-pattern maker, apprenticed him to a shoe-maker. Yet his advantages, though not many, were great; his master was a pious man; and he enjoyed besides the unspeakable privilege of sitting under the ministry of those two excellent men, whose praise is in all the churches of Christ, the Rev. John Sutcliff and the Rev. John Newton. Under the ministry of the former my father was brought, before he had reached his eighteenth year, to feel the importance of divine things and his need of an all-sufficient Saviour. He was now led to read the Scriptures, in order to find a sacrifice sufficient to atone for his guilty undone soul; to seek a Saviour who could save to the uttermost; and a hope upon which eternal concerns may safely rest. Such a sacrifice, such a Saviour, and such a hope he found; and from that day to the day of his death the scriptures became his delight. My father was baptized in the river Ouse, on the 14th of March, 1802, after a sermon preached by Mr. Chamberlain, who was then on the eve of leaving for India.

What first induced him to turn his attention to the ministry we cannot tell. But with Mr. Sutcliff for his pastor, and that in a place so near to Northamptonshire, a county in which it pleased divine grace first to light the fire of a missionary spirit, and connected with a church which had already sent out some noble missionaries into the field it is not a matter of surprise that, having talents for the ministry, he should turn his attention to the heathen. On his first discovering this desire to his pastor he met with but little encouragement; yet being a kind, though cautious man, he kept his eye upon him. At length seeing that since his baptism he had made great improvement, and believing that his talents were calculated

to make him useful as a minister, he first took him, at the request of the Society, under his own tuition; and then, somewhere about the autumn of 1805, sent him to Bristol. There his stay was very short. Scarcely had he been there six months before he was requsted to prepare to go out to India, in the *Benjamin Franklin*, which was then shortly expected from Rotterdam; its pious owner having generously offered to take two missionaries to Serampore free of expense to the Society. Accordingly on Wednesday, the 12th of March, 1806, Mr. Chater, afterwards a missionary to Ceylon, and my father, were solemnly set apart to the ministry in the baptist chapel at Oxford, where Mr. Hinton was then pastor. The service was opened by Mr. Coles, of Bourton. Mr. Sutcliff delivered the introductory discourse, and received a short account from each of the candidates of his motives for engaging in this work, and the leading principles which he intended to inculcate. He then descended from the pulpit, and by prayer and imposition of hands, in which the other brethren joined, solemnly set them apart to the work and committed them to God. Dr. Ryland then addressed them from Acts xxvi. 17, 18. Mr. Fuller followed with a discourse from 2 Chron. xx. 20. Mr. Morris concluded with prayer. In the evening Mr. Sutcliff delivered a discourse from 1 Chron. xxix. 5, latter part. The opportunity upon the whole was interesting and impressive. Shortly after this my father married Miss Elizabeth Walker, a member of the church at Olney, and bidding adieu to his parents and brothers and sisters, whom he never saw again, he departed to London. While the vessel was detained there, Messrs. Fuller and Sutcliff went up, and several prayer-meetings were held previous to the departure of the missionaries; and on the 12th of April they set sail for India, with the prayers and blessings of many.

The vessel arrived off Calcutta on the 23rd of August, 1806. Passing by the difficulties to which my father, in common with many of the missionaries who came out in those early days was subjected, it is sufficient to say that the Governor of Serampore took him under his protection; and he was perinitted to remain in India upon condition that he did not take up his residence on British ground. At Serampore, therefore, my father remained, occasionally preaching in Calcutta, till December, 1807, when he preached his first Bengáli sermon to a stated congregation; and in the following month he proceeded to join his friend Mr. Chamberlain at Cutwa. Here he continued for three months, labouring with no less diligence than his colleague; each of them standing for five or six hours at a time, day after day, preaching to the heathen, or walking together many miles to visit distant villages; living in a tent, or spending the night beneath some shady tree; in season and out of season, morning, noon, and night, they were at their posts, diligently engaged in the great work to which they had devoted themselves.

In March, a proposition was made to my father to undertake a mission, either to Bootan, Assam, Orissa, or Burmah. This last place had already become the scene of missionary efforts; Assam and Orissa were easily accessible from Bengal; and he therefore chose Bootan. Here he felt, however, that his knowledge of Bengáli, in the study of which he had laboured for a year and a half, must be lost to him; the difficulties to be surmounted were numerous; and he did not feel *quite* satisfied that it was the path of duty. Yet, as his elder brethren seemed to think so, he resolved to go. On arriving at the borders of Bootan he found that the country was torn with intestine broils, and being told that owing to the jealousy of the ruler it

would be dangerous for an Englishman to enter, he returned. In the following year he made another attempt; he felt that the undertaking was arduous, and the responsibilities it involved were almost too great to be undertaken by a single individual, yet he trusted in the Lord, saying, "He can enable a worm to thresh a mountain." This second attempt appeared to promise more favourable results; he had an interview with the Kátmá, or chief man of the place, and obtained permission to build a house at Bárbárí, on the borders of Bootan. As there were many there that understood the Bengáli, he was enabled to preach among them, and his congregations on a sabbath-day in his house frequently amounted to between forty and fifty, of whom he speaks as attentive hearers. Scarcely, however, had he built his house than he was attacked with a malignant fever, which brought him to death's door; alone, without medical assistance or one Christian friend near him, he was obliged to send to Dinagepore for help, which was readily afforded; and he returned to Bengal to recruit his health. In the following year, 1810, he made a third attempt, accompanied this time by his wife and children, one of whom he buried at Dinagepore on his way up. Scarcely had he made arrangements for beginning the study of the Bootan language than he had another attack of the same fever; he recovered; but while he was yet convalescent his wife and children fell dangerously ill of it, and he had but just time to bring them down to Dinagepore for medical aid when, in her case, it ended fatally. She died happily, on the 29th July, and was buried at Dinagepore. He then came down to Serampore, where he left his children under the care of Mrs. Marshman; and taking with him a Mr. Cornish, then a probationer for missionary labours, for his companion, he returned. Again had they scarcely begun to enter upon their labours before their house was one night entered by a gang of nearly a hundred robbers, armed with spears; my father nearly lost his life in making an attempt to defend himself; the servants were murdered; but by a Providence almost miraculous, he and Mr. and Mrs. Cornish escaped into a field, which, as it afterwards appeared, was the only place where they could have been secure. They were robbed of almost everything they had, except a few pieces of wearing apparel, which they found the next morning strewed about the house and stained with blood. They were obliged to return to Dinagepore to obtain a few necessary articles. Mr. Cornish was discouraged, and never went back to Bootan. My father, however, made another attempt, and this time went up higher than before; but he was told that permission would never be granted him to settle in Bootan, and the mission there was given up.

On his return to Serampore he found that the Government was as much opposed as ever to his residing within the Company's territories; but on its being represented to Lord Minto that he had expressed a wish to go to Java, his lordship said he did not like to interfere with affairs there, but would not prevent his going thither. Accordingly, having in January, 1812, married his second wife, Miss Margaret Gordon, he very shortly after embarked on board the *Margaret*, an unseaworthy vessel, which was obliged to put back. Nearly a year elapsed before he met with another opportunity of proceeding to his destination; but on the 2nd March, 1813, he embarked on board the *Trowbridge*, and arrived at the scene of his future labours on the 1st May. It will be remembered that this was not long after Java had been taken possession of by the English. In Batavia, the capital,

there were five of his Majesty's regiments, and one of the East India Company's European regiments. In one of these, the 59th, there were some who had sat under the ministry of the gospel in Bengal, and had joined the Lall Bazar church in Calcutta. In Batavia there was no clergyman but the Dutch minister, and my father without any difficulty obtained permission to preach to the men of the regiments stationed there. Of his labours among them the following brief account was given a few days since by an aged friend, who himself was one of the fruits of his ministry there:—"Your father laboured among them incessantly and with assiduity. He preached on the sabbath in a long and wide upper-room in the barracks, which, being empty, the military authorities permitted him to use for a chapel; there he used to have from 1500 to 2000 hearers every sabbath. Nor were his labours fruitless; some four or five hundred having been brought under deep concern for their souls, some of whom afterwards joined the baptist church. Some further idea of the good done may be formed from the following circumstance. When the 59th regiment was about to remove from Batavia, the colonel one morning invited your father to his house, where in the presence of all the officers of the regiment, he offered him his most cordial thanks for the good he had been the means of effecting among the soldiers; he said they were formerly a turbulent, clamorous set, and given to drinking, but since they had sat under your father's ministry they had become sober, quiet, and peaceable."

Will you permit me here to quote from my father's own letter to Dr. Marshman? "Things have been going on well among the soldiers; our congregation continues to increase; and the number of persons seriously inclined has likewise much increased. Indeed, I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is a pleasure to preach the gospel, for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: all seem to hear as for eternity."

But English preaching was not my father's principal object; which was, to proclaim the everlasting gospel to the natives of the island. To do this, however, he found three new languages must be learned—the Dutch, the Malay, and the Javanese. In the last of these he could not be proficient without removing into the interior; and this he was unwilling to do, because it would defeat another object, that of relieving the funds of the society by doing something towards his own support; and this every missionary, in the early days of the mission, was expected to do.

It will be remembered that my father arrived at Java on the 1st May; on the 26th he writes, "I now feel that I have a great deal of work on my hands. Learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers and sometimes visiting the sick in the hospital, furnish me with so much employment that I have no leisure for anything but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java." A sentence afterwards rendered remarkable from the circumstance that it was the means of leading the justly celebrated William Knibb, of Jamaica, to devote himself to the ministry.

While prosecuting the study of the

Malay, my father found that the Malay Bible which had been printed in Holland, was by no means intelligible to the people themselves; and he felt it therefore a duty, as soon as practicable, to commence a new translation of the New Testament. Though his studies were much impeded by sickness, he was enabled to preach in Malay in somewhat less than a year after his arrival; and he was allowed the use of the Dutch church, where the Malay Christians and Dutch Malays used to flock to hear the word of God preached in their own tongue. In 1814, the Batavian Bible Society was formed through the exertions of the Governor, and my father was appointed translator.

In 1815, a fresh trial awaited him. Java was restored to the Dutch. The Dutch governor at first professed to allow liberty of conscience among all classes, and my father was enabled therefore to continue his labours. Of the nature of those labours we have the following testimony of an anonymous writer, dated in June, 1815:—"Brother Robinson has suffered much from ill health, but God has been good and gracious in delivering him from his distresses, and has restored him so far that he preaches six times in a week; once in English, and five times in Malay in four different places, to the Dutch, the Portuguese, and the Malay Musulmáns. I do assure you he labours very hard; more so than I have ever seen or heard of any other man. I think it is too much for one missionary."

On the 3rd of July, the same year, however, my father was told he must either resign the church or not say anything to the native Christians on the subject of baptism; and, as he could not conscientiously comply with this requisition, he resigned the use of the church. In December, he was informed that the Dutch clergymen had presented a petition to the governor against dissensions in the church; in other words, against baptists being permitted to labour there. In reply to this, my father said he was determined to preach wherever God might open a door, without regarding what man might say. At the same time he wrote to the society at home requesting that a deputation might be sent to wait on the king of the Netherlands, with a petition entreating that the baptists in Java might be permitted to prosecute their labours without molestation. Such a deputation was sent, but apparently with little effect. Having baptized a Dutchman on the 2nd August, 1816, he received information that two petitions had been sent up to government, one from the native Christians and one from the council of the Dutch church, requesting that he may be prevented from baptizing; and on the 22nd he received an order from the president of the magistrates prohibiting him from administering the ordinance upon pain of punishment. In the midst of all these troubles and annoyances and afflictions he continued his labours with unremitting zeal; and before the end of 1818 he had prepared for publication a number of tracts, the life of Bunyan, and a Malay hymn book containing 113 hymns, some of which were in imitation of those in common use, but a large majority were entirely original. These hymns, he says in a letter to Mr. Lawson, had cost him much painful study for two years.

But the reader would desire to know something of the fruits of his labours among those for whom so much of his time and strength were spent. "Of this," he says, "I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half grown shrub. Plants of luxurious growth are not to be found here." Yet that many were brought to the knowledge of the Lord there is equally true. In May, 1816, the whole number in

communion in Java was twenty-four. Several others were, during his stay, added to the church, and among the rest a Chinese, whom he baptized on the 26th of September, 1819. Many others, who never were baptized, were brought to a saving knowledge of the truth through his instrumentality; and many from Java will be his joy and his crown of rejoicing in the day of the Lord Jesus.

(To be continued.)

FOREIGN INTELLIGENCE.

INDIA, BENARES.—In acknowledging a grant of £50 from the committee for the support of his schools, Mr. Heinig urges the importance of an English teacher for the chiefest school, in order to enable him to give the time its superintendence requires, to daily preaching in the streets and bazars. The addition of Mr. Gregson to this important station will release Mr. Heinig from some of his numerous engagements, and permit him to do that which he so earnestly desires. The girls' school, under Mrs. Heinig's care, is prospering. She has now fifty girls in daily attendance. At their own request they are being taught to sing, and in other respects, are making very good progress. By a recent mail, we learn with deep regret the almost sudden decease of Mrs. Heinig. This interesting class will therefore need another teacher, to whom it may be permitted to gather fruit where Mrs. Heinig has so diligently sown.

DINAGEPORE. Mr. Smylie, early in February, left home for a preaching excursion, and returned at the beginning of March, on account of the prevalent high winds, bearing a fine sand which penetrates into every open crevice of the clothes and body, causing great discomfort and irritation. Although Mr. Smylie has passed thirty-seven years in India, he has not been able to overcome the effects of these parching, withering winds. From his journal we select the following incidents:—

"To-day we were abroad by five a. m., and were soon on our way to the great Moypaldiggy. Strange enough, on our arrival we found an old man sitting on the bank of the tank, who talked much to us about Dr. Thomas; or Doctor, as he called him, the natives don't know his name. He said 'I myself did not know him, but my father and grandfather were both in his service, and were always talking of him; he was a very holy man, and at all times ready to serve the poor, by day or night. The moment any one came to his bungalow, or as the man called it, the doctor's Chowarroe, that is four roofs, or a roof of a house in four parts, that moment the Doctor was on his way to the sick man. On the way to the sick man's house he would ask the man who called him, how long the patient had been ill? one week, or month, or year; whatever the time was the man was sure to be cured. Then he would heal him; whether man, woman, or child. Every body knew and loved the doctor; he kept open house on the sabbath day for all who would attend; he went away and never returned. After all he he was a good man, and the first who came here. He made the factory; there stood his house on that hill.'

"We met a youth who brought us to a man at least seventy or eighty years of age. This old man told us he had known Mr. Thomas; he told us that the doctor talked Bengali well, and was always among the natives, that he never did any work on the sabbath; he said the doctor could heal all disorders, no one ever came in vain to the doctor, every body knew and loved him. We tried to explain the way of salvation to the old man, but his mind was exceedingly dull, we urged him to pray to Jesus Christ, he seemed pleased with the instruction, and though old, asked again and again how he could be saved.

"We passed along the west side of the great tank this morning, and crossed over the paddy fields to Kan Mohamed's, a wealthy native, and a zealous Mussalman. He and his brother declared the Koran so wonderful a work that it could not be the invention of man. Here we could say, that the wisdom of man is foolishness with God; and as he had never read any other book he could not tell whether the Koran was the best writing or the worst. Having argued two hours with the Moonshee, he asked us the object of our visit, and what fault I had to find with the Koran. Our visit was one of friendship, to show him that the Koran did not show the way of salvation. The Moonshee was not at all pleased, and roared out, 'God is one God and he has no fellow, and Mahomed is his

prophet.' In reply it was said, this burst of passion was of no use, it was no evidence that the Koran was true; that the Koran did not show how man's heart could be renewed, or cleansed from corruption, neither did it show how Satan was to be overcome, nor God reconciled. We were not less than two hours with Kan Mahomed (or the ear of Mahomed). We preached in other places, the people were very attentive.

"We went to another village; here we found a tremendous image of Ram. Before this we preached, and condemned it, showing them it was sinful. The people urged us to come again to-morrow.

"This morning we thought better to visit the villages to the east than go to Mohangunge, to the people who requested us to return when we were leaving them yesterday.

"The village we entered first we were welcomed and soon seated (walking to me is very fatiguing); they were very attentive, and expressed great delight at the idea of Jesus Christ being our Mohajon; his having overcome sin and Satan drew forth many joyful expressions; the new heart also pleased them much, and we left them talking over these things.

"In the evening six or seven young men came from Mohangunge to urge us to go there to-morrow; we promised, God willing, to go.

"This morning we hastened to fulfil our promise to the young men of Mohangunge, who called last evening to urge us to go over there.

"Crossing the paddy field we soon reached the spot. We found a number of men ready to listen, and a great many boys and lads from a school, which is held hard by. The people of the place are all kindness; they immediately asked how they were to be saved, and what they are to do. We soon satisfied them on these points, and they promised to believe on Christ, and to destroy an immense idol they were having made.

"Yesterday afternoon several young men came from Sakargunge to invite us to go there; they said, 'You have now been here two years, but never come to our village.'

"Passing ditches, dusty roads, and paddy fields, we arrived at Sakargunge; we were led into the mandel's house, where we found seats prepared for us. As I was taking my seat, I saw Kan-Mahomed (Mahomed's ear), seated in an out of the way corner inside. This told us we were likely to have something unpleasant to do. Although there were about thirty or forty Moslems gathered together here, Kan-Mahomed asked us for a bible. I was sorry we had none to give; however, we promised to give him one as soon as we could get them. Rising from the great pillow on which he was reclining, he said, 'I would with pleasure take you by the hand, if you Christians would not eat swines' flesh, and drink liquor.' Had Mahomed seen the answer to this, he would not have allowed it to leave his heart; for a greater set of drunkards never existed than the Musalmans, if they do not drink English rum, they smoke gunga to a very great extent; they drink too, but our friend had never thought on the many ways Musalmans get intoxicated without being known, simply because it does not set them raving like fools and madmen. "However, this does not help you, we are not here to sit as judges on other men's actions, we begged you to give us two or three substantial witnesses that God gave the Koran, such as can say—we were present, and saw the Koran or any part of it given." Here he mentioned as witnesses Shike-freed, and some one by name Abu Bekr, thinking this fraud would not be detected; it was a beggarly way of trying to prove a book he well knew has no witness. The reply was, 'These personages lived long after your prophet, but neither the one nor the other say in their writings they were present, or saw the book come from heaven.' 'Well, I'll give you a proof,' and at this he roared out, 'God is one God, and there is not another, and Mahomed is his prophet.' In this silly way he continued for some time, and eventually gave up in great despair.

"We passed on to another village, entered the court-yard of a Musalman's house, and seated ourselves on the roots of a mango tree, which projected a little way above the earth. Our hearers, with one or two exceptions, old men, were very attentive. Paul addressed them. The poor old men said, 'We fully believe, we feel persuaded that is the truth, there is none to teach us, and these great ones will not, what can we do?' It is a very common saying, 'We hear you only once or twice, how can we understand?'

SEWRY, BIRBHOOM.—During the cold season, Mr. Williamson has been occupied in journeying through the country. His chief route, occupying five weeks, was to and from Calcutta, in a direction seldom if ever before visited. From two to four villages a day were visited, and good audiences obtained. The scripture and tracts were also distributed amongst them. After this, another journey was undertaken to the annual fair at Kendoolee. The abundance of tigers near the Bhaugulpore hills constrained the missionary to take a different route to that intended. As it was, they were one night greatly alarmed by the presence of one near the tent. The fair at Boklipore has also been visited. This is a celebrated shrine, second only in sanctity to that at Deoghur. The hotsprings are attributed to the astonishing power of the debtas,

or gods. Five persons have been admitted to the fellowship of the church. Another Hindoo family, professing Christianity, have taken up their residence among the native Christians. This is the 10th example since the Missionary's residence at Sewry, of an entire family renouncing] Hindooism for the gospel.

SERAMPORE.—Several additions have been made to the church at this station. Four were baptized in March. Two were Hindoo females; one is the Moonsiff of Serampore; the fourth is a young man of piety and promise from the senior class. Several young men and others are inquiring concerning their souls. The work at Barrackpore continues to go on in an encouraging manner.

CALCUTTA.—Mr. Robert Robinson, lately accepted by the committee for mission service at Dacca, and one of the earliest and most earnest students at Serampore, was ordained to the work in the Circular Road Chapel on the 15th March. The brethren Wenger, Leslie, and Denham took part in the service. The young minister was addressed on the solemn responsibilities of his office by his brother, Mr. John Robinson, of Serampore. Mr. Robert Robinson, two days after, proceeded to his destined sphere of labour. May he reap abundantly in a field so long sown by his aged parent and predecessor.

POONAH.—The congregation on sabbath mornings continues full, but is much smaller in the evening of the day, though not discouragingly so. Some inquirers have presented themselves, and some melting effects have been seen among the European soldiers quartered in the city. Mr. Cassidy also spends much time among the heathen, in which he is assisted by Veda Naik, the native preacher. With some hearts the work of God appears to be reaching its crisis. These out of door employments have somewhat retarded Mr. Cassidy's work of translation. He hopes shortly to renew it.

CHITTAGONG.—The proposed increase of the mission in Bengal has given great joy to the native brethren at this station. It is their frequent prayer that God will enable the new missionaries to bear the trials and hardships of a missionary life with patience, and render them eminently successful in the Lord's vineyard. There are at Kalikapore about a dozen candidates for baptism, and the progress is very encouraging at this purely native station. Their poverty constrains the missionary to assist them in their need; for their confession of Christ is sorely tried by persecution and reproach, and sometimes the loss of all things.

MONGHIR.—While Mr. Lawrence and his native assistants were gone into one direction to preach the gospel, Nainsukh and Bandhu proceeded in another. During their absence the station enjoyed the services of the Shujatali. Mr. Parsons has completed in Hindi the translation of a Bengali tract, written by Mr. Mundy, entitled, "Hindoo objections refuted." The tract will be printed by the Agra Tract Society. Mr. Parsons has also been gratified by receiving printed copies of the Gospels and Acts in Kythee, printed from his revised manuscript. He hopes to avail himself of the suggestions of brethren to render the translation yet more perfect, which it is intended shortly to reprint in the Devanagree character. On two recent occasions there have been additions to the church, four persons, Europeans, in all. Mr. Parsons has kindly favoured us with a translation of the journal of the three native brethren, Nainsookh, Soodeen, and Bundhoo, written on a tour to the Peerpointy mela, and in the district of Purneah. From it we select the following extracts:—

"On Sunday, we were all day on the Bararee ghaut, at Bhaugalpore. A wedding party came there, consisting of a great number of people, and when we began speaking to them, at first some Zemindars derided us, saying, 'as you have degraded yourselves, so you wish to degrade us.' Afterwards, a Brahmin took a book, and when the people dissuaded him, he replied, 'Do but think a little. If this religion were not true, why would these people take such pains, and spend so much in books? From this it appears it is a true religion.' After this many persons took books, even those who were at first mocking us.

"At Colgong, we went into the bazar, and many assembled and heard attentively while we preached to them. On the ghaut is a temple of Kalee, where many Brahmins were sitting, to whom we spoke, and they admitted without controversy that the matter of our preaching was true, and that nothing but sin was to be seen in the world: but they

objected that the time was not come to adopt Christianity, and said when the time was come men would willingly follow it.

"When our boat was put to opposite the mela, and we were returning to it after speaking in Kantnugger, two young men met us belonging to a regiment, which was proceeding in boats from Dacca to Cawnpore. One of the young men asked us if we were preachers of the gospel, and we told him we were. He then informed us there were some members of a baptist church among the musicians of the regiment, and offered to introduce us to them, if agreeable. It was evening, and the boats were at a good distance, but we had a great desire to meet with believing brethren, so we went with them. We had to pass two small brooks in the way. On reaching the boats, we found two brethren and two sisters who appeared to be zealous disciples of the Saviour. They welcomed us very cordially, and said that the Lord had no doubt directed us to them, for they had not seen any fellow believer for a long time to have worship with them. They spoke very freely of Christ, and seemed very glad, and we remained with them till late at night. Brother Nainsookh gave an address and prayed, after which we sang many hymns. They were so pleased with the hymns, that they would gladly have copied them out, had there been time. When we left them, two or three of the party accompanied us as far as the brook to testify their pleasure at our visit.

"Wednesday and Thursday, one brother remained at the tent, and two went to preach at convenient places in the bazar. During the latter day, a byraggee, or fakeer, came to hear us. Having learned that our books were for sale, he refused one which we offered him gratis, saying that it would be meritorious in us to give, but sinful in him to take it. Then he went to a raja, and begged pice to buy a gospel, but was refused. He applied to others with no better success. Next day, therefore, he came with a small carpet, offering it as the price of a book. When Nainsookh gave him a testament, and also returned his carpet to him, he was very thankful, and went away invoking blessings on us.

"On returning to our boat, we heard that a mela in honour of Mahadeo was about to take place at the neighbouring village of Deema. Thither therefore we proceeded, taking a boatman with us to carry books. We found about 300 persons collected, many of whom gathered round us as soon as we went, and the books we had taken with us were soon distributed. We were surprised to see the Punda, or priest in the little temple of Mahadeo, sitting with a gospel in one hand, which he was intently reading; while with his other hand he was at the same time receiving the pice, which were offered. There was also in the mela a Khakee fakeer under a tree, whom the people honoured very much. He came to us to request a book as soon as he heard of our being present, and seemed very glad to obtain one. We afterwards visited him at his seat under the tree, when he received us respectfully, and heard the gospel from us.

HOME PROCEEDINGS.

The publication of the Report, and the account of the annual meeting in recent numbers of the Herald, have prevented our noticing the meetings which have been held for the past three months. In May Messrs. Trestrail and Haycroft were the deputation to the East Somerset and Dorset Auxiliary, the former joining, on his return, the brethren Hinton, J. J. Brown, W. Landels, and T. F. Newman, at Bristol, to attend the annual meetings in that city, and at Keynsham. Mr. Underhill, with the Revs. G. Pearce, and Hugh Stowel Brown, visited the churches in Norfolk, Mr. Pearce taking Northamptonshire when his other engagements were completed, where he was joined, for a part of the time, by Mr. Hands. At Luton, Mr. Phillips attended a meeting at Union Chapel.

Owing to severe and unexpected illness, Mr. Philipps was prevented from fulfilling all his appointments in Cambridgeshire in June, and Mr. Griffiths of Accrington, who was to have been his colleague in that journey, having fallen ill at Nottingham, our friends at Cambridge were placed in great difficulties. Mr. Bailhash of Stepney College went down for the Lord's day, and kindly consented, though at considerable personal inconvenience, to remain over for two or three days to attend meetings in the vicinity, Mr. Trestrail assisting him at the meeting in Cambridge. Mr. Philips and Mr. Aldis,

with W. B. Gurney, Esq., visited Amersham and places adjacent in behalf of the society.

During this month also the various juvenile meetings were held in the Metropolis, and, as far as we have heard, the attendance was gratifying.

The only arrangements which we have to report for July are those of Langham for Mr. Phillips, and Stroud, Gloucester, Shortwood, Tetbury, and Stanley, for Mr. Trestrail and Mr. Hands.

We have good reason to believe that these meetings have been encouraging. In very many places the receipts have been larger, and the organization so necessary to a steady and augmenting income, improved. Still much remains to be done in this way, and we cannot too earnestly press this subject on the attention of pastors and deacons. Most assuredly until it be taken up generally by *the churches*, as a part of their proper business, the work will be incomplete. Where it has been so taken up, the result has been highly gratifying. As yet we have heard of no case proving a failure, where the experiment has been tried; on the contrary, it has materially increased the funds of local auxiliaries, and deepened and extended the missionary spirit.

DEPARTURE OF MISSIONARIES.

A considerable number of friends were invited by Mr. Gurney to take tea on the 23rd ult., to meet the brethren who were about to embark for India. A valedictory service was held at Denmark Place chapel, at seven o'clock, when Rev. J. Aldis gave them an affectionate parting address, to which Rev. George Pearce most suitably replied on his own, and their behalf. The devotional services were conducted by Revs. W. Salter, of Amersham; J. Leechman, of Hammersmith; T. Thomas of Pontypool, and F. Trestrail. The attendance was large, and the spirit pervading the whole was solemn and impressive. On the following Monday they met the Committee, when the Rev. J. Russell gave them a brief address expressing the Committee's confidence in them, and Rev. W. B. Bowes commended them to God in prayer. Each member present then took an affectionate farewell of them. On the following day Mr. Trestrail accompanied them to Portsmouth, whither several relatives had gone to bid them good bye; and having made the necessary arrangements, saw them on board in the evening. Early the next morning, the vessel got under weigh, and a gentle but fair wind soon springing up, she was out of sight at nine; and thus have our friends commenced their voyage with most beautiful weather. As its beginning has been propitious, may it continue so to the end. The friends at Kent Street were holding the usual week-night service, and the Rev. Joseph Davis, the pastor, who had kindly called on the brethren, made them and the mission the subject of his address, and many prayers were presented for the divine blessing.

Mr. and Mrs. G. Pearce, who are about to sail for India on the 10th of August, earnestly request the assistance of the friends of female education on behalf of the support of a Native Christian Female Boarding School, which they hope to establish in Calcutta early in the ensuing year. They will be accompanied by Miss Packer, a lady who goes out to superintend the Institution in connexion with Mrs. Pearce. Miss Packer's support is guaranteed by special arrangements in this country, but for the support of the children little provision has yet been made. It is hoped that a school of fifty children will be raised, the annual cost of which will be about £150, or £3 per child. Contributions, therefore, towards this important object, whether in money or in articles for sale, will be most thankfully received.

We have great pleasure in reporting that Mr. Sampson, senior student of Bristol College, who for many years has been cherishing a deep desire to go forth as a missionary to the heathen, was, on the same day as the other friends took leave, unanimously accepted for the mission in India. He will not however be able to leave until December. Shall we not by that time have others to go forth with him? We hope so.

In connection with the Norfolk meetings, a designation service was held at Ingham on the 18th of May, to commend to God's blessing and care the Rev. J. Diboll. Mr. Underhill described the field of labour to which Mr. Diboll was about to depart; the

Rev. J. Venimore asked the usual questions, to which, most satisfactory replies were given by Mr. Diboll, and then besought the divine blessing on him and his family. A faithful and earnest charge by the Rev. T. A. Wheeler, concluded the services of the evening.

It will gratify our readers to know that we have heard from Mr. and Mrs. Diboll. By a letter dated Teneriffe, June 1st, we learn that they had arrived at Madeira, in little more than five days, and that up to the time of writing the weather was most propitious, and their progress rapid. By this time, if no unforeseen hindrance has occurred, they must be safe at their destination. What a relief and encouragement to our over-worked, toil-worn, indefatigable brother Saker, their arrival will be! Mr. Diboll says, "We long to be at our destination; pray for us, and believe us ever yours in Christian affection." May this simple but hearty appeal, so truly characteristic of him who makes it, not be forgotten! Nothing can be more comforting to missionaries, next to the blessing of God, than the conviction that they share in the sympathy and prayers of the church at home.

The Committee have had before them for consideration for some time past, the changes consequent on the determination to consolidate and extend the mission in India, and the best mode of carrying them out. The settlement of the brethren who are gone, and those who may hereafter be sent forth, the proposed establishment of a training school for boys at Serampore, and one for girls at Calcutta, the arrangements necessary to be made at Serampore in reference to the education of students for the work of the ministry, and other matters of great importance, connected with the press, and the general conduct of the mission, are some of the more prominent. It has long been felt that correspondence would fail to effect these changes. The presence in India of some one duly qualified to effect them, and who was moreover thoroughly acquainted with the wishes of the Committee and enjoying their confidence, was felt to be indispensable. The sub-committee, to whom the subject in its entirety was committed, recommended that one of the Secretaries should be requested to go; and after due deliberation, the Committee resolved, at their last quarterly meeting, to request Mr. Underhill to undertake the mission, who has since informed them that he was willing to comply with their request. The Committee have received this communication with great satisfaction. Mr. Underhill is expected to leave on the 20th of September. He will probably be absent not less than two years.

This step has not been hastily determined on. If it should be said, "Can it be necessary, considering the recent visit of the brethren Russell and Leechman!" it must be remembered that theirs was a mission for the most part of inspection and inquiry. They brought home a large amount of most valuable information. Not the least result is the proposal to send twenty new missionaries into that wide field. Their visit has rendered the one now decided upon necessary. Had they not gone, it is not likely that the Committee would have been led, at least for a long time to come, to take the steps they have taken. In fact, this visit is a corollary to that. Theirs was one of inquiry into the state and prospects of the mission. This is intended to carry out what they, in fact, suggested, and what appears to the Committee necessary to give full effect to the future management of the Indian mission, guided, as they have been, by the information which the visit of the deputation supplied. Mr. Underhill will have an arduous duty to perform. But we doubt not that he will receive aid and wisdom from on high. We entreat the prayers of the churches on his behalf, that he may have a prosperous journey, be kept in health during his absence, and when he has fulfilled his mission, be brought back in safety and peace.

It will be the earnest endeavour of the Committee to conduct the affairs of the mission during the absence of one of the Secretaries with the present staff, if possible; some aid will of necessity be required. But they will wait until the exigency arise, and do the best to meet it.

Meanwhile, we must urge our friends to continued effort. Six new missionaries will entail an increased outlay for outfit, passage-money, and support, of at least £2000 for

India alone this year. The Committee have gone no farther than the answer to their appeal, as shown in the income of the past year, fully justified. The appeal was made and accepted before they took a single step in the increase of pecuniary obligations. They think, therefore, that, having relied on the intention to *continue* the help promised, they can fairly look for the funds necessary to meet the liabilities now incurred. It rests with the churches now to determine whether the executive shall proceed to the full accomplishment of the scheme for extending and consolidating the mission in India.

FOREIGN LETTERS RECEIVED.

AMERICA—CONCORD, U.S., Dempster, J., and another, April —.
NEW YORK, Colgate, W. and Co., June 14.
ASIA—BARISAL, Page, J. C., April 28.
BENARES, Heinig, H., May 14, 25 and 28.
CALCUTTA, Thomas, J., May 13 and 31.
COLOMBO, Allen, J., June 7; Carter, C., May 16.
DINAGEPORE, Smylie, H., May 3.
FUTTEHPORE, Edmonstone, G., May 13.
KANDY, Davis, J., May 19.
POONAH, Cassidy, H. P., May 19.
BAHAMAS—GRAND CAY, Littlewood, W., May 1.
NASSAU, Capern, H., May 10.
BRITTANY—MORLAIX, Jenkins, J., July 12.
HAITI—JACMEL, Webley, W. H., June 26.
JAMAICA—ANNOTTA BAY, Jones, S., June 9; Millard, B., June 24.
BROWN'S TOWN—Clark, J., June 9 and 24.
CALABAR, East, D. J., June —, and 13.
FOUR PATHS, Gould, T., June 7.
KINGSTON, Oughton, H. L., June 10; Oughton, S., June 26 (2 letters).
MOUNT CAREY, Burchell, H. C., June 8.
ST. ANN'S BAY, Millard, B., June 9.
SPANISH TOWN, Harvey, C., June 24.
ST. DOMINGO, PUERTO PLATA, June 1.
TRINIDAD—PORT OF SPAIN, Law, J., June 9 and 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Young friends at Melksham, for a case of useful articles, for *Mrs. Davis's School, Kandy, Ceylon;*
Mrs. Hassall, Clapham, for a package of books and magazines;
The Juvenile Missionary Working Society, Battersea, for a parcel of clothing, value £7, for *Haiti;*
Mrs. Sandifer, for a parcel of magazines;
Sunday School Class, Steep Lane, for a box of clothing, &c., for *Mr. J. J. Fuller, Bimbia;*
Mrs. Whitley, for a parcel of magazines;
Ladies at Hammersmith, for a case of clothing, &c., for *Serampore Schools;*
Ladies at Hastings, for a box of clothing, for *Benares;*
Mrs. Reynolds, Slaughter, for a parcel of magazines;
Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, &c., value £37, for *Rev. W. Littlewood, Grand Cay, Bahamas;*
Sunday School, Keppel Street, for a box of useful articles, for *Grand Pass, Ceylon.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1854.

	£	s.	d.
Annual Subscription.			
Hassall, Mrs.	1	1	0
Donations.			
Bible Translation Society, for *Translations*	250	0	0
Buxton, Sir E. N., Bart.	25	0	0
Gurney, W. B., Esq., for *Jamaica Normal School*	5	5	0
Kemp, G. T., Esq., for *Jamaica Institution*...	5	0	0
Smith, W. L., Esq., for *India*	10	0	0
Smith, Mrs., Hamper Mill, for *Haiti School Rooms*	1	0	0
Smith, Mr. C. K., do., for *do.*	0	10	0
Trotter, the late Mr. George, Trustees of...	20	0	0
W. R., by "Record"...	5	0	0

	£	s.	d.
LONDON AUXILIARY.			
Battesland Street—			
Collections	3	18	2
BEDFORDSHIRE.			
Luton, Union Chapel—			
Contributions (moiety)	37	7	0
BUCKINGHAMSHIRE.			
Swanbourne—			
Contributions	0	7	0
CAMBRIDGESHIRE.			
CAMBRIDGESHIRE, on account, by G. K. Foster, Esq.	90	0	0
CORNWALL.			
Camborne—			
Anon	0	10	0
Redruth—			
Anon	1	0	0
DEVONSHIRE.			
Bideford—			
Angas, Miss	5	0	0
Windeatt, Mrs. W.	1	0	0
Tavistock—			
Windeatt, Thos., Esq.	1	0	0
Windeatt, Miss	1	0	0
HAMPSHIRE.			
Portsea—			
Contributions, by Rev. C. Room	1	1	3
HERTFORDSHIRE.			
Watford, on account	3	5	6
LANCASHIRE.			
Liverpool—			
Ladies' Negros' Friend Society, for *Jamaica Institution*	15	0	0
Do., for *Brown's Town*	10	0	0
Liverpool, Continued—			
Ladies' Negros' Friend Society, for *Mount Carey*	10	0	0
Do., for *Clarksonville*	8	0	0
NORTHAMPTONSHIRE.			
Clipstone—			
Contributions	17	8	0
Kislingbury—			
Collection	8	6	7
Milton—			
Collection	13	14	8
Contributions, Juvenile	1	0	5
Proceeds of Tea Meeting	1	9	0
	16	4	1
Less for Baptist Irish Society	1	10	0
	14	14	1
Towcester—			
Collections	6	16	9
Contributions	11	11	6
Do., Sunday School	1	10	8
Proceeds of Tea Meeting	4	3	9
	24	2	8
Less expenses	1	12	8
	22	10	0
SOMERSETSHIRE.			
Beckington—			
Collection	4	15	0
Bristol, on account, by G. H. Leonard, Esq.	275	0	0
"A Bristolian," for *Jonah Sah, Native Preacher, Calcutta.*	15	0	0
Laverton—			
Collection	1	15	0
Paulton—			
Contributions	7	18	6
Stogumber—			
Collection	2	9	4
Wells—			
Collection	1	11	0
WILTSHIRE.			
Bradford—			
Collection	1	6	4
Contributions	14	7	4
Do., Sunday School	5	5	9
Bradley, North—			
Collection	2	9	0
Calne—			
Collection	2	15	1
Contribution	1	0	0
Do., Sunday School	0	9	0
	27	12	6
Less district expenses	2	13	7
	24	18	11
WORCESTERSHIRE.			
Bewdley—			
Contributions	4	19	7
Do., Sunday School	0	15	11
SOUTH WALES.			
GLAMORGANSHIRE—			
Lancarvan	2	0	0
MONMOUTHSHIRE—			
Llanthewy—			
Collection, &c.	3	0	0
RADNORSHIRE—			
Rock	2	12	0
SCOTLAND.			
Edinburgh—			
Wemyss, Mr. & Mrs.	10	0	0
Elgin—			
Missionary Society, for *India*	2	19	6
FOREIGN.			
AFRICA—			
Graham's Town—			
Nelson, Thos., Esq., A.S.	3	3	0
INDIA—			
E., Mr. and Mrs. (one third of £50)	16	13	4

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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THE

BAPTIST MAGAZINE.

SEPTEMBER, 1854.

MEMOIR OF THE REV. THOMAS AYRES.

BY THE REV. THOMAS WINTER.

All the followers of the Lamb of God are sanctified by God the Father, and preserved in Jesus Christ, and called: these, all these, are heirs of God, and joint-heirs with Christ. The great Head of the church has separated some of his chosen, and qualified them by his grace and the gifts of his Holy Spirit for the work of the ministry, that sinners may be converted and the body of Christ edified. They are all animated by the self-same Spirit, and they are appointed by infinite wisdom to different stations in the vineyard. It may be that many of the quiet and unobserved ministers of Christ may shine as stars with greater brightness, for turning many to righteousness, than some of those whose gifts have been more splendid, and who have occupied more important spheres in the church of God. This possibly may be the case with our brother, of whose Christian and ministerial character we shall make a few statements in this paper.

The Rev. Thomas Ayres, who departed this life Nov. 25, 1853, was for thirty-nine years the pastor of the baptist church at Hannam and Keynsham near Bristol. Mr. Ayres was born at Frome, in Somersetshire, Sept. 30, 1781. His father died when he was very young, leaving his mother with the care and responsibility of *four* children. As she was a pious and an affectionate parent, she sought to impress on the minds of her children the necessity of religion. Thomas was habitually taken by her to the house of God on the sabbath day, and from a child he was attentive to the preaching of the word; but alas, he was drawn into sin by his wicked companions. He soon became alike indifferent to his mother's instructions, and to the admonitions, warnings, and persuasions of the Christian ministry. In the way of disobedience he could not forget that he had a praying mother, nor was he able wholly to stifle the conviction of a guilty conscience. The power of these convictions often caused him to resolve that he would reform his life and become a Christian. On more than one occasion he reformed for a time, but as his heart was not changed by the grace of God, he soon

went back again to his former course of sin. He was on one Lord's day with some of his shopmates in a tippling house instead of being in the house of prayer, when the words of Jehovah by the prophet were applied with great force to his mind, "Ephraim is joined to idols: let him alone," particularly the words, "let him alone." He now felt distress and anguish of mind, and almost despaired of obtaining pardon. He was full of fear lest he should be cut down with a stroke, for his sins appeared to him to be as scarlet, and red like crimson. After earnest prayer he was relieved from his painful apprehensions by that gracious declaration, "the Lord taketh pleasure in them that fear him, in those that hope in his mercy." At this time he attended the ministry of the late Rev. John Sibree, much to his edification and comfort. His religious principles were, however, still weak, and his sinful inclinations strong. He was therefore persuaded by some young friends to accompany them to Bath on the sabbath, contrary to his conviction of the proper observance of that day. To induce him to visit that city his companions agreed that they would go to a place of worship. When he was about half way to Bath his mind became gloomy, and he was filled with the most painful reflections from the remembrance of these words, "My Spirit shall not always strive with men." He was in Bath early enough to go to the Countess of Huntingdon's chapel, but he did so with a heavy heart, and a perplexed mind, which was much increased by the text that morning, "Quench not the Spirit."

His soul was deedly humbled before the Lord, and an abiding impression was made on his heart, which was increased by a sermon he heard on the following Thursday evening from these words, "Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure." He was now able so clearly to see the nature, the necessity, and the tendency of Divine influence, that he could hope God had called him with an effectual call out of darkness into his marvellous light. With the spirit of adoption he was able to cry Abba, Father. He now felt it his duty to unite with the church under the pastoral care of Mr. Sibree, and for several years he continued in fellowship with it.

Mr. Ayres was a man of deep thought and good natural abilities. He was a careful and diligent student of the holy scriptures, and he read some of the best and most approved authors of divinity. He was led prayerfully to examine the New Testament on the subject of baptism, which for some time much perplexed his mind. His searching of the word of God impressed the full persuasion that believers only are the proper subjects of baptism, and that the mode observed by Christ and his apostles was immersion. This made him to seek to be buried with Christ by baptism into death, and he was baptized in the river at Westbury Leigh, Wilts, by Mr. Claypole, who was then the pastor of the baptist church at Bratton.

His attachment to the minister and to the friends with whom he was associated in church fellowship made him unwilling, for a time, to part from them. After many mental struggles he was made to feel and to see that it was his duty to join the baptist church at Badcox Lane, then under the pastorate of the Rev. S. Saunders, whose ministry he much enjoyed, and whose friendship and Christian counsel he greatly valued.

The pastor and the church encouraged our friend to preach the gospel of Christ in the adjacent villages, and although at first he shrank from the awfully responsible work, when engaged in it he found great delight, and his labours

were both acceptable and useful. The ministry of reconciliation preached by him was made the power of God and the wisdom of God in the salvation of many sinners, and in the edification of them that believe.

The church at Hannam and Keynsham invited Mr. Ayres to supply them for several Lord's days. His ministry was much approved, and he received from them a call to the pastoral office. This led him to great heart-searching, to earnest prayer, to the inspection of his motives, and to ask himself if he possessed the qualifications necessary for the important work. He also sought the advice of his pastor and other Christian ministers, after which he was able to conclude that it was the will of God to fix him in that part of his church; he therefore tremblingly accepted the call, and for nearly forty years he diligently discharged the pastoral duties.

For *thirty-five* years he travelled to Hannam, which was three miles' distance, on Lord's-day afternoons, and on Tuesday evenings in the discharge of his pastoral duties; and it was often a source of deep sorrow to him that his works of faith and his labours of love were not rendered more successful. His aim was to live a life of faith upon Christ, and a life of devotedness to him. He gloried in the cross of Jesus alone, and he sought both in his character and ministry to magnify him "who was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

Mr. Ayres had a powerful conviction of the claims of that law, "which is holy, just, and good." He constantly taught that men cannot be justified by the deeds of the law; but then he insisted, that all who are justified by the faith of Christ delight in the law of God after the inward man. The atonement and righteousness of the Son of God was the grand theme of his ministry,—that the destruction of the sinner is of himself, and that his salvation is of grace, he stated so clearly, that no one could mistake him. He exhorted men to repent and believe the gospel, while he taught the absolute necessity of the Holy Spirit to create the heart anew and to sanctify the soul.

Mr. Ayres was disposed to entertain gloomy views of the state of religion in the church. He was so impressed with the deceitfulness of the heart, that he often suspected the purity of the motive of many of those that appeared to be zealously affected in a good cause; nevertheless, there were few men that were possessed with a more benevolent and tender spirit, blended with unbending integrity and honesty of purpose.

The Baptist Missionary Society, the Baptist Irish Society, and kindred institutions connected with our denomination, have lost a warm friend in the removal of our brother, for few congregations, according to their number, contribute more to the cause of Christ.

The health of Mr. Ayres was in a declining state some time before his death. During his protracted and painful affliction, through the morbid state of his mind, he was called to walk in darkness; in these seasons he feared he might himself be cast away. When greatly distressed, he found strong consolation in contemplating the dignity of the person of our Lord, with the all-sufficiency of his atonement and the glory of his righteousness. It was evident to his friends, this was the Rock on which he built for eternity. A short time before his death, he requested the writer to address his flock from the Psalm li. 1, 2. He felt this prayer appropriate to his own case, and he considered it suitable for his people. A large congregation assembled on the occasion, from the great respect they

had for his unblemished character, many of whom highly esteemed and loved him for his work's sake. May his dear daughters and all his friends "be followers of them who through faith and patience inherit the promises."

THE WHEELS, THE CHERUBIM, AND THE SUPREME RULER.

A SERMON DELIVERED BY THE LATE REV. JAMES DORE, AT MAZE POND MEETING HOUSE, OCTOBER 28, 1804.

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above."—EZEKIEL xi. 22.

IN these words the prophet Ezekiel gives an account of one of those visionary scenes which the Spirit of God presented to his mental eye; God who spake unto the fathers by the prophets at sundry times, as we are informed, had recourse to various modes of communication; sometimes he made known his will by impulses, sometimes by dreams, and at other times by visions. We have in this portion of the inspired volume various accounts of visions with the view of which Ezekiel was indulged. In the first chapter of these prophecies and in the tenth we have a minute description of the vision of the cherubim, and the wheels, and the glory of the God of Israel which attended their motions. I do not however propose to enter into all the particulars which the prophet specifies, but to confine myself to three observations grounded on the words of the text.

In the first place the wheels may be considered as an emblematical representation of divine providence; secondly the cherubims are a representation of the angels, those ministering spirits whom God is pleased frequently to employ for the accomplishment of his purposes; and thirdly, the glory of the God of Israel being above, may convey to us an idea of that honour which will result to the Supreme Being from the various dispensations of his providence whatever instrumentality, whether human or angelic, he may employ.

First, the wheels are I apprehend intended to illustrate the doctrine of divine providence. That God does govern the world, is a most delightful truth; were we to lose sight of this important truth we should contemplate the daily events which occur with suspicion, everything would be involved in darkness, and in times of affliction particularly we should feel peculiar distress of mind; but when we regard the world as the theatre of the divine government, all is luminous, all is calculated to afford us encouragement. That God sees all, and that he overrules all for the glory of his name and for the happiness of those who are devoted to his service, are truths clearly stated in this inspired volume. The doctrine of divine providence appears highly probable from the nature and the character of God, and from what we view of the events which take place in the great theatre of the world; that God is able to govern the universe must be admitted by those who have any proper ideas of his almighty power and his infinite wisdom; that he is disposed to watch over the works of his hands and to display his attributes in the government of the world, we might infer from the proofs he has given us of the kindness of his heart. If the bible did not tell us that God is love, we might conclude so from what little we see of his dispensations. The events which occur, however mysterious some of them may

be, are adapted to convey to us sublime ideas of the goodness of him in whom we live, and move, and have our being. But it is the word of God which conveys to us the most delightful view of the divine government. Here are some particular representations to which I shall just refer in passing.

The wheels may represent to us not only the reality of divine providence, but the mysterious dispensations which often occur; we read of a wheel within a wheel, a piece of machinery of a complicated nature was presented to the prophet; this was intended to convey to him some idea of the manner in which God governs the world. It is impossible for us sometimes to apprehend the motives by which he is influenced, or the ends he has in view. That events should appear to us mysterious is not at all surprising, considering the greatness of God, the vast extent of his government, the duration of his empire, the shortness of our time, and the contracted nature of our faculties; we can see but a part, and it is owing to this circumstance that we are not able in all instances to discern the display of the divine perfections. Hence we speak of mysteries.

The wheels may convey to us an idea of the extraordinary changes providence often accomplishes in the world: revolutions often occur in regard to the affairs of individuals, of families, of churches, and of nations. Some great revolutions on the public theatre of the world were predicted by the prophet Ezekiel, changes which were brought about by the motion of these wheels, "I will overturn, overturn, overturn, it," says God, "and it shall be no more, until he come whose right it is; and I will give it him;" as if he had said—for such I consider to be the meaning of the words—I will overturn the Babylonish monarchy, that shall be succeeded by the Persian; I will overturn the Persian, that shall be succeeded by the Grecian, I will overturn the Grecian that shall be succeeded by the Roman; and in the days of the Roman empire shall the Messiah come, whose right it is, and to him the dominion of universal empire shall be given.

The wheels may represent not only the revolutions God accomplishes in providence, but the connection of events; here is a wheel within a wheel, when one moves the other moves, they are all so clearly connected that their motions cannot even in imagination be considered as separate; so it is with respect to the providence of God, one event is closely connected with another, what we call trifling occurrences are perhaps essential to the existence of monarchies, yes, and essential to the salvation of our souls: our future blessedness may depend on what appear in our view of things as little events. We have in the history of Joseph one of the most beautiful representations of providence anywhere to be found, it seems to be a finished picture, it is an epitome of providence; we see the winding up of the scheme. Read it, and you will perceive how one circumstance naturally leads on to another; omit one particular and you destroy the perfection of the whole; and so it probably would be with respect to providence in general, but of this we are not aware, because we cannot see the whole.

Again the wheels may represent to us the perfection of the divine government, the wheel was considered as an emblem of eternity, and also an hieroglyphic of perfection. But not to dwell on this part of our subject, I will only remark that here there is nothing redundant, and there is nothing more required. The means which God employs are admirably suited to the end, whatever it may be, which is to be accomplished.

Secondly the cherubim may be considered as representing those superior

beings whom God sometimes employs to accomplish his great designs, "Then did the cherubim lift up their wings, and the wheels beside them." They are connected, the cherubim moved the wheels. That there are beings, rational beings, superior to man it is highly reasonable for us to suppose. Analogy leads to this conclusion; we ought indeed to be extremely cautious how we reason or how we positively conclude from mere analogy; but here the scriptures support the inference to which a view of the divine works naturally leads. There is in this lower world a most astonishing variety, and a gradation worthy our most serious regard, as all the links in the chain of providence are connected, there is through universal nature, so far as it is laid open to our view, a gradual rise. Is it reasonable then to suppose that creation should terminate with man, that God should not have displayed his perfections by forming beings of a superior order? Admitting that there are such beings, it seems rational to suppose they are employed in the divine service, for God makes nothing for itself, one being is created for the benefit of another. It does not seem honourable to the Supreme Being to suppose that he did not begin to work till six thousand years ago. The account which Moses gives us of creation is of that of this world, but from the representation of the manner in which our first parents were induced to renounce their allegiance to God by Satanic influence, we may suppose that angels previously existed, and that many of them had fallen from bliss; but these are conjectures, and when we have the word of God for our guide, it does not become us to indulge in conjectures. That angels are employed by God we are assured; they are "ministering spirits sent forth to minister for them who shall be heirs of salvation."

Let us first contemplate their persons, secondly take a general view of their ministry, and then thirdly consider some of the particular ways in which they have been employed.

First, we will contemplate their persons—the prophet is very circumstantial in describing them; it is to one part of his description particularly that I wish to lead your thoughts, as it seems eminently calculated to show how well they are fitted for the work in which it pleases God to employ them. In the first chapter of these prophecies, at the tenth verse, the prophet informs us relative to their diversified faces—the four had the face of a man, the face of a lion, the face of an ox, and the face of an eagle; these are hieroglyphical representations, but there is little difficulty in deciphering them; these cherubims whom God employs had all the face of a man, which seems to intimate intelligence and kindness, what we generally mean by the term humanity. So far, then, they are fitted for their employment—they are beings of understanding and they are influenced by benevolence—they are happy in doing those services for which they are qualified—they have the face of a lion, which seems to intimate undaunted intrepidity and amazing ardour; the services in which they are occasionally engaged render those qualities highly proper, as perhaps will appear as we proceed. They have the face of an ox; the ox is an emblem of strength for labour and of patience in toil; by labour and by patience the cherubims are qualified to do the will of God among mankind. They have also the face of an eagle—they have an eye full of penetration and wings capable of exalted flight; thus are they fitted to do the will of God; "they lift up their wings and the wheels beside them."

Consider, secondly, the general representation we have here of their work; think of the principle which actuates them; regard the characteristics of

their obedience and reflect upon the unanimity with which they do the will of Heaven—they act in concert. Consider the principle of their obedience, a regard to the motions of the spirit. Whither the spirit that animated them was to go they went; this observation the prophet repeats, in order that by the repetition our minds may become more impressed with the important truth. "Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." In this respect they are a pattern worthy our imitation. We should regard the directions which the Holy Spirit of God has given us in His word. That is our rule. Whither the Spirit would have us go we should go; the characteristics of their obedience are particularly deserving of our regard. We will mention three—promptitude, alacrity, and steadfastness. Promptitude: their wings are stretched waiting to obey the divine will; as soon as they receive the command they fly. Now, how does this reprove those among mankind to whom God has spoken once, twice, yea, thrice, and who yet are not prepared to obey him; their wings, so to speak, are never stretched; they tarry from youth to manhood, and from manhood to age, though the command of God has been all the while clearly expressed line upon line and precept upon precept. The angels are no sooner directed than they fly to do the will of God—they are happy in his service. Their obedience is represented as remarkable for its quickness—all their energy is exerted in doing the will of him in whose service they rejoice. Does not this reprove those who are sluggish in the divine service? If they obey at all, they never seem alive in doing the will of God; the angels are represented as always abounding in their delightful work, they receive their order and they fly; they go straight forward, nothing diverts their attention; they turn not aside, they keep the object steadfastly in view, whatever circumstances of discouragement present themselves, still they persevere. Does not this reprove such among human beings as draw back to perdition? who have, indeed, put their hand to the plough, but are soon weary; who, as soon as difficulties present themselves say, "Why should we wait on the Lord any longer?" The unanimity with which the angels proceed also furnishes a reproof to many. They are all united, their wings are said to be joined one to another: there is no division among the blessed above, they see eye to eye; there is no alienation of heart, they are all influenced by the same affections, they love God and delight in human happiness; hence the sacred pleasure which they feel in doing the will of God and promoting the best interests of the human race.

Having made these remarks respecting their general obedience, we shall now proceed to illustrate the subject by showing how they have been occasionally employed as the ministers of providence. Here it is astonishing what a light the scriptures afford. When we examine the divine testimony respecting the ministry of angels it seems wonderful that we should pay so little attention to a subject which makes so prominent a figure in the book of God. On almost every subject, we read of angels as employed in the service of God. It is probable that sometimes the term angel might more properly be rendered "messenger." God uses various means to carry out his plans; the winds and flames are his messengers; pestilences are his messengers; so men are often the honoured instruments in doing the will of God. Angels, we often read both in the Old Testament and in the New, have in many instances been engaged as instru-

ments of communicating the divine mind to men; as instruments of inflicting the vengeance of Heaven upon the disobedient, and as instruments of doing good to men. These three observations may be abundantly supported, I might say, by almost innumerable passages from sacred writ.

I hope it is not necessary to adduce many to prove that angels have been been employed in making known the divine designs to men. This occurred in regard to Abraham, to Lot, to Daniel, to Zachariah, to the mother of our Lord, to Joseph, to the shepherds keeping watch over their flocks by night, to Cornelius, and to John in the Isle of Patmos. I refer you to the scriptures for evidence of this. Angels have considered themselves as honoured in being made the instruments of making known the designs of Heaven to those who would otherwise have remained ignorant.

They have sometimes been used as instruments of inflicting the divine displeasure, and were it not for some of those moral qualities which belong to them they would not be fitted for such an awful ministry. An angel destroyed the first-born of Egypt. If we go back to a former period we shall see an angel banishing our first parents from the garden of Eden, and brandishing a glittering sword to prevent their return. When David numbered the people, angels were the instruments of inflicting the divine displeasure, and they destroyed many of the Israelites for the sin of their king. Afterwards, when the Assyrians came up against Israel, an angel received an awful commission from the Lord and went forth and smote an hundred and eighty thousand; and it was an angel who smote Herod the king, because he received idolatrous honour.

Angels have been employed on benevolent errands, and have been instrumental in working deliverance for the people of God. An angel went before the Israelites when they obtained deliverance from Egypt. An angel was sent to Daniel when he was confined in the lion's den. It was by an angel the apostles were conducted out of prison. To multiply instances cannot be necessary.

I proceed to remark, thirdly, that the glory of the God of Israel being over them above, shows the glory which results to God from whatever instruments he thinks fit to employ. Yes, in the course of his providential government his adorable perfections are illustrated. By the manner in which he governs the world lustre is reflected on his character as the God of Israel, and he will so regulate the affairs of Providence as to induce all those who have a proper view of things to celebrate his praise. The glory of the God of Israel is over them above. This may suggest to us an idea of the manner in which the perfections of God are illustrated in his providential government, for though he uses instruments, yet all the glory is due to him. Do we see displays of power? The power is of God; no creature can act without him. The angels excel in strength, but their strength is derived from him who made them, and they are as much dependent on God for their preservation and for their power for active service as we are. Yes, in him they live, and move, and have their being. Wherever we see displays of power in the government of the world let us bow before the Almighty and acknowledge his hand. If we look abroad and seriously remark on the operations of the divine hand, we shall see much light reflected on the holy character of the Supreme Being. Why did he exclude our first parents from Paradise? Because they had sinned, and he would express his hatred of sin. Why did he destroy the old world? Because of sin. "Whoso is

wise and will observe these things, even they shall understand the loving kindness of the Lord." The events of providence show the divine kindness. Whoever will observe the events which appear at first most mysterious shall see fresh evidence of the reality of the divine kindness and of the wonderful manner in which it often works, so that he shall form some proper idea of its character. Look where you will, are you not surrounded with splendid evidence of God's love? Is not your present existence in circumstances of comfort a proof that God is kind? Surely we have all reason to confess, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." The wisdom of God is illustrated in his providential dispensations; he makes even the wrath of man to praise him; he causes light to arise out of the thickest darkness, and renders circumstances that are in themselves evil productive of great good. How many proofs have we of this in the record of divine truth; think of Pharaoh, what honour did God derive from his conduct; think particularly of the death of our Lord Jesus Christ—the Jews conspired against him and put him to a shameful death, but God overruled their wicked machinations for the accomplishment of the most glorious designs. Yes, we see the wisdom of God in a mystery. Take a view of providence, and you see divine truth illustrated; compare providence with prophecy and you will see a striking illustration; compare events with promises, and you will see a stiking fulfilment. We see the immutability of God, his steadfastness to his own purposes, illustrated by what he does; he is carrying on his own designs, ever pursuing the objects he had in view, and always using the best means to attain them.

But, it is said, "The glory of the God of Israel was over them above." This seems to render it necessary that we should particularly remark the lustre reflected on his character as the God of Israel by the dispensations which occurred, by the manner in which he governs the world. He always has the good of his people at heart—this he uniformly secures. For them the world was formed—creation was with a view to Providence, and of Providence redemption is the most wonderful act. For them the world is preserved, for good men are not only the lights of the world but the salt of the earth, the means of preserving it. For them God condescends to over-rule all the events which take place. He considers his people as his property, his inheritance, his jewels—towards them he stands in the most endearing relation. He feels towards them the kindness of a friend, yes the heart of a father. He has appointed his Son the head over all things for their benefit. Angels he employs to promote their advantage; they are ministering spirits, sent forth to minister for them who shall be heirs of salvation, and the most splendid acts of divine Providence have been for their good. Witness the miracles Providence has operated on their behalf, and witness especially the manner in which God has rendered the wrath of man, when it has burst forth, instrumental in praising himself. Witness the way in which he has employed the greatest men in the world—ancient heroes, illustrious kings, he has used them as instruments, sometimes in opposition to their will, at other times without their knowing what they were effecting. How did he over-rule the tyranny of Pharaoh? Of what utility to the Israelitish church was Cyrus, though he did not know that he was only the staff in Jehovah's hand: and so in other instances; the most splendid revolutions which have occurred on the face of the globe have

been with a view ultimately to the glory of God, and when the great scheme of Providence is completed, all who enter into the divine view will unite in praising God—then he will be eminently glorified.

To draw to a close. Does God govern the world? Then let us be concerned to act on the belief of this truth. Let us apply it to practical purposes. Let us maintain fellowship with him as the ruler among the nations, and steadily view his hand as guiding all. Let us trust in him. Let it be our aim to yield submission to his pleasure when events assume a mysterious aspect, and let us rejoice that the world is under the divine government. "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof."

Secondly. Do angels serve God? are they instrumental in accomplishing his designs? Then, if we are sincere, if we are in earnest when we pray, "Our Father who art in heaven, hallowed be thy name, thy will be done on earth as it is done in heaven," let us imitate the angels; let us aim to pay the same regard to the divine instructions which they pay; let us aim to be as prompt, as active, as uniform in our obedience as they are; let us endeavour to act in concert, to unite in accomplishing the will of our heavenly Father. When we meet with discouragements, let us think of the angels, view the cherubims with their wings stretched ready to fly. Some good men have been discouraged from the fear that they have been left almost alone; they have inquired who was on the Lord's side, and they have met but a slight response; they have feared that very few besides themselves were left, but had they considered the angels they would have seen that it was far otherwise, for "the chariots of God are twenty thousand, even thousands of angels;" they constitute a multitude which no man can number. When, then, you consider how comparatively few there are on earth who serve God, stretch your views to heaven and see the blessed spirits all happy in doing the will of God. Consider the superiority of angels to men, and you will see that the service of God is great and honourable. It is assuredly glorious to be employed in accomplishing the pleasure of Heaven, and if any are so impious as to represent the service of God to be dishonourable to an intelligent being, let him reflect on the account which the scriptures give of the ministry of angels, those holy, happy spirits who delight to do the will of God, to be actively engaged in his service.

Again, you should be concerned to imitate them on account of the union you hope to form with them. Now, because they are spirits, we cannot see them; they may perform many services for us; in the days of infancy, perhaps, the angels pitched their tents around us and preserved us from a thousand dangers; hereafter we may know the kind services they have performed in our favour. We hope soon to mingle with them. But let us inquire on what is that hope founded? What ground have we thus to conclude? There are two societies, one or other of which we shall hereafter join. The society of the happy angels and the society of demons. Which society, my dear hearers, are you qualified to join? If you are inimical to God—if you say you will not have him to reign over you—you are fitted only to associate with demons, and with them you must dwell, for a regard to character will uniformly regulate the divine conduct. You cannot associate with good angels if you are not fit for their society; but if you now harmonize with them, if it is your desire to serve God with promptitude, with ardour, with impartiality, if you wish to do his will on earth as it is done in heaven, then let the last trumpet sound, you

have no cause to fear, you are through divine grace prepared to join "the general assembly and church of the First-born which are written in heaven;" then you will be as the angels, perfected as they are, free from all the dregs of mortality.

Finally. Is God now glorified by the events which occur? how glorious will he be hereafter when the whole scheme is carried into complete effect; when all those who are attached to his cause are joined together. Then with united wings and hearts they will celebrate the praises of God, and will feel themselves increasingly happy in serving him day and night in his temple above.

JUDSON'S BEREAVEMENTS.

On the 26th of December, 1826, Dr. Judson wrote to his relatives thus: "Weep with me, my dear sister and parents, for my beloved wife is no more. She died at Amherst, the 24th of October last, of remittent fever, and is buried near the spot where she first landed; and 'they have put up a small, rude fence around the grave, to protect it from incautious intrusion.' There lies, enclosed in a coffin, the form of her I so much loved; the wife of my youth, the source and centre of my domestic happiness."

To Mrs. Judson's mother he gives a fuller account of the circumstances of his loss:—"I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labour opening under the auspices of British protection. It affords me some comfort that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favour of the measure, whenever I hesitated concerning my duty. Accordingly I left her. On the 5th of July I saw her for the last time. Our parting was much less painful than many others had been. We had been preserved through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards to either party, seemed a light thing. We parted, therefore, with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness. After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter, Maria. Her last was dated the 14th of September. She says, 'I have this day moved into the new house, and, for the first time since we were broken up at Ava, feel myself at home. The house is large and convenient, and if you were here I should feel quite happy. The native population is increasing very fast, and things wear rather a favourable aspect. Moung Ing's school has commenced with ten scholars, and more are expected. Poor little Maria is still feeble. I sometimes hope she is getting better; then again she declines to her former weakness. When I ask her where papa is, she always starts up, and points towards the sea. The servants behave very well, and I have no trouble about any thing, excepting you and Maria. Pray take care of yourself, particularly as it regards the intermittent fever at Ava. May God preserve and bless you,

and restore you in safety to your new and old home, is the prayer of your affectionate Ann.'

"On the 3rd of October, Captain F., civil superintendent of Amherst, writes, 'Mrs. Judson is extremely well.' Why she did not write herself by the same opportunity, I know not. On the 18th the same gentleman writes, 'I can hardly think it right to tell you that Mrs. Judson has had an attack of fever, as before this reaches you she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her. This was occasioned by too close attendance on the child. However, her cares have been rewarded in a most extraordinary manner, as the poor babe at one time was so reduced that no rational hope could be entertained of its recovery, but at present a most favourable change has taken place, and she has improved wonderfully. Mrs. Judson had no fever last night, so that the intermission is now complete." The tenor of this letter was such as to make my mind quite easy, both as it regarded the mother and the child. My next communication was a letter with a black seal, handed me by a person, saying he was sorry to have to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feelings of gratitude and joy, that at any rate the mother was spared. It was from Mr. B., assistant superintendent of Amherst, dated the 26th of October, and began thus:—

"'My dear Sir,—To one who has suffered so much, and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words, *Mrs. Judson is no more.*'

"At intervals I got through with the dreadful letter, and proceed to give you the substance as indelibly engraven on my heart:—

"'Early in the month she was attacked with a most violent fever. From the first she felt a strong presentiment that she should not recover, and on the 24th, about eight in the evening, she expired. Dr. R. was quite assiduous in his attentions, both as friend and physician. Captain F. procured her the services of an European woman from the 45th regiment; and be assured all was done that could be done to comfort her in her sufferings, and to smooth the passage to the grave. We all deeply feel the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long to impress us with a deep sense of her worth and virtues. It was not until about the 20th that Dr. R. began seriously to suspect danger. Before that period the fever had abated at intervals; but its last approach baffled all medical skill. On the morning of the 23rd, Mrs. Judson spoke for the last time. The disease had then completed its conquest, and from that time up to the moment of dissolution, she lay nearly motionless, and apparently quite insensible. Yesterday morning I assisted in the last melancholy office of putting her mortal remains in the coffin, and in the evening her funeral was attended by all the European officers now resident here. We have buried her near the spot where she first landed, and I have put up a small, rude fence around the grave, to protect it from incautious intrusions. Your little girl, Maria, is much better. Mrs. W. has taken charge of her, and I hope she will continue to thrive under her care.'"

Two months afterwards he writes again:—"Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the

house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and the top of the 'small rude fence' which they have put up 'to protect it from incautious intrusion.'

"Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ultimo, that I learned she was still alive. Mr. Wade met me at the landing-place, and as I passed on to the house, one and another of the native Christians came out, and when they saw me they began to weep. At length we reached the house; and I almost expected to see my love coming out to meet me, as usual. But no; I saw only in the arms of Mrs. Wade a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much.

"She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave. But who ever obtained comfort there? Thence I went to the house, in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

"The doctor who attended her has removed to another station, and the only information I can obtain is such as the native Christians are able to communicate.

"It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus: 'The teacher is long in coming; and the new missionaries are long in coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.' When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing until its father shall return. The last day or two she lay almost senseless and motionless, on one side, her head reclining on her arm, her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

"The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by the severe privations and long-protracted sufferings she endured at Ava."

A few weeks afterwards he writes to Mrs. Hasseltine again, "My little Maria lies by the side of her fond mother. The complaint to which she was subject several months proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease; the work of death went forward and after the usual process, excruciating to a parent's heart, she ceased to breathe on the 24th instant, at three o'clock P.M., aged two years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands on her cold breast. The next morning we made her last bed in the small enclosure that surrounds her mother's lonely grave. Together they

rest in hope, under the hope-tree (*hopid*) which stands at the head of the graves; and together, I trust, their spirits are rejoicing after a short separation of precisely six months.

"And I am left alone in the wide world. My own dear family I have buried; one in Rangoon, and two in Amherst. What remains for me but to hold myself in readiness to follow the dear departed to that blessed world,

> "Where my best friends, my kindred dwell,
> Where God, my Saviour, reigns?"

Eight years after what he spake of as "the triumph of death over all his hopes of earthly bliss," his heavenly Father, who first said that it was not good for man to be alone, provided for him another suitable companion in the widow of a fellow-missionary who had "obtained an honourable discharge in this warfare." Eleven years he enjoyed her society and aid, of which he says, "In regard to her missionary qualifications and labours I may state, that she applied herself with great assiduity to the study of the Burmese language, in which, in conversation, prayer, and writing, she acquired an uncommon degree of correctness, fluency, and power. She was in the habit of conducting a prayer-meeting of the female members of the church every week, and also another meeting for the study of the scriptures. Her acquaintance with and attachment to the Burmese Bible were rather extraordinary. She professed to take more pleasure and derive more profit from the perusal of that translation than from the English, and to enjoy preaching in the native chapel more than in any other. Her translation of the Pilgrim's Progress, part first, into Burmese, is one of the best pieces of composition which we have yet published. Her translation of Mr. Boardman's Dying Father's Advice has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are probably the best in our Chapel Hymn Book—a work which she was appointed by the mission to edit. Besides these works, she published four volumes of scripture questions, which are in constant use in our sabbath-schools. The last work of her life, and one which she accomplished in the midst of overwhelming family cares, and under the pressure of declining health, was a series of Sunday cards, each accompanied with a short hymn, adapted to the leading subject of the card.

"Besides her acquaintance with the Burmese language, she had, in past years, when there was no missionary in the Peguan department, acquired a competent knowledge of that language, and translated, or superintended the translation of, the New Testament and the principal Burmese tracts into Peguan. But when a missionary was appointed to that department, she transferred her work to him, and gladly confined herself to the Burmese.

"Something, also, might be said with regard to her labours in the Karen wilderness east of Tavoy, especially during the years of her widowhood, when she made toilsome journeys among the mountains, sometimes amid drenching rains, and always with many privations, and where, notwithstanding that she was wholly opposed to the principle of females acting the part of ministers, she was frequently obliged to conduct worship in the Karen assemblies."

At Maulmain Mrs. Judson became the mother of eight children; and after the birth of the last it became evident that she was suffering from disease of such a character that nothing but a long voyage and entire change of climate could save her life. She embarked with her husband and three elder children for the United States, and when near the Isle of France appeared

to be so decidedly convalescent that he thought it his duty to return to Maulmain, and leave her to prosecute the voyage alone. In the prospect of this separation, which did not take place, she wrote the following verses:—

"We part on this green islet, love,—
Thou for the eastern main,
I for the setting sun, love,
Oh, when to meet again?

"My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

"The music of thy daughter's voice
Thou'lt miss for many a year,
And the merry shout of thine elder boys
Thou'lt list in vain to hear.

"When we knelt to see our Henry die,
And heard his last, faint moan,
Each wiped the tear from other's eye:
Now each must weep alone.

"My tears fall fast for thee, love;
How can I say, Farewell!
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

"Yet my spirit clings to thine, love;
Thy soul remains with me,
And oft we'll hold communion sweet
O'er the dark and distant sea.

"And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three
At home, on Burmah's shore!

"But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below
Meet, ne'er to part again.

"Then gird thine armour on, love,
Nor faint thou by the way,
Till Boodh shall fall, and Burmah's sons
Shall own Messiah's sway."

Her strength after this so rapidly declined, that her husband expected to be under the painful necessity of burying her in the sea. "But," he observes, "it was so ordered by divine Providence, that, when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to wander; but a single word was sufficient to recall and steady her recollection. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavouring to administer relief to the distressed body and consolation to the departing soul. At two o'clock in the morning, wishing to obtain one more token of recognition, I roused her attention, and said, 'Do you still love the Saviour?' 'Oh, yes,' she replied, 'I ever love the Lord Jesus Christ.' I said again, 'Do you still love me?' She replied in the affirmative, by a peculiar expression of her own. 'Then give me one more kiss;' and we exchanged that token of love for the last time. Another hour passed, life continued to recede, and she ceased to breathe. For a moment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death; and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their dear mother, then, for the first time, inattentive to their cries. In the course of the day a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the colonial chaplain, and accompanied to the burial-ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful, shady spot, contiguous to the grave of Mrs.

Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited, and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board ship, and we immediately went to sea. On the following morning no vestage of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings whose bodies are mouldering at Amherst and St. Helena."

REMARKS ON GALATIANS III. 20.

BY THE REV. THOMAS OWEN.

"Now a mediator is not a mediator of one but God is one."—Gal. iii. 20.

THIS passage, like many more in the Pauline epistles, is obscure through its brevity. To some it has the appearance of a parenthesis, and it has been taken even for a gloss, by men of considerable name. But its connection with the matter in hand may be made apparent, and indeed the context is the true guide to its interpretation.

Since the time of Locke, who adopted an old idea, it has been common to supply the word "party" after the word "one," thus—"Now a mediator is not a *mediator* of one *party* only; but God is one *party*." The explanation given being in substance as follows:—In the covenant made with Abraham he and all his spiritual seed, both Jews and Gentiles, were one party, and God was the other. Of this covenant Christ was the mediator. But in the legal covenant at Sinai, of which Moses was the mediator, there was only God and Israel. Moses did not transact for Gentiles, who made a portion of one of the parties in the other and former covenant. These were neither present at the making of the legal covenant, nor concerned in it. Therefore the covenant with Abraham could not be dissolved by the legal one, but remains unaffected by it.

The word *party* is probably the best we can supply; but the explanation is not so satisfactory. It is true it aims at making the passage connected with the apostle's purpose; and, in my judgment, this is a commendation. It compares the two covenants and goes to show the difference between the position of Moses the mediator of one and Christ the mediator of the other—one standing between God and Israel only, the other between God and all the spiritual children of Abraham. To interpret thus is far better than to take the mediator to be Moses alone, as some have done, or Christ alone as Granville Penn has done. Such interpretations appear to make the primary idea to be the *transactions of the mediator between the respective parties.* But the apostle does not appear to intend this, but something of a prior kind—*the choice and appointment* of the mediator in each case. The explanation of Locke seems liable to two objections, first, that not only God and Israel, the parties to the legal

covenant, were present and consenting to the transaction at Sinai, but a part of the *spiritual seed* of Abraham, one of the parties in the other covenant, were present and consented also. So that the parties in the two covenants instead of being different were substantially though not numerically the same. Secondly, this interpretation seems to imply that had each of the parties in the covenant with Abraham been present at Sinai, when the legal covenant was made four hundred and thirty years afterwards, the former might have been dissolved by the latter with mutual consent, which is a dangerous assumption, and supposes the gospel covenant to have *originated in the consent of the two parties* mediated between.

The mediation of Moses and the covenant under which he acted did originate in the mutual agreement of God and Israel. The mediator was proposed by the people who were sore afraid to meet God and hear his voice, and God consented to it; the choice and appointment was by two parties. Deut. v. 24—31. But the mediation of Christ, like the gospel covenant of which he is mediator, originated in God alone.

It is submitted that the apostle meant to say to the effect that the mediator, Moses, under the law, as in most cases of mediation, was chosen and appointed by the consent of the two parties, God and Israel, between whom he was to act; it was a mutual compact. But the mediator, Christ, under the gospel, unlike other cases of mediation, was chosen and appointed by God alone, originated with *one party* only, it was a matter of favour.

The legal mediation was not intended for the reconciliation of parties at variance. Moses was not a mediator to reconcile God and Israel, but simply to be *the medium of mutual intercourse;* his was a mediation of intercession. The end of the mediation of Christ is "to bring us to God," who were his enemies. To reconcile *God to us* by his blood, to reconcile *us to God* by his Spirit. Reconciliation is its primary object; a medium of intercourse for the reconciled a secondary one.

To the choice and appointment of this mediator man neither would nor could have been a party. He would not, if he could, because of his enmity to God, and he could not, if he would, because a guilty and condemned creature, not to insist that the appointment was wholly made before he was born, and made in anticipation of his fall into a criminal state.

Thus the gospel and its mediator are magnified above Moses and the law, but without depreciating or opposing them, as the first only can give life to a sinner, the other being intended, so far as of moral principles, only to restrain crime, and to convince men that they are sinners, that so they might seek life through the mediator of the gospel covenant. Such was the aim of the apostle in this part of the epistle, his intention being to rectify a strong disposition in the Galatians to blend the law and the gospel to the perversion of the latter. He compares the two, and shows the different nature, effect, and design of them. The law is a rule of practice, the gospel a promise of favour; the one requires obedience, the other faith; nor can these respective requirements be exchanged or in the least blended. The law convinces and condemns; the gospel justifies and brings pardon. The design of the law, in part at least, was for the time being to restrain crime, and to be a sort of bond of union between Israel as a nation, and God as their national ruler. The design of the gospel is to restore us to favour and heaven. Mediation in one case was suitably a compact, in the other simply a favour.

Cranfield, Beds.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVIII.—SABBATH.

THE Hebrew word Sabbath, which signifies Rest, or Cessation from Labour, was transferred into both the Greek and Latin languages before the New Testament was written. Dr. John Owen, in his very learned Exercitations on the day of Sacred Rest, referring to the various applications of the word of different kinds of rest in the Old Testament, adds, "And this various use of the word was taken up among the Grecians and Latins also. As they borrowed the word from the Jews, so they did its use. The Greek *σαββατον* is merely the Hebrew שבתון, or perhaps formed by the addition of their usual termination from שבת, whence also our apostle frames his *σαββατισμὸς*. The Latin *Sabbatum* is the same. And they use this word, though rarely, to express the last day of the week. So Suetonius in Tiber. 'Diogenes Grammaticus Sabbatis disputare Rhodi solitus.' And the LXX. always so express the seventh day sabbath, and frequently they use it for *a week* also."

This last observation throws light on the occasional deviation of our translators from their general practice of transferring the words. In instances too numerous to be specified, there will be found in the English Testament, "sabbath," "sabbath day," and "sabbath days," all representing the Greek orms of the Hebrew word sabbath; but in the following instances, the rendering is "week."

Matt. xxviii. 1. ...As it began to dawn towards **the first (day) of the week.**
Mark xvi. 2. .....**Very early in the morning,** the first (day) of the *week*.
9.....When Jesus was risen early, the first (day) of the *week*.
Luke xviii. 12. ...I fast twice in the *week*, I give tithes of all that I possess.
John xx. 1.....**The first (day) of the week came Mary Magdalene early.**
19.....Then the same day at evening, being the first (day) of the *week*.
Acts xx. 7. .....**And upon the first day of the *week*, when the disciples came together to break bread.**

"The week" is in these cases equivalent to the expression usually rendered sabbath or sabbaths. On this use of the word, Gill writes thus in his Exposition of Matthew xxviii. 1, "Towards the first day of the week, or sabbaths; so the Jews used to call the days of the week, the first day of the sabbath, the second day of the sabbath, &c." Of this he gives instances from the Misnah, and the Gemara. C. C. Tittman, in like manner says, in commenting on John xx. 1, 2, "It is well known that according to Hebrew usage, the week was called *σάββατα*, [SABBATA] the plural number being put for the singular."

LETTER FROM THE LATE REV. J. H. EVANS, M.A., TO THE HON. AND REV. B. W. NOEL, M.A.

MY DEAR SIR AND BROTHER,—Though not more dear to me than before you took the present trying step; for I feel that the bond that binds us together is far stronger than any mere agreement in church government, or even the ordinances of Christ's house could ever form. My writing to you on the present occasion is simply to say that, if it at all accords with your future plans to

make any use of John Street chapel, either on the Lord's Day afternoon or any evening of the week, it is most entirely at your service for as long a period as you think proper. I cannot, however, conclude, having some experience of the pain the present step must have occasioned you, though it is thirty-three years since I was led to take the same myself, without assuring you that, with all the tender love that I bear towards my Christian brethren in the establishment, I have never seen cause to regret it for five seconds, and feel assured I never shall. May I add that I hope no earthly inducement will prevail upon you to refrain, even for a season, from preaching that gospel in which God has so abundantly blessed you. I am, yours,

Respectfully and affectionately,

J. H. EVANS.

1849.

EXTRACTS FROM A DEACON'S SCRAP BOOK.

Never rebuke any one without praying for him.—*Adams's Private Thoughts.*

While the heathen had their gods many and their lords many—their god of wisdom, their goddess of beauty, their god of courage—they had no god of holiness.—*Rev. J. H. Evans.*

Some might say, What have you to do with the Missionary Society when you have so much business? But I could tell them they know nothing about it. Attention to the cause of Christ and our religious duties does not distract, but it bears up and strengthens, the mind to go with zeal and patience through all the duties of life. —*Rev. E. Bickersteth, when a Solicitor, in practice.*

Christianity is unmeaning if any man may build himself a castle and store it with all he wants, and care nothing for the man beyond it, and die with a good hope of heaven, though none shall miss him or grieve for him when his account is ended.—*Rev. J. H. Gurney.*

Seed sown in a land which is broken in picces thrives and prospers, but that which falls on a land not broken will bring forth no fruit.—*Preston.*

SUBMISSION AND HOPE.

Oh! Jesus, leave not me,
Though full of sin I be—
Love, love me yet!
Oh! take me to Thy breast,
For there I'll find true rest,
And with thy love possest,
All else forget.

When I'm with Thee above,
I'll thank Thee for the love
That sends this pain;
Though dark my way appear,
And washed with many a tear,
The prospect yet will clear,
When heav'n I gain.

Oh! guide me, Saviour, now!
Submissive may I bow
Unto Thy will;
If trials be my lot,—
My home a far-off spot—
There, Saviour, leave me not
Be near me still!

From "Louisa Von Platt ndaus."

REVIEWS.

History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. WILLIAM BROWN, M.D. *Third Edition, brought down to the present time. Three Volumes.* Blackwood and Sons. 1854. 36s.

NEARLY thirty years have elapsed since the author published in two volumes his second edition—years in which a very large extension has been given to the evangelic labours of the Christian churches of England, America, and the Continent of Europe. The extent and character of these exertions to spread the knowledge of Christ constitute one of the most remarkable features of the modern history of the church, to which no parallel can be found in any previous age, except perhaps the days of its infancy, when apostles, sustained by the might of the Holy Spirit, bore aloft "in all the world" the banner of the cross, everywhere to conquer.

Possessing no supernatural powers, clothed with infirmity, the church of this era has endeavoured to tread in the path of its founders. If with varied success, sometimes with defeat, yet zeal has not slackened, but increased, and the results after all deductions have been made, arising from too sanguine anticipations and partial views, are such as to afford an ample source of encouragement and gratulation. God has been with his people. The progress of gospel light in the East and the West testifies his faithfulness and saving mercy.

Yet such will not be the conclusion to which many of the readers of these volumes will come. The work is indeed a most laborious one. It is the product of an immense amount of toil. But its plan is such as to bring into view rather the feeble vacillating endeavours of man, than the mighty working of God. You see everywhere the earthiness of the vessel, and but seldom the excellency of the power of God.

The author's plan is an unfortunate one. It entails a vast labour in the perusal of reports and missionary publications, and after all gives a most partial and imperfect view. It is in fact a very imperfect history of *some* of the labours of missionary societies, and not a wide and descriptive account of the spread of the gospel in any land. The first volume opens with an account, in a few pages, of the unfortunate attempt made by a few Swiss at the time of the Reformation, to give the word of life to the South American continent, in the Spanish possessions of Brazil. Three pages are devoted to the effort made by Gustavus Vasa to communicate the word of life to Lapland. Then follow the endeavours of the Dutch in the Eastern Archipelago; of the Anglo-Americans among the Indians of North America; of the Danes in the East Indies and Greenland. This brings the author to the modern period, and we are favoured with a tolerably ample account of the Moravian missions in all parts of the world. The volume closes with a most meagre and depreciatory view of the labours of the great methodist body of this country.

The second volume opens with an account, in seventy-eight pages, of the Baptist Missionary Society, but is confined to the missions in India and Jamaica. To the labours of the London Missionary Society nearly two hundred pages are devoted; by far the larger part of which is occupied with the South Seas, and only *one* page to their flourishing missions in Southern India. A similar

contracted view is given of the missions of the Church Missionary Society. Then come four pages of hurried reference to the missions of the Propagation Society, and six only to the valuable and successful mission of our General Baptist brethren in Orissa. The latter portion of this and the whole of the third volume contains brief accounts of nearly all the minor missionary bodies. The American Board of Foreign Missions has a tolerably large share of attention, followed by some account of the mission of the American baptists in Burmah and North America.

It will thus be seen that the author has given us a sketch of the doings of missionary societies, rather than a luminous and connected view of what has been done in heathen lands. To obtain a conspectus of the results of missionary effort in a particular region, the reader will have to turn over many pages, scattered through the three volumes, and will then discover that the author's plan forbids the presentation of a full or clear account of missionary labour in any. Two courses were open to the author, either to give a history of the efforts of every society, which should then have embraced *all* their missions, or taking each country by itself to present a broad and comprehensive sketch of the evangelic labours of Christians in it. The last course would have been the more laborious, but infinitely more instructive and useful. As it is, we have only brief and imperfect accounts of what each missionary body has done, or attempted to do, in *some* parts of its wide field.

It will be sufficient, in order to give an idea of the work, to describe the author's procedure with regard to the Baptist Missionary Society. A few of the interesting circumstances which attended the formation of the mission are detailed, and the early struggles of Dr. Carey in India are told in pleasing narrative. The attempted formation of a mission in Burmah, Assam, and other parts of the East are briefly hinted at. The loss at Serampore by the fire, and the treatment received by the missionaries from the East India Company are also described. But will the reader believe that the name of Fuller does not once occur in the whole narrative? Not one line is devoted to the remarkable results of his energetic exertions in this country in rousing the dormant energies of the church, and in opening India to the servants of Christ. Instead of this we are treated with a long dissertation on the Serampore controversy, in which the author arrives at the conclusion that Drs. Carey, and Marshman, and Mr. Ward, acted a most dishonest and discreditable part. It is not our purpose to enter on the subject. Whatever is required to defend or explain the conduct of these eminent men will be done by an abler hand. But we regret that Dr. Brown should have thought it necessary to fan the dying embers of an almost forgotten strife, while there remained for him more inviting themes in the blessed results which have flowed from the labours of the men engaged in it. It may illustrate the weakness of men; but certainly does not inform us on the progress of the gospel of Christ.

After a mere mention of other stations of the Society in India, but without in the least degree attempting to describe their condition or usefulness, the author turns to the mission in Jamaica. He plunges at once into the scenes of turmoil, chapel burning, imprisonment, and insurrection that preceded the emancipation of the slaves. It is obvious to him that the baptist missionaries had excited the wrath of the planting interest, which he attributes to the system pursued by them, that is,

so far as we can understand, the system of leaders. We do not know how far worldly men may be interested in questions of church polity; but we *have* thought that the hostility of the planters to the baptists and their chapels had a very different origin. The names of Knibb and Burchell indeed appear in connection with the insurrection; but no one would imagine, from the author's narration, that the crimes of slavery were at the bottom of the hostility they encountered, and that the persecutions of the missionaries owed their origin to their consistent protest against this curse of humanity, and to the planters' perception of the fact that the enlightenment of the negroes was incompatible with their own supposed interests. The labour of these good men, conjoined with those of the Macaulays, the Wilberforces, and the Clarksons of this country, overthrew amid the loud outcries of the oppressor the horrid system of servitude; but their services meet with no praise from the author of these volumes.

The leadership of the churches next obtains the author's notice, and with a good degree of impartiality he states the case as between its opponents and friends, not, however, without casting a shadow on the course taken by the Committee. With a slight reference to the Calabar Institution and the present numbers and condition of the churches in the island, he dismisses all further reference to the evangelic labours of the Baptist Missionary Society.

This example of the treatment of the noble subject before him, may suffice to indicate the author's fitness for his task. We are surprised at the want of appreciation everywhere shown of the grandeur of the missionary enterprise. The following is the only sentence we can find in the account of the Baptist Missionary Society which seems to indicate that Dr. Brown's ideas could reach beyond the present and palpable, beyond the temporary incidents of missionary work, to its lasting and permanent results. And this passage relates only to India.

"We must not, however," he says, "estimate the importance of the Baptist Mission in India simply by its more immediate results. Perhaps there is no mission, if we take into account its whole bearings, which has had, directly and indirectly, so great and extensive an influence in regard to the propagation of Christianity in the world, and particularly among the heathen, as the baptist mission in India," Vol. ii. p. 77.

Now we do not undervalue the detail of the successes or failures of missionaries. We are glad to reap from the one encouragement, from the other warning. We do not object to an impartial review or a just judgment of those events which have stirred up human passions among the servants of Christ. Some benefit may perhaps follow their reminiscence. But we do complain of a history of the propagation of Christianity which deals mainly with these subjects, and passes by the workings of that mighty power which operates through these human conditions, in their very bosom plants and cherishes the seed of God's kingdom amongst men; which observes only or chiefly the floating mists, the dancing motes, the noxious exhalations which attend the rising sun to its mid-day throne of light, leaving unnoted the vigorous life and harvest promise which more slowly follow in its path.

If, for example, the spiritual condition of the churches of all denominations in the West Indies is not all that could be desired, if declension has followed the attainment of freedom, if crime and licentiousness are found existing among both blacks and whites, if there are hundreds of thousands

who know not God, yet is there another side to the picture. Once the people were slaves; now they are free, and they owe their freedom to the missionary propagators of Christianity. Once the people were bowed down by cruel superstitions, the transferred heritage of their African birth; now Obeahism and its allied follies have almost entirely, and in some islands altogether vanished away. Once the marriage tie was unknown, and an almost indiscriminate concubinage practised; now, but few live in a state condemned by law and by the word of God. Once the slave fertilized the land he could not own with tears and blood; now tens of thousands possess the freehold of estates on which they formerly toiled in hopeless misery. Smiling villages have sprung up, with neat and ornate dwellings where a few short years ago the wretched bondsman crept into a dwelling scarce fit for the cattle with which he was herded and classed. Houses of prayer have multiplied, and are attended by a far larger proportion of the population than is the case in this highly favoured country. In every rank of life may be found men whose colour alone indicates a physical distinction from the white race, which their moral and intellectual qualities would confound. In a word, with few exceptions, the islands of the West are more Christian than lands that have long born the name. Missionaries, under God's blessing, have won them from degradation, and set them as bright gems in the crown of Him who goeth forth with his servants conquering and to conquer.

Dr. Brown pleads scripture example for the full detail he has given of failures and imperfections; but he has forgotten that inspired men employ them only to illustrate the glory of their Lord, and to gather for him the praise. We demur to the sanction sought when the effect will be to darken the Christian's hope of the dawn of a brighter day, and to check a zeal never too active in the Saviour's cause. The contemplation of man's work alone will ever result in this, though it be man's work in the noblest and best of employments. Let us combine with it the contemplation of what God has wrought, and though we may be humbled, we shall be stimulated and sustained in the arduous duties to which He has called us.

It is with much regret that we have felt constrained to give this unfavourable judgment on the laborious work before us. But we are sure that the history of the propagation of Christianity in order to be written aright, must have an historian of wider sympathies, larger comprehension, and profounder knowledge of its workings and results than Dr. Brown has shown himself to be. U.

Short Arguments about the Millennium; Plain Proofs for Plain Christians, that the Coming of Christ will not be Premillennial; that his Reign on earth will not be Personal. A Book for the Times. By BENJAMIN CHARLES YOUNG, *Minister at the Darkhouse Chapel, Coseley, near Bilston, Staffordshire.* Leeds: J. Heaton and Son, 7, Briggate. London: Houlston and Stoneman, Paternoster Row. 1854. 16mo. pp. viii. 200. Price 3s.

THE question of Christ's second coming and its attendant circumstances has during the last few years, perhaps more than any other subject, occupied the thoughts of professing Christians. The premillennial advent of Christ was one of the most prominent points of teaching among "the Brethren," nearly all of whom, though they professed to have no creed, believed that the reign of Christ would be personal, and be preceded by his second appearing. The ladies among them especially gave

themselves up to the study of prophecy, and in Plymouth, Exeter, and other provincial towns, in their plain quaker-like garb and peculiar basket or reticule in which their polyglott might be carried if not displayed, they might be continually seen, wending their way to the drawing-room of some gifted brother, who,—strange contrast to apostolic times!—was generally the most wealthy of the body. Believing that all other books than the bible, and the speculations of their own brethren, were carnal, and therefore to be eschewed, their minds greedily sought excitement and nourishment from the most obscure portions of prophetic scripture. Such kinds of study gave the clever and imaginative opportunity for display and the gratification of vanity. No absurdities were too great to be received in support of their favourite notion, and the confession that there were difficulties connected with every religious topic was deemed by them a sufficient answer to the strongest objections. When fairly floored they would rise again, like the phœnix from its ashes, and advance again the same arguments without evincing the slightest consciousness that they had already been met and refuted. Had "the Brethren" been content to hold their opinions and simply to edify one another, it would have been of comparatively little importance into what extravagances they had fallen; but they acted as though they had received a special commission from Heaven to indoctrinate with them the whole church of Christ, and to teach their fellow Christians that all their efforts to benefit mankind were useless, that the gospel was never intended to be an instrument for the conversion of sinners, but to be a witness against them, and that the duty of the church was to sit with folded arms awaiting the Lord's coming. A greater discomfiture than the appearance of this mania among his flock, a minister could scarcely dread. It prevented all usefulness, and opened an arena of controversy and strife.

The truth of these remarks has been experienced by the author of the volume before us. Surrounded by these *soi-disant* millennarians, he was compelled to study their opinions; and he has, we think, succeeded in exposing and refuting them. We congratulate him on this his first attempt at authorship. The subject is clearly stated; the views combated are put forth plainly and correctly—a task difficult of accomplishment, as an exact accordance can scarcely be found between any two of the writers by whom they are advocated; and in a simple manner the scriptural view of the millennium and second advent is presented. We had intended giving a summary of its contents, but as the book is small we rather recommend our renders to purchase and study it for themselves.

The subject is one deserving their attention; for though "the Brethren," as a distinct body, are almost among the things that were, from many pulpits, especially by the evangelical clergy of the church of England, and by many popular writers of the present day, the coming of Christ is represented as an event close at hand, and his personal reign is confidently affirmed.

The sober and sensible writing of this unpretending little book is quite a relief after the wild and empty speculations of Molineux and Dr. Cumming.

B.

BRIEF NOTICES.

The Typology of Scripture; viewed in connection with the entire scheme of Divine Dispensations. By PATRICK FAIRBAIRN, *Professor of Divinity, Free Church College, Aberdeen. Second Edition, much enlarged and improved In Two Volumes.* Edinburgh: T. and T. Clark. 1854. 8vo. Price 18s.

In the year 1845 we introduced to our readers a volume by this author entitled the Typology of Scripture, from which we had derived much pleasure, and on which we thought it right to bestow an unusual measure of praise. About two years afterwards a second volume by the same author appeared with the same title, the exact relation of which to the first was not very obvious, in noticing which we thought it necessary to express our regret that it did not seem to deserve the same warmth of commendation as its predecessor. The preface to the volumes before us announces that they are in substance a republication of those, yet not without considerable differences; that the portion of the work in which the principles of the subject are formally investigated has been entirely re-written; that "the remaining portion of the first volume, which treats in detail of primeval and patriarchal times, has been yet more materially changed, and that by much the larger proportion of this part of the volume, as it now stands, differs from the corresponding volume of the former edition." Our impressions respecting the judgment of Mr. Fairbairn and the value of his works would have led us to compare carefully the two editions, if we could have commanded the necessary leisure; but it is only a partial examination that we have been able to give them, and we reluctantly confess that some of the things which pleased us most in the original publication we have not been able to find in this, and that some of the additions seem to be intended to strengthen positions which we deemed objectionable. It is gratifying, however, to learn that these omissions do not arise from any change of opinion, but from a conviction that the topics could not be discussed satisfactorily in so small a compass. The author has recently become Professor of Divinity in the Free Church College at Aberdeen, and we doubt not that a large portion of the Scottish Presbyterian clergy will think those things improvements to which we demur. After all, it is right to say that the work contains very much excellent matter; that we know of no treatise on typology at all equal to it; and that the points on which we differ from the author do not relate so much to typology, as to collateral topics to which he diverges, such as the Abrahamic covenant, the decalogue, the sermon on the mount, and the arguments respecting the law in Paul's epistles.

Narrative of Incidents in the Early Military Life of the late Major Samuel Thorpe, K.H. Secretary to the Foreign Aid Society. With an Introduction and Appendix by Friends London: Seeleys. 1854. 8vo. Pp. viii. 100. Cloth. Price 5s.

Major Thorpe, who for the last nine years has been secretary of a society whose object it is to aid the efforts of Protestant Associations on the Continent of Europe, passed the former portion of his life in active military service. He was at Corunna with Moore when they "buried him darkly, at dead of night, the sods with their bayonets turning;" he encountered the perils of the fatal expedition to Walcheren; he sustained a part in the battle of Toulouse, and remained in France some years with the army of occupation; he was repeatedly wounded, and once left upon the field for dead. An interesting account of his early history written by himself forms the principal part of this volume; the concluding portion, which is brief, is furnished by survivors. It is testified on his tomb that, "Highly esteemed by his comrades, distinguished by his king for gallant service, he counted it his chief honour to serve in the ranks of the redeemed, as a soldier and servant of Jesus Christ."

Peace in Believing: a Memoir of Isabella Campbell of Fernicarry, Rosneath, Dumbartonshire. By her Minister. New Edition. London: Arthur Hall, Virtue, and Co. 1854. Pp. 316. Price 2s. 6d.

The subject of this memoir was the daughter of a retired officer of the army. In circumstances of comparative poverty she passed her short career on earth. Her history is marked by little or no incident. Its only charm is her pure unadorned piety. After long mental conflict and bitter anguish on account of sin, the Spirit revealed to her mind Jesus a full and complete Saviour, and by faith she realized pardon and acceptance with God. From this moment she had a full assurance of hope; through several years of bodily weakness experienced sweet peace and joy in believing; and at the age of twenty died triumphing in Christ. In this narrative we have a beautiful illustration of the power of simple faith to elevate the character and to sustain and cheer the heart. B.

"Far above Rubies." Memoir of Helen S. Herschell. By her Daughter. Edited by RIDLEY H. HERSCHELL. London: Walton and Maberley. 1854. Pp. viii. 435. Price 6s 6d.

It is high time that this kind of book-making were brought to an end. The lady whose life this volume professes to record was no doubt a very amiable, excellent, godly person: and all that is here said of her may be interesting enough to her family and the church of which Mr. Herschell is the esteemed pastor. Beyond this circle the book can have no attractions whatever. The best things we have noticed about it are the paper, type, and binding.

W.

Stars in the East, or Prophets and Apostles. By the Rev. JOHN STOUGHTON. London: R.T.S. 1854. 12mo. Pp. v. 366. Price 3s. 6d.

After an introduction on the nature of the offices of prophets and apostles, "the Old Testament being the voice of hope, the New the voice of memory," but both testifying of one, we have in this volume notices of Elijah and Elisha, Jonah, Hosea, Joel, Amos, Isaiah, Jeremiah, Daniel, Ezekiel, Thomas, Philip, Peter, the two Jameses, Paul, John, Judas, Jude. The circumstances of their history, their call to their office, their characters as far as they can be ascertained from the account of their conduct and opinions in the sacred record, are fairly sketched, and the reflections suggested by the narratives are judicious, sometimes striking, always practical, and frequently stated with beauty and power. Still we must confess to some disappointment in the work. It has neither the eloquence, nor the beauty of illustration, nor the precision and and force we expected. The author does not kindle under his theme as we supposed he would. Only once, in the former part of the book, in the notice of Daniel, pp. 160—163, have we a passage such as we imagined would have been of frequent occurrence. There is, too, a sense of weariness produced by the uniformity of the style and expression. The work is like a dead level, a high level doubtless, but still somewhat tiresome. There are here and there some loose criticisms and vague statements, and the practical application of the obvious lessons suggested by the different narratives greatly want pungency and force. More compassion and fewer words would have produced more light and fire. We make these observations with regret, because on such a subject, Mr. Stoughton could, we think, and ought, therefore, to have given us a book more worthy of his pen. But perhaps it will be said that the author only intended to give "glimpses" of the spiritual life in these men. Truly so. But glimpses may be very clear and very bright. With these qualifications, we can cordially recommend the book, as one fitted to do good to general readers. It is not a student's book professedly. It may, however, be read with advantage by all, as there is a strain of devout and serious reflection running through it, which can scarcely fail to produce serious thought, while the admonitions and warnings connected with each narrative are such as no serious reader can read without reat good.

T.

Continuation of the Union Tune Book. A Selection of Tunes and Chants, suitable for use in Congregations and Sunday Schools. Arranged by J. T. COBBIN. London: Sunday School Union.

To the many congregations in which the Union Tune Book is used and preferred to any other, this supplement will be very acceptable, as it contains above a hundred additional tunes of a character suitable for public worship, and some of them of great excellence. The harmonies as well as the mel dies are such as may be sung by persons who are more intent on devotional expression than on scientific enjoyment, which is more than can be said of every compilation which is in use among our contemporaries. A large proportion of the tunes are in peculiar metres of various kinds, and will therefore give practical relief to leaders who have felt the difficulty of finding unobjectionable tunes to good hymns in which the measure or the accent is at all unusual. "The Continuation," we are told, "is published uniformly with the several editions of the Union Tune Book, so that persons possessing any of the editions, can furnish themselves with the Continuation to correspond."

The Mysterious Marriage; or, Sir Edward Graham. By CATHERINE SINCLAIR, *Author of "Modern Accomplishments," "Popish Legends," "The Business of Life," "June Bouverie," "Beatrice," "London Homes," &c.* London: Clarke, Beeton, and Co. 16mo. Pp. 336. Price 1s. 6d.

The best quality that we feel at liberty to ascribe to this volume is harmlessness. We do not detect in it any tendency to promote immorality in practice, or error in religious sentiment; but neither can we perceive any tendency to enlighten the mind or improve the heart. There are some exciting passages, leading the reader forward, and awakening curiosity to know what will be the issue of the events recorded, but there seems to us to be no moral to the tale, or salutary impression on the character likely to result from its perusal.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

What Aunty Saw in Scotland. By Mrs. LOVECHILD. *London: J. Nisbet. 24mo., pp. 165.*

Stuyvesant; a Franconia Story. By JACOB ABBOTT. *London: Ward and Co. 16mo., pp. 138. Price 2s.*

Caroline; a Franconia Story. By JACOB ABBOTT. *London: Ward and Co. 16mo., pp. 150. Price 2s.*

Agnes; a Franconia Story. By JACOB ABBOTT. *London: Ward and Co. 16mo., pp. 156. Price 2s.*

The Eclectic Review. August, 1854. Contents: I. Henry Rogers. II. Dearths and Insects in France. III. Modern Poetry. IV. Alexandria and her Schools. V. Accidents in Coal Mines. VI. Hill's Travels on the Shores of the Baltic. VII. Memorials of the Life of Mrs. Opie. VIII. Russian Nationalities. Brief Notices, Review of the Month, Editorial Postscript, Literary Intelligence, &c. *London: Ward and Co. 8vo. Price 1s. 6d.*

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. August, 1854. *Edinburgh: Johnstone and Hunter. 8vo., pp. 45. Price 5d.*

INTELLIGENCE

AMERICA.

REVISION OF THE ENGLISH SCRIPTURES.

It will be remembered that a little more than fourteen years ago, the Rev. Archibald Maclay, D.D., visited this country at the request of the American and Foreign Bible Society, a society of similar character to our own Bible Translation Society, in the formation of which Dr. Maclay took an active part. A few years after this, a controversy arose among our brethren in the United States, as to the propriety of attempting the production of a new English version. After much discussion at the annual meeting of the American and Foreign Bible Society in 1850, a resolution was passed, "that in its issues and circulation of the English scriptures, the society should be restricted to the commonly-received version without note or comment." A large minority in consequence separated, and formed what is called the American Bible Union. It is in connection with this new institution that Dr. Maclay appears among us; and the following extracts from a paper which bears his name will give some idea of his present purpose.

"The society is now engaged in revising the sacred scriptures in the *Italian*, the *German*, the *French*, the *Spanish*, and the *English* languages.

"The *Italian New Testament* has undergone the first revision, and is now in print; all the others are making satisfactory progress, and some of them will soon be completed.

"Of the whole *English Bible* a revision is in progress. The book of Job will shortly be printed. In revising the New Testament the following plan has been adopted:—

"'To apportion it among scholars in Great Britain and America, so as to have the whole Testament primarily revised in both countries.

"'Not to confine the work to two sets of revisers; but if, during its progress, other scholars of equal competency should offer their services, to assign the more difficult portions again to them, so as to have a third, or even a fourth, set of revisers upon such parts.

"'As each revision is sent in, to subject it to the inspection of the committee on versions, and if by them judged worthy, to have copies taken and furnished to all the other revisers, and such other scholars as are willing to assist.

"'After these copies have been returned to the reviser, with the criticisms and suggestions of those who have examined them, and he has revised his work, to reserve it in the hands of the Union, until all the revisers have similarly completed their portions, when the whole will be subjected to the thorough examination of a committee of revisers, appointed by the Union, to continue in session in the city of New York, until they have finally adjudicated upon each word and phrase, and prepared the book for press.'"

"Many of the revised translations of different parts of the English New Testament thus executed have been received by the board. Some of them have been submitted in a printed form to very many distinguished scholars and divines of different denominations in Europe and America. *One hundred and fifty copies* of the parts first printed were interleaved for the use of scholars, with a view to be returned with their critical remarks and suggestions. The result is most gratifying; the strongest testimonials to their merit having been received by the board from more than one hundred persons, amply qualified by their abilities and acquirements to judge of the character of the work.

"The last six books of the New Testament have undergone two *successive* revisions, and are now published for general circulation. But this second revision is not final. The translation is circulated at this stage of its revision, in expectation that it will be subjected to a thorough criticism, and in order that its imperfections, whatever they may be, may be disclosed and corrected.

"The work published consists of the revised version, with the Greek text and King James's version in parallel columns, and accompanied with critical notes beneath."

As we have not seen this work we can give no opinion respecting the manner in which it is executed. There are evidently two distinct questions to be kept in view; the first relating to the plan, the second relating to the qualifications of the gentlemen engaged in the enterprise for the very arduous and delicate work they have undertaken. Four English biblical scholars of our own body have, we believe, given much time to the work of revising; but, if we are rightly informed, the decision lies not with them, but with a committee appointed by the American Bible Union; these gentlemen cannot therefore be held responsible for what has appeared or what may appear hereafter. The following critique of the portion which has been published is taken from *The Christian Review* for July, 1854; a work which has long sustained in the United

States a higher character, we believe, than any of the other periodicals conducted by American baptists. It is as follows:—

"*The Second Epistle of Peter, the Epistles of John and Judas, and the Revelation:* translated from the Greek, on the basis of the common English version, with notes. (New York: American Bible Union, 1854; 4to., pp. 253.) This, so far as we know, is the first issue of the American Bible Union's Revision of the English Scriptures. And this we are informed is not final, but is thrown out now merely to obtain criticisms and suggestions for use before the board of final revisers. The work appears to have been done on the principle of altering the words of the received version, in as many instances as possible, and in this particular it has been thoroughly done. The revised version is, in the main, a vastly nearer approach to a literal rendering of the Greek than the common version; and in some instances it is as much more obscure (not to say insipid) as it is more literal. We cannot better illustrate our meaning than by giving portions of the common and revised versions in parallel columns. We give a part of the first chapter of Second Peter:—

"*Common Version.*	"*Revised Version.*
"'SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:	"'SYMEON PETER, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ;
2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,	2 Grace unto you and peace be multiplied in the knowledge of God, and of Jesus our Lord.
3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that called us to glory and virtue;	3 Forasmuch as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who called us by glory and might:
4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.	4 Whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature, having escaped from the corruption that is in the world through lust;
5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;	5 But for this very reason also do ye, contributing all diligence, furnish in your faith, fortitude; and in fortitude, knowledge;
6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;	6 And in knowledge, self-control; and in self-control, patience; and in patience, godliness;
7 And to godliness, brotherly kindness; and to brotherly kindness, charity.	7 And in godliness, brotherly kindness; and in brotherly kindness, love.
8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren or unfruitful in the knowledge of our Lord Jesus Christ.	8 For these things being yours, and increasing, render *you* not idle nor unfruitful as to the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.	9 For he that lacketh these things is blind, being near-sighted, having forgotten the cleansing away of his old sins.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall;	10 Wherefore the rather, brethren, be diligent, to make your calling and election sure; for, doing these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"	11 For so there shall be richly furnished unto you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

"Now, we think that the revised version is, with two or three exceptions, a more literal rendering of the Greek text than the other; but it loses more in perspicuity and elegance than it gains in literalness. What is true of this passage is quite as true of the other portions of the revised scriptures, in this volume. Of course, the alterations of the reviser will be subjected to a searching examination, before they are finally adopted by the Bible Union; and we think we may confidently look for the removal of most of the crudities which here meet us.

"Though we should be unwilling to ac-

cept this revision in the place of the common version, it is only justice to say, that the work displays extensive and minute research, and considerable learning. As a work of reference for the study of ministers and biblical students, it possesses very great value. The critical notes are copious, and embody one of the fullest compendiums of references, relating to the books treated, with which we are acquainted. The English version, the Greek of Bagster's edition, and the revised version, are printed in parallel columns, thus affording the learned reader the means of grasping the whole subject at once. If the American Bible Union should do no more than to issue the respective portions of the bible after the manner of that before us, the science of biblical criticism will be laid under great obligations to its labours. For this instalment of their work, we can heartily thank them; for what is to come, we are disposed to wait in hope."

EUROPE.

FRANCE.

From the quarterly paper of the Evangelical Society for July, we extract a speech delivered at its annual meeting by Mons. F. Monod of Paris which elucidates the present condition of our brethren in France:—

"'I feel thankful,' he said, 'to be permitted to be here this evening, as a deputy from the Evangelical Society of France. I shall first of all bring before you a few figures to show what is the actual state of the Society which I represent. It supported last year fifteen ministers of the gospel, seven evangelists, forty-six schoolmasters and mistresses; it has in Paris a Normal-school, with a director and subdirector, and thirty-one pupils—thus making in all 104 devoted Christians who are either actively engaged in the work, or else preparing for it. At Paris, too, we have a large school, or rather three schools in one, that is, under the same building, containing the number of 500 scholars, who, with the exception, I believe, of some four or five, belong to Roman catholic families. You will wonder, perhaps, to hear, that such a flourishing school as this exists at the present moment, after listening to what my frend Mr. Audebez has told you about the schools having been shut up. There is no contradiction here. We do not, in all parts of France, live under the same law. This is one of the great misfortunes of our country, and a prime difficulty against which we have to contend. From the very head of the country, down to the least citizen in it there is but little respect paid to the law. I will give you an instance of this. I went one day to one of our ministers of state, to demand a right in the name of the law; and when I told him it was law, his answer was, 'Sir, I know it is law, but we won't permi it.' I thereupon said to him, as I have also said to others under like circumstances—'If you were on the other side of the Channel (*i. e.*, in England) you would not speak in this way.' As the people are governed, therefore, very much by the arbitrary power of subordinate officials, you find forbidden here what is permitted a few miles further off. I have in my mind, at this moment, two departments, close by each other, in one of which an excellent minister of the Welsh church cannot give away a copy of the New Testament, or even a tract; and in the other, a clergyman belonging to the baptist denomination has full liberty to do so. One reason for this anomalous state of things is, that in the one case the prefect is opposed to protestantism, and in the other case he is not. But there is also another reason for this species of persecution. In the time of Louis XIV. they did not begin with the large towns, but directed the strong arm of power, in the first instance, against the weak, in the provinces. It is much the same now; we are stronger in Paris than in the villages, and hence we remain undisturbed, to some extent. But I am confident that if this state of things lasts, the analogy between our own times and those of the monarch to whom I have alluded will be completed. I do think that if this persecution lasts much longer, after we have shown the civil power all respect, and yielded submission to the laws of the land—as we are bound to do—we must resolve to obey God rather than man, and take the consequences,—if necessary, go to prison. It is not, after all, any very great hardship to spend a fortnight or three weeks in prison for the name of the Lord Jesus. We shall not have to suffer in the way or to the extent which our forefathers did for the same cause. We will, on the one hand, never court persecution; and, on the other, should it come, we will not shrink from it. To do either would be unfaithfulness to the cause of our Master, at whose hands we must receive whatever he sees fit to send, being well assured that as our day so shall our strength be."

"You complain of popery in this country and you have a right to complain of it; but, after all, popery is in a minority in your blessed and free country. It is not so with us. There is a great difference between a field of wheat with some tares in it, and a field of tares with a little wheat in it. Far from weakening, the superstitions, idolatry, and abominations of popery are growing stronger in France from day to day. Never was the worship of the Virgin carried to such a pitch as now; in a recent charge of the Archbishop of Lyons, this sentence occurs, 'We must pray to God, but more especially must we pray to the Holy Virgin.' This is worse than if the name of God was not

brought in at all. They are also increasing their lying miracles, the exhibition of pretended relics and other things of that nature, so stupid, and sometimes so indecent, that I would not mention them here. The Jesuits, also, are regarded as demigods at Rome. Mr. Milsom has spoken to you of the new dogma of the immaculate conception of the Virgin; and it is a very interesting thing to observe how the church of Rome coins its doctrines in itself. Hitherto, this dogma has not been binding upon the adherents of the church of Rome; but now they want the pope to make it so; although where he can obtain his knowledge of the fact that the Virgin was without sin remains to be seen. But, in a short time, a decree will, in all probability, be issued, to make the belief of the fact binding on all Roman catholics. It will then become part and parcel of the church; and they will say that it has been always so. Every one of her errors has been coined in the same way."

"But we are seeking to do everything we can to counteract the effect of these abominations. We have circulated between eight and nine millions of religious tracts, every one of them embodying the truth as it is in Jesus. Ours is a sort of underground, silent working; and such efforts the papists cannot effectually resist. Their real opposition, however, is to the word of God and to these tracts; and if we would enter into a compact with them not to circulate bibles and these little messengers of salvation, I believe they would allow us to open the doors of our chapels; they cannot bear the dissemination of the gospel in its printed form. If I had the misfortune to be a Roman catholic, I should be a bitter enemy of the word of God, because there is no compatibility whatever between it and the apostate church of Rome. Its circulation, therefore, must be dangerous to such a system; and there are no lengths they will not go, when they dare or have the power, to suppress it, because they hold that false principle, that the end sanctifies the means. Now, there is no more dangerous accusation which can be made against a man in France at the present moment than to affirm that he is a Red Republican or a Socialist; and the priests seek very earnestly to have it appear that Socialism and Protestantism are one and the same thing. They do all they possibly can to make it appear that we are political agitators; but the fact is, we do not meddle with politics at all, because we think it to be our duty to refrain. The bishops are always harping on this string, 'Protestantism and Socialism;' and thus they seek to set the civil power against us; and the reason that they get any support from that power at all to persecute the Protestants is simply because of the assistance they rendered, or were supposed to render, in 1851-52. I have seen them running about the streets crying, 'Liberty, equality, fraternity,' and blessing 'Trees of Liberty;' but the moment the wind turned a little, they turned with it, as they are wont to do, because they are always ready to fly to the help of the strongest against the weakest in everything. The priests, therefore, ask for their recompense; and, as the civil power thinks they can be of use to it, it supports them, for the moment, in their persecuting practices. I do not believe that there is in the civil power any desire to persecute at all. If they were not urged on by the priests, I have no doubt but they would leave us perfectly quiet; and we deeply regret that the state should think it necessary to support them in their unjust and unholy course of action. We do not see that the clergy were very useful to Charles X., nor even to Louis Philippe, when he began to lean upon them. We do not know what government they have kept up in France. Experience, therefore, seems to give little hope that the present government will gain anything by following a similar course. I believe that if the government continues to lean upon the priesthood, it will be disappointed at last. In the meantime, we have something to suffer. But the priests have no power over the hearts and consciences of the people. The fact, that wherever we have opened a chapel for the preaching of the gospel, we have got a congregation immediately to come and listen, is a proof of this; and we know that our bibles and tracts are also well received and read."

At Geneva, last month, the same respected minister is reported in the Christian Times to have spoken thus:—

"To return to the obstacles above mentioned. I shall select a case from the department of the Haute Vienne. Here are the prefect's reasons for interdicting protestant worship:—

"1. These meetings are unpleasant to Monsieur the bishop!

"2. These bible Christians are not connected with any consistory.

"3. The socialists might take advantage of these meetings to establish others for their own purposes.

"The Evangelical Society, being anxious to ascertain if their flocks of new converts had afforded any occasion for the persecutions to which we were subjected, determined to send two of their own members, MM. Lutteroth and de Pressensé, to make an investigation. They did so most conscientiously, and then waited on the prefect to communicate the issue, which was decidedly in favour of the protestants. That official not only acknowledged the truth of their statements, but even authorized them to make what use they chose of his answer to their questions: he said, that 'he had no complaint to make against the converts—every one would testify

that they were patterns of good order and morality to the neighbourhood in which they lived; he had never received a single complaint against one of them for taking part in a political plot or any sort of disorder. He would only add, that he was ready to declare this to the ministry, but still could not remove his interdict, because, said he, I have not a protestant in my department. The 500 inhabitants at Villefavard, and the 400 of Thiax, as they stand in the census, were born catholics and ought to remain catholics.' And so he put religion out of the question! This certainly is candid, though there is no reason in it."

HOME.

NORTHAMPTONSHIRE ASSOCIATION.

Forty churches comprise this association:

Aldwinkle	Amory.
Barton Earl's	Whitlock.
Blisworth	Turner.
Braunstone	
Braybrook	
Brington	
Buckby	Thorpe.
Bugbrook	Larwell.
Burton Latimer	May.
Clipstone	Gough.
Desborough	Clements.
Grotton	Hardwick.
Gulleborough	
Hackleton	Knowles.
Haddon West	Cole.
Harpole	Grace.
Helmdon	Hedge.
Kettering	Mursell.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	
Northampton—	
College Street	J. T. Brown.
Grey Friars' Street	Pywell.
Grafton Street	Joseph Brown.
Oakham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy
Ringstead	Kitchen.
Roade	
Rushden	Bailey.
Spratton	Marriott.
Stanwick	Walcot.
Stony Stratford	Forster.
Sulgrave	Coles.
Thrapstone	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston	Ibberson
Woodford	

The services were held this year at Oakham on the 6th and 7th days of June, 1854. The Rev. J. T. Brown was appointed moderator. Sermons were preached by Messrs. Marriott, Mursell, and J. T. Brown. The circular letter on Family Religion in Relation to the Prosperity of the Church, prepared by Mr. Gough, was read and adopted.

Statistics.

Baptized	102	
Received by letter	45	
Restored	4	
	—	152
Removed by death	88	
Dismissed	50	
Excluded	10	
Withdrawn	30	
	—	178
Clear decrease		26

The next meeting is to be held at Grey Friar's Street, Northampton.

OXFORDSHIRE ASSOCIATION.

This body comprises twenty-three churches:

Arlington	
Banbury	W. T. Henderson.
Blockley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	
Chadlington	T. Eden.
Chipping Norton	
Cirencester	J. M. Stephens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J Frize
Faringdon	A. Major.
Hook Norton	
King's Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	R. Gutteridge.
Milton	W. Cherry.
Oxford	
Shipston	G. Robson.
Stow	J. Acock.
Woodstock	

The annual meeting was held at Chipping Norton, June 5th and 6th, 1854. Rev. J. Jackson in the chair. Sermons were preached by Messrs. Henderson and Hull. Mr. Hull then read the letter he had prepared on "The Dangers to which the Churches are Exposed, and the Means by which they may be best met," which was adopted.

Among the resolutions passed were the following:—

"That we learn with sorrow that our brother, the Rev. T. Bliss, is about to leave the neighbourhood; that we express to him our strong fraternal affection, our admiration of the manner in which, as secretary, during the period of eight years he has conducted the business of the association, and our most earnest desire that the best blessing of God may attend him and his family in their future steps, and that the presence of the Lord may be ever with them to be their guide."

"That the associated brethren cannot permit the recent removal of their venerable friend, Mr. White, to pass without an affectionate tribute to his memory. His gentle and loving disposition, his devout spirit, and his wise and judicious counsels, justly endeared him to them. Their deep sense of the loss which they have sustained proves how much his departure must be felt by those who were more immediately connected with him, and they therefore tender their sincere sympathies to the mourning church and bereaved family."

Statistics.

Baptized	58	
By profession	2	
By letter	20	
By restoration	2	
	—	82
Removed by death	21	
Dismissed	7	
Withdrawn	4	
Excluded	2	
	—	34
Clear increase		48

The next meeting to be held at Blockley, June 5 and 6, 1855.

BRISTOL ASSOCIATION.

Forty-six churches constitute this body:—

Bristol—	
Broadmead	N. Haycroft. / T. S. Crisp.
Buckingham, Clifton	R. Morris.
Countership	T. Winter.
King Street	
Maudlin Street	T. Jenkins.
Pithay	E. Probert.
Thrissell Street	
Gloucestershire—	
Avening	S. Webley.
Minchinhampton	J. Morris.
Fishponds	
Shortwood	T. F. Newman.
Sodbury	F. H. Rolestone.
Westbury-on-Trym	H. Lee.
Wotton-under-Edge	J. Watts.
Somersetshire—	
Bath, Somerset Street	D. Wassell.
Do., York Strret	
Beckington	
Bourton	J. Hannam.
Cheddar	W. T. Price.
Croscombe	G. Pulling.
Dunkerton	C. Spiller.
Frome, Badcox Lane	C. J. Middleditch.
Do., Sheppard's Barton	S. Manning.
Hanham	J. Newth.
Keynsham	
Laverton	
Paulton	H. W. Stembridge.
Philip's Norton	
Pill	G. Gibbs.
Twerton	E. Clarke.
Wells	B. Davies.
Weston-Super-Mare	E. J. Rodway.
Wiltshire—	
Bradford	W. Newell.
Bratton	H. Anderson.
Calne	T. Middleditch.
Corsham	J. Jones.
Corton	J. Hurlstone.
Crockerton	Z. Clift.
Devizes	C. Stanford.
Melksham	C. Daniel.
Penknap	S. Evans.
Sherston	S. Stubbins.
Shrewton	C. Light.
Trowbridge, Back Street	W. Barnes.
Do., Bethesda	J. Webster.
Warminster	G. Howe.

The annual meeting was held at Paulton, on the 6th, 7th, and 8th of June. Rev. H. W. Stembridge in the chair. Sermons were preached by Messrs. Wassell, Evans, Manning, Barnes, Rolestone, and Clarke. The circular letter, written by the Rev. C. J. Middleditch of Frome, on "The Causes of the Comparative Want of Success in our Churches," was read and adopted. The following resolutions, among others, were adopted:—

"That the churches composing this association which have not presented petitions to parliament for the immediate and total abolition of church rates be earnestly recommended to do so, if possible, before the 21st instant."

"That a petition be signed by the moderator, and sent to S. M. Peto, Esq., M.P., for presentation to the House of Commons, praying for such measures to be adopted as shall prevent the re-marriage in the church of England of parties who have been already united in matrimony under the General Marriage Act, so far as it can be done without violating the rights of conscience."

"That we being an association of baptist churches, acting on the principle of non-interference with the liberty and rights of individual churches, and on the correlative principle of the non-interference of individual churches with our proceedings, as determined by the will of the majority, resolve to maintain the hitherto uniform practice of former annual meetings, and acknowledge as members of this association, and record in the list published in our circular letter, *only* such as have been baptized on a profession of faith in the Lord Jesus."

"That the ministers and members met in association record, with devout and lively gratitude, the cheering fact that the clear increase of the churches during the past year exceeds by one hundred and twenty-three that of the previous year; and they cannot but regard this as a merciful indication that the great Lord of the church waits to be gracious to his suppliant and believing people. Still they cannot but deeply feel how much it becomes them, as the professed servants of Christ, yet to seek that his name may be far more glorified in the conversion, and salvation, and spiritual improvement of their fellow men. They therefore strongly recommend that on the third Lord's day in July, October, January, and April, the attention of the churches be called to this important matter: that on the mornings of those sabbaths an early meeting be held for special prayer, and that a similar service be held on the Monday evening following. And as several of the associated churches have expressed much interest and profit in connexion with the special services held during the past year, it is fully hoped that this call to the future adoption of similar services will be generally responded to. It is moreover the earnest and affectionate counsel of the association that all the members of the churches be much in daily prayer for their respective pastors; that alike by their preaching and their lives they may aim at much greater usefulness; and that while they thus seek the Lord's blessing on his ministers, they will be concerned in all things to encourage and to help them. Especially would they urge upon themselves and their Christian brethren, a more careful regard to family religion and worship; a more punctual, diligent, and serious attendance on the appointed sabbath and weekly engagements in the sanctuary, and a more holy and devoted zeal to commend the grace and service of the Lord Jesus, to the love and pursuit of all around them."

Statistics.

Baptized	252	
Received by letter	167	
Restored	28	
		447
Removed by death	128	
Removed	129	
Excluded	19	
		276
Clear increase		171
Number of Members		6623
Number of Teachers		925
Number of Scholars		6290

The next meeting is to be held at Buckingham Chapel, Clifton.

SUFFOLK BAPTIST HOME MISSIONARY UNION.

The annual meeting was held at Barton Mills, on Thursday, June 8, 1854. Fifteen churches constitute this body, viz.:—

Aldborough	J. Matthews.
Barton Mills	J. Richardson.
Bildestone	C. T. Crate.

Botesdale	W. Morriss.
Bradfield	G. Ward.
Brandon	A. Scarr.
Bury	C. Elven.
Diss	J. P. Lewis.
Eye	
Framsden	C. Hart.
Ipswich—	
Stoke-Green	J. Webb.
Turret-Green	I. Lord.
Stradbroke	J. Eyres.
Sudbury	W. Bentley.
West-Row	W. C. Ellis.

Statistics.

Baptized	77	
Received by letter	44	
Restored	2	
	—	143
Removed by death	36	
Dismissed	21	
Withdrawn	6	
Separated	19	
	—	82
Clear decrease		61
Number of members		1838
Village stations		34
Sunday scholars		1757
Sunday School Teachers		257

The thanks of the meeting were given to the officers of this Union and they were re-appointed for the ensuing year. It was resolved that the next annual meeting be held at Diss, on the second Thursday in June, 1855.

BERKS AND WEST MIDDLESEX ASSOCIATION.

Seventeen churches constitute this body:—

Abingdon	R. H. Marten.
Ashampstead	H. Fuller.
Beech Hill	H. Young.
Brimpton	
Dorchester	J. Oldham.
Harlington	W. Perratt.
Horsell	B. Davies.
Newbury	J. Drew.
Reading	J. J. Brown.
Staines	G. Hawson.
Sunningdale	G. Chew.
Uxbridge	J. Ainsworth.
Wallingford	S. Davies.
Wantage	C. E. Birt.
West Drayton	J. Gibson.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The annual meetings were held at Newbury, June 7 and 8, 1854. Rev. J. Drew was chosen moderator. Messrs. Oldham, Fuller, Marten, Lewis, Brown, and B. Davies delivered addresses. The circular letter, written by brother Birt, on "The Wisdom Needful for Christians in Social Intercourse with the Irreligious," was read and approved of, and ordered to be printed. Among the resolutions were the following:—

The resignation of the secretaryship by brother Harcourt was read. It was resolved that the thanks of the association be presented to brother Harcourt for his long and faithful services as secretary.

Resolved—That brother Brown be respectfully requested to fill the office of secretary during the year ensuing.

Resolved—That the association has heard with much pleasure that the church at Newbury contemplate the erection of a new place of worship; and desires to express its cordial sympathy with their design, and its earnest hope that their desires may be speedily attained.

That the association regards with deep interest the report of the visit paid by the Revs. Dr. Steane and Mr. Brooke to the persecuted baptists of various states of Germany; desires to express its tender sympathy with those sufferers for the Lord's sake, and its earnest prayer that liberty of conscience may be speedily attained by all the followers of Christ.

The draft of a petition to the House of Commons praying for the total abolition of church rates, was presented and approved of. The secretary was instructed to transmit the petition to H. S. Keating, Esq., M.P. for Reading, respectfully requesting him to present it to parliament.

Statistics.

Baptized	55	
Received by letter	24	
By profession	1	
Restored	3	
	—	83
Removed by death	24	
Dismissed	29	
Withdrawn	3	
Erased	11	
Excluded	4	
	—	71
Clear increase		12
Number of members		1340
Sunday school children		1516
Sunday school teachers		169
Village stations		23

It was resolved that the next association be held at Windsor, on the Tuesday and Wednesday in Whitsun week.

MIDLAND.

Twenty-seven churches constitute this body:—

Staffordshire—	
Brettell Lane	
Darkhouse	B. C. Young.
Willenhall (2nd church)	J. Davies.
Providence	W. Jones.
Wolverhampton	S. A. Tipple.
Walsall	J. McMasters.
West Bromwich, Bethel	
Holy Cross	
Prince's End, Tipton	B. Nightingale.
Toll End	
Smethwick	
Warwickshire—	
Birmingham—	
Cannon Street	T. Swan.
Bond Street	I. New.
Mount Zion	C. Vince.
Newhall Street	A. G. O'Neill.
Heneage Street	J. Taylor.
Great King Street	
Circus Chapel	W. Landels.
Welsh Baptists	
Worcestershire—	
Bromsgrove	R. Aikenhead.
Cradley	J. Sneath.
Dudley	
Kidderminster	J. Mills.
Netherton	
Cats Hill	M. Nokes.
Stourbridge	J. Sissons.
Bewdley	G. Cousins.

The annual meeting was held at Zion Chapel, Newhall Street, Birmingham, on the 6th and 7th of June. Rev. A. G. O'Neill was chosen moderator, and sermons were

preached by Messrs. Vince, M'Masters, and Sissons. The History of the Association, forming the circular letter, was read, and a vote of thanks was passed to brother Stokes for having prepared it.

Statistics.

Baptized	126	
Received by letter	77	
Restored	6	
		209
Deceased	56	
Dismissed	31	
Withdrawn	16	
Excluded	24	
		127
Clear increase		82
Number of Members		2757
Sunday Scholars		4243

The next meeting to be held at Bromsgrove on the Tuesday and Wednesday in Whitsun week.

SALTERS' HALL CHAPEL, CANNON STREET.

This is one of the oldest dissenting places of worship in London, a congregation having been gathered there in the reign of Charles the Second; and, in the olden time, many of the most important meetings of the three denominations were held there, in what then formed a part of the hall of the Salters' Company. On the Salters' Company rebuilding their ancient hall, the congregation, with their pastor, removed to a piece of ground in Oxford Court, Cannon Street, with a second entrance from the street, and there built the the present neat and commodious edifice. From its commencement as a church, to the close of Dr. Collyer's pastorship, it was connected with the presbyterian denomination. When Dr. Collyer left it, confining his labours to the church at Hanover Chapel, Peckham, the congregation, which was previously numerous and respectable, fell into dissension, the chapel was sold, and was alienated to the purposes of infidelity; and here Taylor, who wickedly styled himself the devil's chaplain, trampled on the word of God, and endeavoured to sow infidelity broadcast. Failing in his efforts, the building was again sold, and purchased by members of the baptist denomination. The church then formed, has been successively presided over by Messrs. Giles, Davis, and Hobson. Strong at its foundation, its numbers have been diminished and its strength weakened by the withdrawment of its members to connect themselves with churches in the suburbs; but some remain banded together for their own good and that of others. As their house of worship is situated in close proximity to Cannon Street, now rapidly becoming one of the most important thoroughfares in the metropolis, they feel it a duty to themselves and the thousands passing that street on the sabbath day, still to proclaim the gospel there, convinced as they are, that while multitudes of residents have left the city, a vast population still remains to be instructed. Mr. Todd, late of Salisbury, sharing with them in the feeling that the baptists have a part to bear in the contest with infidelity and sin, as well as other denominations, has kindly consented to minister the word and ordinances for a period; and, though burdened with a heavy ground-rent, they trust the Christian public will so far aid them by their attendance and their prayers, as to prevent the only chapel occupied by the baptists within the walls of the city from being closed.

NAUNTON.

On Wednesday, August 2nd, a service was held in the baptist chapel, Naunton, Gloucestershire, in connection with the settlement of the Rev. John Lewis, late of Kingstanley, over the church and congregation meeting at Naunton and Guiting. At four o'clock about two hundred sat down to tea. A deeply interesting public service followed, when the chapel was well filled with an intelligent and respectable company, many of whom came from the surrounding towns and villages. Mr. R. Comely Notgrave, one of the deacons of the church, presided; who, after making some remarks on the favourable circumstances under which they were assembled, having a neat and good chapel, not encumbered with debt, stated that Mr. Lewis had received the cordial and unanimous invitation of the church and congregation to take the pastoral oversight of them; who, having taken some time to consider and to consult those competent to advise him, had, he rejoiced to say, seen his way clear to accept it. He then called on Mr. Lewis to address the meeting. In the course of his address, he adverted to some of the leading incidents in his life, and explained why he had made that the sphere of his labours. He also stated the doctrines and sentiments he purposed to advance in his ministry amongst them; the object he hoped ever to keep in view, viz., the glory of the Redeemer in the extension of his kingdom, and some of the means which he proposed to employ for the accomplishment of that object. Addresses were afterwards delivered on "The duty of a church towards its pastor," by the Rev. J. Statham of Bourton-on-the-Water; on "The relation of the church church to the world," by the Rev. J. Acock of Stow-on-the-Wold; and on "A faithful ministry either a blessing or a curse," by the Rev. W. T. Henderson of Banbury.

All the addresses were practical in their character and exceedingly effective. The Rev. Mr. Milton of Moreton-in-the-Marsh, and the Rev. Mr. Cherry of Milton took part in the devotional exercises. The meeting throughout was a very interesting one, and was felt by all to be both pleasant and profitable.

HORTON COLLEGE JUBILEE.

A series of interesting public services were held at Bradford, on Tuesday and Wednesday, the 1st and 2nd August, in commemoration of the fiftieth anniversary of the Northern Baptist Education Society. The ministers educated at Horton College, with other friends and supporters of the institution from all parts of the country, assembled in great force. Many were the pleasant reminiscences of bygone days uttered by those who were visiting their *alma mater* after twenty or thirty years' absence. And while on all hands the present tutors were very cordially greeted, perhaps the most gratifying circumstance in the day's proceedings was the presence in undiminished vigour among his old pupils—many of them now themselves grey headed—of the venerable Dr. Godwin. Nor should we omit to add that at the dinner table, in Sion school-room, the guests were privileged with the first public view of an admirable oil painting of the worthy doctor, just completed, as we understand, and about to be presented to its subject by a select number of the inhabitants of the town, to mark their admiration of his character and talents, and especially to acknowledge his disinterested zeal, as exhibited in his recent lectures to the working classes upon Atheism. On Tuesday evening, the annual sermon to the students was preached by the Rev. Thomas Morris, of Whitchurch, in Sion Chapel. There was a decidedly larger congregation than usual, and the appropriate and earnest counsels of the preacher to his young brethren, founded on the words, "Art thou a master in Israel, and knowest not these things?" was listened to evidently with great interest. On Wednesday morning, the Rev. Dr. Godwin delivered an eloquent and admirable "Jubilee discourse," largely commemorative of the past history and success of the institution, and wisely suggestive of principles and plans by which its usefulness may be augmented for the future. The audience was large. The venerable doctor, some thirty years ago, became connected with Horton College, as its classical tutor. He has yielded to a pressing request to print his admirable discourse. The annual meeting of the subscribers was held in the afternoon. From the report it appeared that, of the twenty-eight students with whom the late session began, seven had left from various causes, and five were being admitted as probationers, the present number being thus twenty-one. The reports of the examiners as to the diligence and progress of the students were very satisfactory. The treasurer's account also showed a balance in favour of the institution. Among the gentlemen present who took part in the proceedings were—the Revs. Messrs. Stalker, of Leeds; Dowson, of Bradford; Larom, of Sheffield; Birrell, of Liverpool; Pottenger, of Newcastle; Evans, of Scarborough; Williams, of Accrington; Brewer, of Leeds; Walters, of Halifax; Stock, of Salendine Nook; Lomas, of Leicester; Thompson, of Hull, &c. Wm. Murgatroyd, Esq., resigned the office of treasurer; and a resolution was passed expressive of gratitude to that gentleman for his valuable services during the long period of twenty-five years. Messrs T. Aked and W. Stead were appointed joint treasurers, and Mr. John Cooke was requested to act with the Rev. H. Dowson, as co-secretary. On Wednesday evening a large company took tea together in Westgate school-room, after which a public jubilee meeting was held in the chapel. Henry Kelsall, Esq., of Rochdale, occupied the chair, and was well supported by the officers of the institution and other gentlemen. Much regret was expressed at the absence of the late classical tutor, the Rev. F. Clowes, who would have been present but for an indispensable business engagement in London. It was a cause of much gratification to many to hear that his health is so completely re-established. After devotional exercises, conducted by Messrs. Dowson, minister of the place, and Thompson, of Dumfermline,

The Chairman rose, and having given expression to the emotions of joy and gratitude awakened by the occasion, said that he supposed the meeting was intended in part to have a practical issue. Every one who knew what Bradford was, and what the neighbourhood of Horton College had become, must perceive that a removal was absolutely necessary. The means to accomplish this ought not to be grudged, nor did he believe they would be. The smoke that constantly arose in such volumes over the town might to some be a not unpleasing sight—he referred to those who benefited by the manufactories that caused it—but then it was only fair that those who had the advantage should sympathise with those who got nothing but the discomfort and annoyance. For himself he could truly say that he greatly valued the college. At Rochdale, they were occasionally favoured with a visit from the tutors, whom they were always glad to see in the pulpit or elsewhere, and very welcome services had also been rendered by their younger brethren, the students. He, therefore, did not doubt that churches at a distance would be willing to render their aid, while Bradford itself would doubtless show that it appreciated the advantage of having the college in its own neighbourhood. If a friend at a distance gave a sovereign, he (the chairman) did not question but a friend at Bradford would give two, and so on in proportion. But however this might be, he had made some calculations to show how the work might be accomplished. Supposing, for instance, every church enjoying the ministra-

tion of a pastor trained at Horton College, acting upon a precedent in the early history of the institution, would send a certain sum, say £30, or so low even as £20 on the average, how much might be effected! Mr. Kelsall then went into several details showing much to the satisfaction of the meeting, that by a cordial and united effort the object could be attained. He would not place the standard of individual donations too high, say as the highest £500. He wished it, however, to be understood that he did not place the limit of liberality here—if any gentleman wished to put *four figures* to his name, he (Mr. Kelsall) would never restrict him to three! Still, he liked to be on the safe side, and to speak quite moderately. And really if, as he understood, £10,000 would be the very limit of the sum required, and if his suppositions with respect to the means and the liberality of the friends of the institution were well founded, the difficulty would rather be to keep within bounds, and not to raise too much. The chairman concluded amid much cheering by urging individual liberality, and promising his hearty personal co-operation.

He then called upon the Rev. B. Evans, of Scarborough, to read a memorial which that gentleman had prepared for the occasion, comprising a history of the college, with sketches of its "fathers and founders." This document being too long for the whole to be presented, parts only were read, enlisting the attention of the audience for considerably more than an hour by their impressive details and felicitous portraiture. From this document which is to be published, it appears that the origin of the institution is to be dated from the annual meeting of the "Northern Baptist Association" at Hebden Bridge in 1804, when resolutions were passed affirming the importance of an educated ministry, and pledging the ministers and churches to a united effort for the establishment of an "Academy." At Rochdale, in the following August, the society was regularly formed, after a magnificent discourse by the Rev. Robert Hall. Mr. Steadman, of Plymouth Dock, consented to pay Yorkshire and Lancashire a visit; and eventually became co-pastor with the aged Crabtree over the baptist church at Westgate, receiving at the same time, by way of a commencement, four students into his family. This was in 1806. From that time the institution steadily progressed. J. E. Ryland, Esq., a gentleman highly qualified for the office, and known since as the biographer of John Foster, was the first classical tutor. It was not long, however, before Mr. Godwin was called from the secluded village of Great Missenden, in Bucks, to be his successor. Mr. Godwin commenced his labours in 1822, becoming about the same time the pastor of a baptist church formed under his care at Sion chapel, with the hearty co-operation of the elder community and its minister. The work of the college was now done thoroughly and earnestly.

The Rev. Charles Larom, of Sheffield, W. Littlewood, Esq., of Rochdale (son of the first secretary), and the Rev. A. M. Stalker, of Leeds, followed, in animated speeches; the prescribed topics being—"The preaching of the gospel the great instrument in converting men," "the necessity of an educated ministry," and "The duties of the churches towards students for the ministry."

A collection was made in aid of the funds of the institution. The feeling expressed in favour of the proposed removal appeared to be hearty and unanimous. "Indeed," says the *Bradford Observer*, "no one can look at the premises in their present condition without feeling that the site (however well adapted to the days when Bradford was a small country town and Horton a neighbouring hamlet, with green fields between) is now utterly unsuitable. A liberal response to the appeal about to be made may therefore be reasonably expected. Happily, there are green hills and woodland slopes, even yet, in our vicinity; and it does not follow, because the college must be taken from Little Horton, that Bradford must altogether lose the advantage of having such an institution in its neighbourhood."

RECENT DEATH.

MR. CONSTANTINE JOHN YOUNG.

A happy death is an appropriate close of a consistent Christian life; and the two things are often connected, though not always. It was so with the subject of this memoir. "I never knew a man," was the testimony of the preacher who delivered a funeral discourse for the departed, "I never knew a man who has borne through a long life a more honourable Christian character than Mr. Young." "He was what he professed to be," said a lady belonging to an influential family living near his residence, "and we are not surprised that God smiled on his last hours." A long Christian course was allotted him. He entered on his sixteenth year the member of a family that knew not God, at least in the experimental sense; but that year God spake in power and love to his soul. He was led to attend the preaching of an evangelical minister in the establishment, by whose instrumentality he was brought to an acquaintance with the truth; and from the commencement of his Christian career he made himself useful in extending the kingdom of Christ. His father and mother and a younger brother were some of his first converts to the faith. He did not enter upon a profession of Christianity merely, but upon its service; and from sixteen

to eighty he held the plough without ever looking back. Our convert soon found his way out of the establishment, and embraced the distinguishing views of the baptists. Nor did he stand still at saying this is right. What he discovered to be truth, he practised. Though opposed to his worldly interests, and the persuasions of kind and influential friends, he followed his Master through the baptismal waters. While quite a young man he began to proclaim the gospel; and ten years after his conversion, we find him at the Session-house for the county of Middlesex seeking a license as a preacher and teacher of Christianity. He soon became, it is said, a very earnest and acceptable preacher, and his services were extensively sought. He joined the baptist church at Staines, and, a few years after, by the unanimous vote of the church at Datchet, near Windsor, amongst whom he had laboured some time previously, he was invited to become their pastor. To this invitation he acceded, and was useful there in converting souls to Jesus. Of this church at Datchet he continued a member till his death; but protracted illness obliged him to resign the pastorate after about ten years' hard service. But though relinquishing the pastoral office, he could not give up his Master's work when his strength would allow. He loved the work, and used frequently to apply to himself the words of Paul, "Woe is me if I preach not the gospel." And though for some years the subject of considerable infirmity, he did not cease these labours entirely, till within about twelve months of his dissolution. It was not, however, in the pulpit only that his piety was manifested. Those who saw him in private life knew best the power of his religion. He was the father of rather a large family; and he who had been the means of the conversion of his father and mother and a beloved brother was not likely to overlook the best interests of his children. For their salvation he panted, and their conversion he sought, yet not quite in the same way that some sincere parents seek the same object. He did not harshly or whiningly appeal to them about their souls. He did not do what some ungodly children would call boring them with religion; but there were some other three things that he did. First, he kept them as much as possible from evil influences; and he did this, not by permitting them to choose their own companionship, and then stepping in to restrain them when evil results begun to show themselves, but by so guarding and training them in early life that a right moral course became a habit. Secondly, he set them a holy example: "Lured them to heaven, and showed the way." Thirdly, by his earnest appeals to Heaven on their behalf, he made them feel how anxious he was for their salvation. He would often rise early in the morning for prayer; and, being especially solicitous for the conversion of one of his children, he invited him to read the scriptures for him in those morning exercises, and then, without uttering a word to him directly about religion, he would leave him to gather from his prayers how ardently he desired his salvation.

Nor did his concern cease with his children; his grandchildren shared his solicitude. He was anxious, as he used to term it, to see his seed's seed serving the Lord. An extract from the letter of a granddaughter, written about the time of her consecration to God, will show the sort of influence he exerted on the second generation.

"I dare say you will scarcely remember your grandchild, but she has not forgotten you, dear grandfather. How glad I should be to come and see you again. I think I should know you, but you would not know me, I was so young when with you. But I well remember your often putting your hands on my head, and asking God to bless me. Dear grandfather, I hope that prayer has been answered. God has blessed me, and I hope to be one of his children in heaven. There we shall meet our dear grandfather."

Though not a high Calvinist, he loved the doctrines of the gospel, and having withal a rich store of Christian experience, he was occasionally thrown into the circle of those who held high doctrinal views. But though at times they heard him with pleasure, and would in the earlier part of his ministry not unfrequently invite him into their pulpits, they could never receive him out and out. He would invite sinners to Christ whether they were sensible or insensible sinners. This was the fly in the ointment in their estimation, and all their protestations did not cure him of this habit. An influential member of one of these churches spoke his eulogy without designing it. He had been to preach for the people several times, and a friend of his meeting this afore-mentioned member shortly after, the conversation turned upon the acceptableness of Mr. Young's preaching. "O," said the informant, "he is a nice comforting preacher, but—there was a little drawback, but he is a mighty man for winning." It was true he was, and he was successful too in winning many souls to Christ. According to one of their homely illustrations, he was like a cow that gave a good pail of milk, and threw it down at the end. He, however, had a different notion about the milk. He thought he ought to hand it round to those who had been invited by the prophet to buy wine and milk without money and without price, and that these good brethren were disposed to keep the milk for themselves. In short, his yearnings were too strong for their restricted theology, and their inter-communion even-

tually ceased. He most firmly believed that strong faith and earnest prayer could accomplish great things. The promise of Christ to his people, that "whatsoever they should ask, believing, they should receive," stood before his mind as a reality. This confidence was especially manifested in a case of domestic affliction. One of his sons had a long illness, and it was generally supposed that he would not live. It had been a cherished father's hope that this son would be called into God's vineyard to labour for him. Medical skill seemed to effect little, but there was another way of hope opened to the oppressed father. It was as settled a thing to go to his closet when in trouble as to go to his table when hungry. He appealed to the mercy-seat, and, after repeated supplications, announced his conviction that the child of his solicitude would not die, but live and declare the works of the Lord. How he obtained his assurance respecting such a thing as the raising up of a child does not appear, and the philosophy of the thing he in all probability never thought of; he however was satisfied and joyful. His son, too, was raised up, and has for some years been engaged in the work which a father's prayer and faith assigned him.

He was a cheerful Christian. Like most of the Lord's children, he passed through deep waters of affliction. The sickness which obliged him to relinquish his pastoral labours continued for some years, and prevented his giving that attention to business which it required; he was thus, and in many other ways, greatly tried, yet, excepting short intervals of depression, his piety rose above all his troubles. Singing was a favourite exercise. Every act of paternal care put forth by his divine Father called forth a song. His mode of throwing himself upon the atonement of Christ before retiring to rest, was by singing a verse in one of Dr. Watts's hymns. For some thirty years he seldom went to his bed without in this way assuring his heart. Family prayer ended—after sitting awhile—he would rise from his chair, and slowly pacing his room, sing—

"Yes, and I must and will esteem
All things but loss for Jesus' sake,
O may my soul be found in him,
And of his righteousness partake."

This feeling followed him to his last hour. His end was more than peace, it was gladness, it was triumph. Speaking of his enjoyments, he said, "It is heaven already, heaven begun in my soul." Having been left for a time shortly before he died, he was heard singing in a sweet clear voice—

"One there is above all others,
Oh! how he loves," &c.

In this frame he passed to the world of joy and gladness to sing "more sweet, more loud," the praises of Him "whom not having seen he loved," and whom he now sees "as he is." He died the 30th of January, 1854, aged eighty years.

COLLECTANEA.

MEDICAL MISSIONS IN IRELAND.

There is often an interesting connection between the physical aspect of a country and the social and religious condition of its inhabitants. A survey of the topography of Ireland in connection with the state of religious feeling and the progress of missions, affords an illustration of the fact. Putting aside the northern and more protestant province of Ulster, a brief survey of a geologic map of the country will show that, while the middle and eastern portions are remarkable for their flatness and fertility, the western, comprehending the district of Connemara and great part of the county of Kerry, are mountainous and barren, the ancient forests which once covered these tracts of country having given place to the red and mountain bog. Corresponding to this diversity in physical state there is a diversity in the social, religious, and political feeling of the population. Along the western shores, where the mountainous character of the country, as well as its distance, removes it from the influence of those centres of civilization which, from the proximity of Great Britain, have at an early period come into existence along the eastern coast, the inhabitants retain their original language, and, to a large extent, their ancient manners and customs. Removed from those influences which stimulate the mind to activity, even their physical aspect presents a marked difference from that of the rest of the population; and the round, flabby, unmeaning countenance, the loose hung limbs and general lax development, not less than the peculiarity of language, characterise the Connaught-man—proverbial for his indolence even amongst a nation of idlers. They, in fact, occupy a middle place between the apathetic Celt of the Scottish Highlands and the excitable inhabitants of the midland and eastern counties of Ireland. As a result of this isolation, in respect to locality and language, they have been protected from the influence of inflammatory newspapers and political demagogues, and are much more accessible to the preaching of the gospel. Besides, as the employment of the Irish language as a medium of instruction has always afforded a ready access to their homes and hearts, Irish teachers have been the means, during the past twenty-five years, of diffusing much scripture truth among the people, and thus preparing them for the more public preaching of the gospel. In accordance with these statements, it will be found that all the missions to Romanists which have been extensively successful are situated in localities where these causes are

more or less operative, such as Dingle, Ventry, and the Blanquet Islands, in the south-west; Achil, Erris, and the shores of Lough Corril, in the west; or the Mission's stations in Mayo and Sligo, in the north-west. The south-eastern, by far the largest, most populous and influential part of the Roman Catholic portion of Ireland, is placed in circumstances widely different from those which have just been detailed. This district, comprehending the whole of Leinster and great part of Munster, has been for centuries the Armageddon of Ireland, the battle-field on which every political party has tugged, and pulled, and striven for the mastery. Ever since the infamous "penal laws" arrayed every feeling of patriotism and nationality against protestant rule and the protestant religion, the Irish mind has been inflamed by artful agitators, who, taking advantage of that in their cause which commends itself to every man's sense of justice, have made it the medium through which to present every social and religious question. These days of persecution have passed away, but they have left a rankling wound behind, which has not in the least been soothed by the recent infatuated attempts which have been made to conciliate the priesthood, and through them to govern Ireland. Acute, excitable, impulsive,—idle only by reason of a debasing religion and disorganized social relations,—the energies of the English-speaking Roman Catholics have been directed in the channel of political agitators; and the missionary has to encounter not merely the bigotry of a false religion, but the bitterness of feelings envenomed by the recollection of the wrongs of the past, and identifying the minister of Christ with the minister of Saxon misrule. In consequence of the difficulty of gaining any access to such a people, scarcely any missionary effort has been made among them, the churches having hitherto gone on the principle of selecting the localities presenting the most ready access to the population, without regard to the value of the station in reference to the surrounding country. It is only very recently that effective missions have been established in Dublin itself; and at the present moment very many large towns, and whole counties even, might be pointed out having not a single mission station. It is, of course, strongly impressed on the minds of all who are intimately acquainted with the state of feeling which has just been described, that there is need of a special agency to reach a people so peculiarly circumstanced.

The great element of success in commending the gospel to a prejudiced people is the manifestation towards them of persevering kindness and good will, in return for opposition or obloquy. The truth, thus eloquently preached in the lives of its messengers, will sooner or later be listened to from their lips. This has been the experience of missions in all parts of the world. Any special agency which may be employed in Ireland is therefore but the adoption of certain means for the more impressive exhibition of Christian kindness. Such a means is presented in the employment of a Christian physician as one of a staff of missionaries who are sent to a people hostile to gospel truth. This has been done in many lands with the best success, and this agency is not less suitable for the south-east of Ireland, where the population are probably more bitterly hostile to the truth than any people under the sun, unless the Jews. They are to a large extent inaccessible to ordinary missionaries; and even if they do admit their visits, they regard them with suspicion and distrust; they can, however, appreciate the disinterested kindness of a Christian physician; and, though for a long time their prejudices should prevent them receiving one word of instruction from his lips, yet thoughts tending at least towards the light will begin to germinate in their mind. Comparisons not the most favourable will begin to be instituted between the conduct of the anathematizing priest, who cares for nothing of his flock except their fleece, and the anathematized missionary, who manifests a tender interest in their sickness and sufferings. In a word, thought begins to break its fetters, and that is ultimately subversive of the domination of Rome.

Such an agency has been in operation in Parsonstown, a town situated in such a prejudiced district as has just been described, for the last six years, in connection with the mission so long conducted by the late well-known and much lamented Dr. Carlile. In consequence of an application from Dr. Carlile, a missionary was sent by the Medical Missionary Society of Edinburgh. He has met with the most varied opposition from the Romish clergy. At different times a person has been employed to watch him in his visits to the sick, that the spiritual pains and penalties of their church might be inflicted on these offenders. He has been frequently denounced from the altar, and on one occasion an attempt was made through a Roman catholic jury, summoned to an inquest on one of his patients who had died suddenly, to fasten on him a charge of manslaughter. One of the priests told him, that the bishop had directed that no one applying for advice at the Mission Dispensary should receive absolution without going to the diocesan himself for it,—involving a journey, going and returning, of near sixty miles; and at the present moment the confessional is employed as a powerful means of intimidating the people, yet they persevere in coming, especially to the dispensary; and in many cases the other agents of the mission have testified to the beneficial influence of the medical agency in soothing the prejudices of the people, and

preparing them to receive statedly the visits of the scripture readers.

After four and a half years' experience of the effects of the medical department of his mission, Dr. Carlile thus expressed his opinion in reference to the suitableness of such an agency to meet the spiritual necessities of Ireland:—"The strength and all the evils of popery in Ireland have been greatly aggravated by the most mischievous and godless measures, many of them under the pretence of supporting protestantism, that have been adopted towards Ireland. Political, national, commercial, and ecclesiastical jealousy have been doing their work in it for centuries. Nor are these by any means stories of the olden time. Public legislative injuries have, indeed, for some time relaxed, and some absurd attempts have been made to conciliate the people by courting their priests. But the contemptuous hostile feelings of British and Irish protestants are as rampant as ever. Who, then, is there to present the religion of Jesus in its meekness, and kindliness, and disinterestedness, to Roman catholics, but the Christian people of Britain? Let them confess their sins,—the sins that they, their legislators, magistrates, and people, have committed against their fellow subjects, by which they have alienated their affections, inflamed their prejudices, put additional power into the hands of their priests, and thus riveted their chains of darkness,—and present themselves to them with an unfeigned aspect of tenderness and generosity, and of genuine intention of seeking their good, and I have no doubt the appeal will not have been made in vain. Now, a medical mission does, by its very nature, present such an aspect, and my full conviction is, that there is no part of the world,—not India nor China,—that requires the operation of such a mission with any such urgency as Ireland does. I know that medical practice is much lower in India or China than it is in Ireland. But it is no part of the business of a medical mission merely to improve the medical practice, but to avail itself of medical skill to obtain access to the people with the word of God. Now, the people of India or China seem to be much more accessible to missionaries than the Roman catholics of Ireland. Missionaries may go to the temples of the heathen, and preach the gospel to the multitudes assembled there for their idolatrous worship; but I believe there is no part of Ireland where a missionary could attempt to address Roman catholics in their chapel or chapel-yard, but at the imminent hazard of his life."

With such experience in its favour, it seems not unreasonable to expect that the Christian people of Great Britain will have their attention more directed to the importance of employing this agency to a larger extent than heretofore in Ireland, and that their interest will be excited in the evangelization of the midland and south-eastern portions of the island, which in so many of its districts is yet an unbroken field.—*Edinburgh Witness, July* 6, 1854.

EDITORIAL POSTSCRIPT.

It is probable that some of our correspondents will be disappointed this month at the absence of any notice of their communications, either in the magazine or on the wrapper. Our apology is, that public interests having rendered it desirable that the editor should visit Ireland, it has been necessary to close the number much earlier than usual.

He has witnessed a scene, however, on the 11th of August, before his departure, which may with propriety be mentioned here. A new place of worship has been commenced for the use of the church which has for more than a century worshipped in Little Prescot Street. A variety of circumstances, especially some connected with the interruption of the services occasioned by the passing of railway carriages within a few yards of the pulpit, have long rendered it incumbent on the congregation to seek for a quieter spot on which to assemble, and divine providence has at length afforded opportunity for an eligible removal. A piece of ground has been obtained in Commercial Street, a new street leading from Whitechapel Church to Spitalfields' Church, on which a large company assembled to witness the laying of the first stone by S. M. Peto, Esq., M.P., to join in the prayers offered by the pastor, Mr. Stovel, and Dr. Steane; and to hear an address on the occasion by Mr. Hinton. In the midst of these exercises an incident occurred which ought to be recorded. Mr. Peto had spread the mortar in the usual manner, to receive the large stone which was suspended by machinery over the spot designed for it, and had stepped back to allow of its being lowered, when part of the apparatus giving way, the enormous block of granite, weighing more than four tons, suddenly fell. Mr. Peto's hand was slightly grazed by it; but no further injury ensued, we believe, from what might have been productive of extensively fatal results. The danger of Mr. Peto was imminent; and our readers will unite with us in acknowledging thankfully the providential preservation of his valuable life, by Him whom he was serving appropriately at the time, and who has yet, we trust, much for him to do in future years. May the pastor and church for whose use this building is designed, whom we sincerely congratulate on the removal of obstructions by which their usefulness has long been impeded, enjoy among them habitual tokens of the presence of that gracious and Almighty Friend who now so seasonably showed himself at hand as The Preserver of Men!

IRISH CHRONICLE.

SEPTEMBER, 1854.

EXTRACTS FROM RECENT JOURNALS.

THE Secretary is in possession of the names which are suppressed for prudential reasons, in the ensuing extracts, and he relies with implicit confidence on the representations they contain.

This morning, I had a long and trying conversation with Mrs. X. of ——. A recent pecuniary disappointment, added to former bereavements and losses, has fearfully affected her. Found her actually railing against the Most High for the supposed cruelty of his dealings with her. Poor lady! she said religion could afford *her* no comfort, nor was it possible for a ray of hope ever again to reach her crushed and stricken heart. The priests who visited her had utterly failed in their attempts to soothe her sorrows. One recommended amusements abroad, with light entertaining reading at home. Another tried to persuade her that quiet and resignation could only be attained by retirement to a convent, and in the unflinching observance of commanded duties. But in her wild delirious state of mind, she seemed inclined to cry out in the language of Job, "miserable comforters are ye all." As she persevered in turning a deaf ear to every word of spiritual consolation, after commending her to divine teaching I was obliged with great sorrow to leave her in this melancholy condition. . . . .

The lady with whom [a young female convert] now is, informed me to-day that she found the poor girl quite a treasure, but had strong fears that consumption will ere long render her too weak for work. I noticed before that her rigid observance of the fasts and vigils enjoined by the Romish church seemed to have had a most injurious effect on her health. How many victims does this fearful system of error immolate! . . . .

Had letters from Scotland. Friends there alarmed by newspaper accounts of the cruel death of poor R. Williams, bible reader, at Whitegate, county of Cork, who was employed by a congregation in Edinburgh. They forget that, though a case such as this may be permitted to occur, perhaps to arouse the Christian church to a sense of the evils under which Ireland groans, Almighty protection is as powerful here as elsewhere.

Was informed that great disturbance had arisen from my having been so much with the late old Mrs. —, who was nearly related to more than one priest. Bishop — has blamed his clergy for negligence, and commanded them to take such measures as should prevent the like happening again. . . .

Had again to resist an attempt to engage me in controversy. Such a disposition is frequently met with, but is, on all occasions, as much as possible, avoided, not only from a conscious unfitness for it, but because convinced that the advancement of God's glory in the salvation of sinners, is more likely to be attained by a simple statement of the declarations of scripture. It has always appeared more in accordance with my position to seek to win souls to Jesus by persuading them, from his own word, of his redeeming love and perfect atonement, than to waste time in the unprofitable discussion of topics

of minor importance; and I am not aware of losing ground in consequence; on the contrary, much heat and bitterness are thereby repressed. . . .

While speaking to a woman, who stopped me near St. John's grave-yard, a lad, like a painter, came up and set down his apparatus as if to rest a little. In one moment I heard and felt a splash behind me. He had daubed me from head to foot with his brush drawn from a pail of white paint! Snatching up his things and running off, he laughingly declared, "one bath was as good as another," and wishing he could "put such a mark on all the biblicals in ——." The poor woman rather made matters worse by her well-meant kindness, endeavouring to wipe away the conspicuous badge of oil paint now affixed to my black dress. . . .

Called on Mrs. X. who, I dread, is seeking consolation in a way that can only lead, if possible, to greater misery. Should my fears be confirmed, my visits must of necessity cease. Oh, what agonizing cogitations does this occasion! Yet, sad to relate, the priests would actually rather connive at crime, than hear of what they would consider as the apostacy of one descended from and allied to several noble families who possessed great wealth and influence. It was quite needless to remain long with her. Had visited —— Street Auxiliary, and only four families in —— Street, when heavy rain sent me home to adjust work, accounts, &c. Prayer meeting—Mr. H. conducted the service. Called on Miss —, a young lady who, after residing many years, and receiving a careful education, with unbounded kindness at the Ursuline Convent, has renounced the Roman Catholic religion, and written a beautiful and affectionate letter to the lady abbess and the nuns, her former instructresses and friends, giving scriptural reasons for her change, which was entirely the result of a diligent but secret perusal of a New Testament, which came as it were accidentally into her possession, and without having communication with any protestant. She has recently been visited with severe illness, by which her power of speech is much affected. This affliction has been made great use of by the Romanists, and pronounced to be an indication of the virgin's displeasure. . .

There has lately been a vast accession of young men sent to assist the priests here; they parade every street and lane in pairs, and are easily distinguishable by their dress. What they are to accomplish remains to be seen. . .

Paid an early visit to Mrs. X., found her in a wretched unhappy state; spoke plainly of what I suspected, with its degrading and ruinous consequences. She neither concealed nor attempted to palliate the matter, but insisted "she could see no harm in any little indulgence that for a time relieved her misery without injuring others—that death was what she longed for," &c. Reasoned long and earnestly with her; she wept like a child, said she had little self-command, but promised, if I would not forsake her, to try and do as I wished. Urging her once more above all to look and ask for divine strength, I suggested it might do her good to visit her friends, or invite some of them to come to her. . . .

Felt greatly for the destitute condition of the O'Bs, a very interesting young couple. Found them without money or food, but engaged in prayer when I unexpectedly entered their house. Since they read the bible and became protestants no Romanist will employ or help them, and their avowed preference for the baptist chapel rather than the established church has quite alienated the sympathies of those belonging to the state communion. Thus although an expert workman, he gets

little employment here, and would gladly remove to England if he had the means.

Prayer-meeting. Mr. H. gave an address. Told a story of a poor negro who having himself obtained peace in Christ, was the means of bringing hundreds of his countrymen to a like precious faith, adding that if there were three or four "Sams" in ——, prayer-meetings would not be so ill attended. It does afford ground for mournful consideration that where there are so many professing to have given themselves to Jesus such lukewarmness should prevail, and so little impression be made on the mass of heathenism and error that cover the land: "Wickedness is in the midst thereof: deceit and guile depart not from her streets." The weapons with which the adversary here assails any who attempt to break in upon his territories are, no doubt, terrific to weak and wavering minds; but should any soldier of the cross, remembering under whose victorious banner he fights, shrink from the conflict? Their leaders urge our opponents to be but true to themselves and they will prevail. Oh, that slumbering Christians would fear the curse of Meroz, and bestir themselves in this time of need! "The race is not to the swift, nor the battle to the strong." Even now the Lord of hosts might show pity, and, by the hands of his faithful servants, cast down the strong holds of Satan, and set his captives free. "Arise, O God, plead thine own cause." . . .

Met a young woman whose mother is lately dead, she intends very soon joining two brothers now in Australia, and was very anxious I would give her a bible, offering a gold cross as payment.

Conversed with Miss C., who has come to visit her friends here before entering upon her new duties at ——. May the power of God and the aid of his Holy Spirit abide with and bless her! . . .

Had some earnest conversation, at ——, with old M. C. and a company of his friends, whom his sickness had brought to condole with him. One had been asking how much he intended to leave for masses. By saying that although I hoped he would still be spared and restored to health, yet, if it were God's will to take him, unless full forgiveness and peace, by repentance and faith, were secured now, there "remaineth no more sacrifice for sins, but a certain fearful looking for of judgment; that there was no hope of any being received into the palace of the King of kings without the wedding-garment of Christ's righteousness, which was not to be bought with silver or gold, I excited a tremendous burst of indignation; some exclaiming they "would not like to peril their souls on a creed like that;" others chiming in with, "such awful nonsense must plunge all who believed it into the depths of hell for ever and ever." Poor —, who is really not now ignorant of gospel truth, astonished me by exerting himself to command silence, and then quietly looking on his guests murmured the words, "Ye do err, not knowing the scriptures." They listened attentively while I read several passages from the Douay Testament, to prove that the creed which they thought so terrible was that which the Roman catholic church must believe and teach if she acknowledged the divine authority of the bible. They had nothing more to say, and appeared quite bewildered. . . .

Was told Father N. pronounced in St. —— Chapel, yesterday, a furious philippic against those "demoniacal incendiaries," male and female, who are now daring to intermeddle with religion in this city, and trying by every hellish art to ensnare the young with their pernicious teaching. No wonder party spirit rages fiercely. . . .

Visited a number of houses, con-

versed with the inmates, and distributed tracts to such as could read them. Found three Roman Catholic, and only one protestant school, none of them, so far as I could judge, in a very prosperous condition. The people generally seemed more accessible and conversable than the Romanists of ——, perhaps on account of there being nothing to rouse the vigilance of the parish priest who has everything apparently his own way. The late rector, who was, a few weeks ago, very suddenly cut off, during his long incumbency did not, I was informed, trouble himself much about spiritual matters; his curate resides at some distance, and is little seen or known in the place. There are no acknowledged dissenters of any denomination. One young person I discovered had been reading the bible in secret daily for more than a year past; she showed me a tract, "Righteousness without Works," the perusal of which had induced her to procure and study the word of God. Others were quietly pursuing the same plan, and an aged pilgrim said the fear evinced by the clergy lest the people should see and know the scriptures, had long ago made him mistrust them; he hears the Douay version read, and although still a nominal papist is far from acquiescing in many of the peculiar tenets of the Romish church. He is unable to go to any place of worship, and being now poor no one interferes with him. Had, upon the whole, much encouragement; spent the day pleasantly, I trust usefully, and returned to —— in the evening under a pour of rain. This inhospitable and fickle climate tests the constitution.

Tried to visit at ——, but without success; many were abroad engaged in their ordinary callings; a few still kept their doors closed. Oh! if they feared Jehovah's anger as much as they do the priest's! Met a party of farmers with their wives, who, without restraint, entered into religious conversation, and appeared less prejudiced against reading and judging for themselves than the poorer classes. One admitted that, as he would not take a lease merely on the word of another man without first seeing and ascertaining the value and all minute particulars regarding the property, it was surely reasonable, in a matter of such importance as the eternal welfare of his soul that, before he could accept he should understand exactly the terms of salvation as made known by the Creator. Another subjoined, "no teacher of religion could be justified in forbidding free access to the evidence upon which he founded his instruction."

The English ministers who were here last summer have publicly announced their intention of again visiting this unhappy country. May their coming be productive of much good; but it is to be feared this early intimation of it will, by exciting all the hostility and opposition which the priests, so prepared and warned, will be sure to organize, tend to diminish the benefit, and perhaps subject these noble champions of the truth to renewed personal injury. An unexpected appearance and heaven-directed ministration might have taken the people by surprise and secured a hearing, ere the secret, heartless, and tortuous policy of the priesthood had time to operate. . . .

Insignificant as I am, I shall be more closely watched than ever. A priest has taken lodging in the house directly opposite; two have been for some weeks located next door to this on one side, and Mrs. ——'s confessor has come to reside with her on the other; so I cannot go out or come in, nor can any one call here now, unobserved.'

Some of the English ministers have already arrived. One of them preached most impressively from Rev. v. 9, 10, in the baptist chapel this forenoon.

Had a message from Mrs. — requesting a visit. It seems that, on leaving the lying-in hospital with her babe, her return home was concealed for some weeks from the priests; however the nuns at length discovered her, and upon inquiry by what means she procured admission to that institution, she told them I had got her a ticket. They at once left; but in less than an hour her landlord came to say she must remove immediately, as he required the house to be empty and the key delivered to him before sunset. She and her family had accordingly been obliged to betake themselves to a horrid den in —— Lane, the rent of which they do not know how they are to pay, as the husband, too, has been again thrown out of employ. Called at D. O'B.'s. Having determined, if possible, to go to London, he has drawn up a paper stating his reasons and soliciting assistance. This he has presented to several of the church clergymen who had visited and knew him; and some of them, it would appear, rather than have him become a baptist here, have subscribed small sums to aid in his removal. His wife seems fully convinced of the believer's obligation to observe the ordinance of baptism, and says she hopes, as soon as they get to London, that both she and her husband will be able to follow the Lord's example in this matter. . . .

Sent for to visit a very intelligent man, though still a papist in name. During his wife's illness he willingly consented, at her request, to read the bible for her daily, and has, he allows, derived great profit from it. She was, when I first became acquainted with her, a devoted and most bigoted Romanist, but warm-hearted and susceptible; and becoming singularly attached to one she saw was a stranger, seemingly without friend or protector, she would watch for and follow me about. Many, many instances of kind and thoughtful attention has she shown me in a truly disinterested manner. Being then without family, she often came and spent hours in the school to be near me, and thus heard portions of scripture read and explained. Afterwards she got a bible of her own. By the study of it the eyes of her understanding were gradually opened, mass rejected, confession to God only recognised, pardon of sin and acceptance sought through the atonement of the one Mediator; and, at last, a respectful but firm declaration to her priest of her entire reliance upon Christ and his word, as her free choice. Her case exciting considerable notice; the church people immediately gathered about her, and with much show of flattering regard invited and received her among them. Thus admitted as a convert, two children, who have since been born, were publicly baptized — sprinkled. Trembling for the consequences of so much adulation and applause, I, of course, could not, under the circumstances, interfere; but, obliged to leave her to the leadings of her own mind and the counsel of her newly-acquired instructors, I continued to see her occasionally. For a long time I always found her diligently looked after, seldom a day alone; and was oftener than once given to understand by such parties that my visits to those who, like her, belonged to the established church, were neither necessary nor acceptable. Latterly it was evident all this fuss and parade had wofully decreased, and in her recent illness she felt neglected and forgotten — hence the summons and request now conveyed to me. Little as I can do for her, —— seemed overjoyed at my coming, and with a spirit like that of a little child we conferred as in former times of him who is the same yesterday, to-day, and for ever. . . .

The conviction that I am going to be deprived of one of my greatest pleasures

saddens me. My poor ragged school children have long been in the habit on fine evenings of coming out in little bands at the time they know I usually am in the house; and, watching till they get a glimpse of me near the window, begin to sing some of the sweet little hymns they were taught. To-night several of them arrived about dusk, and collecting in a group on the path before the priest's abode opposite, they squatted down and commenced with soft melodious voices one of Watts's divine songs, which they used to call my "favourite." They were soon interrupted by a person from the said house, sent out rudely to order them away. Poor little things! I was sorry to notice the crest-fallen disconsolate way they dispersed, especially as they are not allowed to sing the hymns they love so much in their school now. No sooner were these dear little minstrels gone, than two sturdy mendicants took up their station on the same spot; and, instead of being driven away, were encouraged by a donation to scream out in the most discordant tones their profane doggerel as long as they pleased.

Had much useless converse with a venerable but touchy papist at Mount Pleasant, into whose ductile mind I gathered the priests had been instilling such notions as that "Ireland had never enjoyed a day's peace since so many heterodox religionists were allowed to roam at large in it, nor could prosperity be looked for until all and every one of them were got rid of, which might soon be the case if catholics were but true to themselves." He especially inveighed against the presumption of unqualified persons as scripture readers, visitors, or any other nondescripts, neglecting lawful callings, travelling about for pay, and, in their ignorance, not only interfering with the regular business of the clergy, but disturbing the quiet of the country, by the poisonous errors they disseminated. As he would not hear a word read, it was very hard to get him so far as to acknowledge that anything deserving the name of religion must be at last a personal matter between God and every one's own conscience; that all a fellow creature, whether clergyman or layman, could do, was merely to help us in our present feeble state, to ascertain what was required for our everlasting good. But when I proposed, as the most perfect and unerring of all guides, the inspired record of his revealed will which our Creator had given in his precious word, and which being intended for, and adapted to instruct all, ought surely to be gratefully received and studied by as many as could read; he demurred, and said, here was the very root of dissension, for how could unlearned persons now tell what was or was not the word of God? and, so long as nothing but wrangling and division came of their pretended interpretation of it, he believed the right and safe plan was to trust to what was taught by the church to which had been committed the care and understanding of these things, and from whom in these evil days, her children could alone learn their duty. He positively rejected further examination of the subject, and was concluding with a warm panegyric on the faithfulness, vigilance, and unity of the holy catholic church, and the paternal, ever-watchful interest her clergy took in all pertaining to it. I allowed him to finish, and before leaving him said, that having heard all he advanced, I would now only remind him of what he knew already, no priest or minister could convert a soul, or answer for him at the judgment seat, and, as it was written in the standard of infallible truth, "Except a man be born again, he cannot see the kingdom of God," it would be well in time to apply to Him who alone could renew,

sanctify, and save. We parted very good friends.

Feeble and unproductive as the baptist school has as yet been, having already, through divine goodness, gained a local habitation and a name, I believe it needs only to be worked with sufficient power to prove a fountain of living water, from which streams of refreshing may be sent forth to irrigate and fertilize all around it, breaking down the mighty popish barriers of ignorance, superstition, idleness, filth, sabbath-breaking, profanity, and deception. Were it possible to give a bit of bread to those willing to come to us without having had any breakfast, and who go without hope or prospect of dinner or supper, the attendance might soon, in spite of persecution, meet our utmost wishes: dire necessity drives multitudes of poor little girls to the streets either as petty merchants, or to steal and beg, who would much rather be in school if absolute starvation could be averted.

Gave away the last of the stock of large New Testaments I brought hither to P—— D—— and his wife who are to sail from this to-morrow for the United States. After passing St. ——'s College, and proceeding leisurely up the hill, was startled by a shower of stones: though some fell very near, not one of them touched me. A number of boys around the college gate were the only persons in sight. Whether they threw the stones I did not turn back to inquire. . . .

Greatly surprised at the inconsiderate apathy of protestant parents here allowing their children indiscriminately to play and associate with wily young Romanists without dreaming of harm. This afternoon I observed Mr. ——'s nursemaid, who had been sent out with her master's children for exercise while papa was dining, lead her young charge into a popish chapel. Curiosity induced me to watch her. After kneeling to repeat her prayers, she vanished into one of the confessional boxes. The next I saw of her was poking her finger into the holy water and rubbing it over baby's face, while Father C—— was distributing sugar-plums among the older children. This is no doubt meant in kindness to those she is taught to regard as little heretics, but unless such early impressions be followed up by judicious parental instruction, what fruits may be expected? . . .

Had, for the first time, much serious conversation with Mrs. —— and her daughters; I have thought them held under such mental thraldom by their spiritual guides that although they received my visits with a ready welcome, and appeared even anxious to see me oftener, I never could get them to enter upon the subject of the sinner's hope through Jesus. To-day, however, a change, in this respect, was apparent. He who has the hearts of all in his hands was pleased to open theirs to attend to the gospel of the grace of God. The opportunity was joyfully seized to proclaim, as ability was given, the glad tidings of peace and safety to all who were truly united to the Redeemer. Many passages were read and listened to with tears. May the broken cisterns, hitherto resorted to, be henceforth abandoned, and the living water springing up into everlasting life be abundantly received. Mrs. ——'s Roman catholic schoolmistress, who was present, begged I would never pass without calling upon her.

On going home for tracts, found Mrs. —— and Mrs. —— waiting to say that Mrs. W—— was a great deal worse and had repeatedly asked that I should be sent for. Went immediately and saw at once that release from pain and sorrow was near at hand. She had not spoken for some time, but when informed I was now beside her, she seemed gratified, and stretched out both her arms as

if to draw me close to her; her sight was gone. Knowing the desire of the inmates of the house to have a priest summoned, resolved to wait till all was over. At intervals she appeared conscious of what was said or done, the last words she attempted to articulate were very indistinct, I could only make out, "Jesus, my only hope, my all." At half-past seven, P.M., she gently ceased to breathe. Her end was indeed peace. The poor papists present, of whom there was a large number, clung to me with melting kindness—they had listened with much eagerness to all that had been read or said. Having provided what was necessary for the body, and ordered a coffin, I locked up the room, intimating my wish that there should be no wake. They promised that whatever I desired should be attended to.

Thus another in whom I have for more than a year felt peculiar interest has been removed. Mrs. W—— was certainly no ordinary character, and the excruciating disease (cancer) under which she so long laboured brought into lively exercise self-command, and patient resignation to the divine will. Although for some months past, entirely dependant on the precarious and scanty aid of those privileged to visit her, her faith never failed, nor did her reliance on her heavenly Father's promises waver. I ever found her thankful and contented. She was, till her husband's sudden death from cholera, in affluent circumstances. Her only son was chosen by a gentleman in Carlow, as land agent over his property there, but had only entered on his duties a few days, when he was shot in his employer's court-yard. During the few hours he lingered, he expressed forgiveness and pity for his deluded murderer, entreating that no prosecution should be instituted. He was esteemed by those who knew him as an amiable inoffensive man, generally respected and beloved. . . .

Visited —— Alley. Was rather amused with the description widow G. gave of herself. "Och its myself was content to be the wicked ignorant cratur wanst. A papish woman and a blind mass-monger; but glory be to God that put it into my ould heart to be only a poor christen while I live, and a debtor for all at the end."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Bourton on the Water—						
Mrs. Reynolds	0	5	0			
Box by ditto	0	15	0			
				1	0	0
Bradford, by Rev. H. Dowson—						
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Kingstanley, Collected by Miss E. King—						
Alder, Mrs.	0	5	0			
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August 12, 1854.

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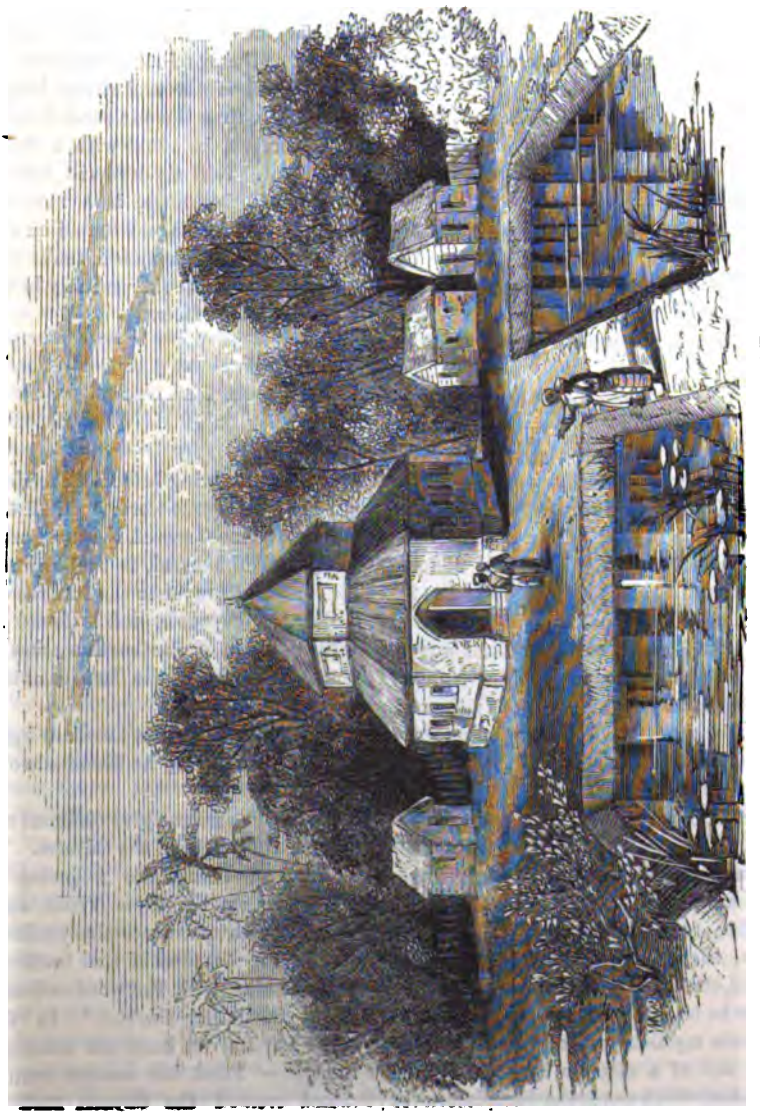
THE MISSIONARY HERALD.



CHOBIKARPAR CHAPEL, BACKERGUNGE.

CHOBIKARPAR, NORTH WEST OF BARISAUL.

This is one of the most interesting stations in the district. There are connected with it seven out-stations, all pretty close at hand. The Christian community numbers 246 souls. The congregation on the sabbath occasionally exceeds 150 adults. In the church, there were at the close of 1853 fifty-nine members. There are a larger number of those who can read here than in any other place. About twenty-five women, and some girls, attend school every day at Chobikarpar itself; and at Chitpookoorya, we have a branch school of from fifteen to twenty women.

The native preacher, Shoron, is the oldest native agent employed by the society in Bengal. Mr. Ward of Serampore, only a week before his death, introduced Shoron into the work. Ever since then, he has been engaged in preaching the gospel in various districts, and for many years past has had charge of a church, first in Jessore, and then here. He is a thoroughly good man, slow going, but methodical, and has been more blessed in his labour than perhaps any of us. He is very much loved by the people, and is sincerely attached to them and all their interests.

The chapel is new and strong, larger and stronger than the one carried away by the tempest in 1852, with a small upper room. It is six-cornered, which, for thatched buildings, is a novelty. Behind it is the village, situated on the four sides of an immense tank, the history of which would probably bring out some curious facts.

THE MANTRAS IN POPULAR USE IN BENGAL.

(From the Oriental Baptist.)

Few English readers are acquainted with the mysteries of *mantras*, the mystic words by which the Brahmin holds the Hindoos in subjection, and fills his coffers with their wealth. But little information can be found in writers on Hinduism, and in our inquiries among the natives we have been answered by an ominous shake of the head; the subject being considered too sacred for familiar conversation with an impure beef-eater.

1. The term *mantra*, in a general sense, denotes prayer. This is evident from the fact that the Hindu philosophers have divided the Vedas into two parts; namely, Mántras and Bráhmanas; that is, prayers and rituals. The word, in its more limited application, may be translated *secret prayer*, because certain mystical words are whispered in the ear of a disciple by the spiritual teacher, which words the disciple is never to repeat aloud, nor divulge to any one.

We shall now bring before our readers some of these mystic words. Of all the mantras, the most sacred, the most celebrated and influential, is the *Gáyatri*. This is a short prayer to the sun, recognized as the supreme, and is found in the tenth hymn of the fourth section of the third Ashtaka of the Sanhita of the Rig Veda.

"We meditate on that excellent light of the divine sun, may he illuminate our minds."

The Hindu shastras give different accounts of the origin of the Gáyatri. In the laws of Menu, the following is given:—"From the three Vedás, also, the Lord of creatures successively milked out the three measures of that ineffable text, beginning with the word *tad*, and entitled Sávitri or Gáyatri." In the Vishnu Purána, we have the following sentence:—"From his eastern mouth Brahmá created the Gáyatri metre." The Bhágabata gives another version:

—"The mystic words and monosyllable proceeded from his heart, the Gáyatri from his skin."

Every young Bráhman is initiated to the priesthood, and consecrated, by the Gáyatri being muttered in his ear. Every Bráhman must repeat it at early dawn, until he sees the sun; and at evening twilight, until the stars distinctly appear. "By the sole repetition of the Gáyatri, a priest may indubitably attain beatitude, let him perform, or not perform, any other religious act."—Laws of Menu, II. 87. Should a priest forget the mantra proper to any religious ceremony, the Gáyatri supplies the want of them all. In the Vishnu Purána, there is a curious instance of the power of the Gáyatri. In the interval between the setting and the rising of the sun, certain fiends are permitted to come into existence, who attempt to devour the sun before its rising, then holy Bráhmans scatter water consecrated by the Gáyatri, and by this *holy water* the foul fiends are consumed; and he who neglects this prayer is guilty of the murder of the sun.

The monosyllable *Om*, is invested by the Hindu shástras with peculiar sanctity. The following description of it is given in the Laws of Menu. "Brahmá milked out, as it were, from the three Vedás, the letter A, the letter U, and the letter M, which form by their coalition the triliteral monosyllable, together with the three mysterious words, *Bhur*, *Bhuvah*, *Swer*, or earth, sky and heaven." "The triliteral monosyllable is an emblem of the Supreme." The daily prayers of the Bráhmans begin with the formula, *Om Bhur*, *Om Bhuvah*, *Om Swer*. A Bráhman beginning and ending a lecture on the Veda, must always pronounce to himself the syllable Om; for unless the syllable Om precede, his learning will pass away from him, and unless it follow, nothing will be long retained.

2. In the Hindu system there are numerous ceremonies, connected with births, marriages, funerals, building of houses, the invocation of a god or goddess, to dwell for a time in an image, &c.

In all these ceremonies certain mantras are used, without which the whole performance would be unprofitable. When a householder has provided himself with an image, the next thing is to invite a holy Bráhman, who, for a consideration, repeats the mantra; and the god or goddess invoked has no more power to resist than a child has to arrest the sun in its progress. These mantras are most carefully concealed by the Bráhmans; we have, however, met with two. One of these is from the Tantra, and is used by the Brahmacháris in their orgies;* this mantra is composed of the letter H, and the letter S. Its qualities are thus described:—"This mantra is present in all beings that breathe, from Shiv to a worm, and exists in a state of expiration and inspiration; he who knows it needs no other knowledge; he who repeats it need practise no other act of adoration." The second mantra is from the Rig Veda, and is to be recited on building a house. There is a curious legend connected with the origin of this prayer. Vasishtha, coming at night to the house of Varuna, with the design of stealing grain to appease his hunger after a fast of three days, was assailed by the house-dog: he uttered this incantation to send the dog to sleep. We give a portion of this prayer: "Guardian of this abode, be acquainted with us, be to us a wholesome dwelling, afford us what we ask of thee, and grant happiness to our bipeds and quadrupeds. Guardian of this house, increase both us and our wealth."

To be continued.

* The rites of the Brahmacháris are most abominable. But the above mantra consecrates the whole.

MORLAIX, BRITTANY.

PERSECUTION BY THE PRIESTS.

Some interesting facts connected with the itinerary school in this portion of our mission field, have recently occurred, illustrative of the power of Romanism in France, and of the difficulties to be encountered in conveying to the perishing the word of life. Two and sometimes three teachers are employed, under the superintendence of Mr. Jenkins, in visiting the houses of the people. Their object is, while communicating the elements of reading, at the same time to convey a knowledge of salvation. The circuit of the teachers is confined at present to two contiguous parishes, and for a time their work has been carried on without molestation. The priests were at last aroused, startled from their slumber by the activity of the messengers of truth, and determined at Lent to make a strong effort to stay their progress.

The first step was to visit the families in the school district, and to exhort all not to receive lessons, under pain of being refused absolution at the approaching Easter communion. The lesson books and testaments were demanded, and in one house the priest confessed to have burnt four books. Mr. Jenkins thus describes these visits:—

The priest entered the house of a weaver, who, with his son, took lessons of the teachers. When this man commenced he had no knowledge of reading, but got on so well that he was reading in the New Testament. He was not at home when the priest called, which gave the priest a good opportunity to tell his wife the teachers were not Christians but heretics, and that their books were bad; which so frightened the poor woman, that she said they should not come there any more. The priest, without asking leave, took away the poor man's testament, and said in case he would continue taking lessons he was sure to lose his work. This threat was also held out to a blacksmith, should he continue to transgress by taking lessons of the teachers. This man had three of his children receiving instruction, and it appears they were of the few that prefer learning to read in a small Latin book commonly made use of in this country, according to the Romish church. This man lives about three miles from the parish village, and yet the curé told him the priests would send him their horses to be shod, if he would comply with his request. The priest even told some neighbours to watch and let him know whether the teachers gave any more lessons in these families. However, the weaver came the following Sunday for another Testament, quite resolved to continue reading it.

Among those receiving instruction, there is one very interesting family where the father, mother, and children, learn to read, take great pleasure in hearing the gospel explained, and receive it joyfully. The priest called upon this family. The husband was not at home; the wife and eldest son were, and had to plead the cause of truth. The following is the substance of the conversation which took place, as related to me:—

Priest. Do the protestant females come here to teach?

Wife. Yes, certainly.

Priest. How do you take lessons of such persons, they are people who seek to change our religion?

Wife. Their religion is good.

Priest. No, no, they don't believe in Jesus Christ, that he is the Son of the everlasting Father, and they don't adore the virgin; the protestants glut themselves with eating, and when they come together they brawl so much that they cannot understand each other.

Wife. I don't believe that, for their religion is good.

Priest. Their books are bad.

There were three New Testaments on the table, two Breton and one French. "Louis," said the woman to her son, "give a Testament to M. le Curé, that he may show us what is bad in it." As the boy was going to give him a Breton Testament, the priest said,

"Oh, that one is good enough, but the other, pointing to the French Testament, is not good." The priest probably calculated upon their total ignorance of French, but the son has lately learnt to read French and to understand that language a little, and even to begin writing, by the assistance of the teachers. The good mother, nothing daunted, told her son to hand the priest the French Testament to point out what was bad in it. This the boy was going to do, when the priest, extending his arm so as to keep him from the book, said, "No, no, I don't require it."

Turning to the wife, the priest addressed her, "Well, Marie-Anna, you were formerly a parishioner of mine for six or seven years, and now you are become so again, and I always considered you to be a woman of religion."

"Yes," replied the woman, "that is very true. My grandmother left you ninety francs to have masses said for her; do you know whether she is gone to Paradise?

The priest's reply was a shrug of the shoulder. "You will obey me, Marie-Anna," said he, "as you are one of my parishioners."

"Yes, sir," said she, "when you speak well according to God's word; I desire but that."

The priest said he hoped she would not change her religion, and asked her if she was not afraid of the persecution which befell the Vaudois.

To this she made no reply, but the son said, that if all the priests in France preached to him he would not believe them.

They told the priest that, according to her usual time, the teacher would soon arrive; but he replied he did not want to see her. So he said he had warned them, and went away.

Not content with these threatening visits, the priests sought to prevent the sale of food to those who took lessons. They were denounced from the pulpit. Some were sent out of church and refused confession. On the 2nd of April the teacher's house was entered by the mayor, clothed in his official garb, with his secretary and the sacrist. After demanding their passports, he read from a book that they had no right to teach reading and writing without his leave, and ordered his secretary to take down their names, ages, &c. He left, however, without forbidding them to teach.

One of the teachers, Marie Jeanne, afterwards visited Plouganon, where the curé has not ceased to preach against the converts since she and two others left the church of Rome. After Easter this priest publicly affirmed in his church, that seven hundred of his parishioners had not confessed nor communed at the festival, while the general feeling of the people was evidently becoming more favourable towards the persecuted servants of Christ; they even talk of having a protestant chapel built.

Early in June the teachers were compelled to appear before the Juge de Paix. After some few inquiries they were however dismissed, and for some weeks all opposition ceased. Indeed appearances were bright. The colporteurs were again allowed to sell the scriptures. Even the Romanists themselves published an edition of the New Testament in the Breton tongue, and sold the copies at the reasonable price of two francs and a half. The bishop of Quimper also expressed himself as favourable to its distribution.

Towards the middle of July these bright prospects were overcast. Says Mr. Jenkins, writing on the 21st July:

Last sabbath I was in the country. That day fortnight the mayor and his adjoint had paid the teachers a visit. There happened to be three men in the house, one of whom had two of his children with him. Two of the men were reading the New Testament, and one of the teachers was reading Dr. Barth's Bible Stories in Breton. No lessons were given; such is the fact. The mayor said, There is a reunion (a meeting) here; the teachers asserted there was no reunion. He persisted in his assertion, and took the names and age of those present. Last Saturday the teachers received summons from the procureur imperial to appear before the tribunal

correctional of Guingamp on the 20th inst. to hear judgment on the facts of which they were accused, "in having, in the parish of Gurunhuel, indicated to read and write to children without the authorization of the cantonal delegate of public instruction; a fault foreseen and repressed by the article twenty-nine of the law of 27th March, 1850, on teaching."

The teachers appeared yesterday before the tribunal, but forgot to ask in due time the necessary delay which they were advised to do, consequently they were condemned, and fined one hundred francs each and costs, the whole to be paid within eight days. We regret this result, for they could not be condemned for giving private lessons in houses; it must have been, therefore, on the false testimony of the mayor and adjoint with regard to their holding a school in their house, so I have been told by two good authorities here, namely, the inspector of schools and a lawyer.

I am confident the private lessons cannot be put a stop to, as it appears from good authority. In a day or two I expect to receive the opinion of the commission for religious liberty in Paris which includes M. Delaborde, Avocat à la Cour de Cassation, which will enable me to form a well-founded judgment in this case.

Thus, dear brother, we are tried. But we have the consolation to believe the itinerary teaching will not be put an end to, and that even this persecution will be overruled by the Lord to some good purpose for the advancement of the gospel.

Moreover, we have not seen the work of evangelization in so good a state as at present. I held two interesting meetings last sabbath. We had several true friends of the gospel present. Among others there was one young farmer who was brought to the knowledge of the gospel by means of the scriptures and some books distributed by M. Le Tiec. He appears to possess a saving faith in Christ, and is well disposed to do good. He pleads in favour of the gospel, and suffers somewhat on account of it. He has given up the service of the church of Rome. Not long ago he went on two successive Sundays to a parish village, and there on the place in the midst of the people, after vespers, he distributed the New Testaments which M. Le Tiec had given him. He explained what was the New Testament, and read some chapters out of it. Many heard with attention, and could not think what that meant. He gave away about forty testaments. On the second Sunday the priest was alarmed, and sent the mayor to inquire whether the young man had an authorisation to sell books. His answer was, that he had no authorisation, upon which the mayor told him it was necessary. After this he went to St. Brienne, ten or eleven leagues distance, to ask an authorisation of the prefect, which he could not obtain as he had not taken the books with him to be stamped. The people express more and more their desire to have a chapel and public worship established. The teachers are cordially and perseveringly devoted to their work, putting their trust in the Lord. Such is the state of things here, spite of the opposition and difficulties the word of God is blessed, and gains ground. There was present at our meeting a French colporteur, who has been labouring for some time in the Cote-du-Noire, and succeeds in selling from fifty to sixty testaments per month. He spoke to me of a respectable person in the neighbourhood of St. Brienne, who is brought to a living knowledge of the gospel, and keeps a little depôt of bibles and testaments in his house.

Thus the word of the Lord has free course and is glorified. It is not for us to grieve on account of the persecution suffered by our dear friends; nay, rather, we rejoice that they are "counted worthy" to suffer for Christ, and this the more if thereby the gospel shall be more widely spread. May they have patience to endure to the end, and by faithfulness to their Lord secure the crown of life eternal. We commend this important mission to the prayers of the Lord's people, with the assured hope that in due time the clouds of superstition shall roll away from the fair fields of La belle France, and a bright day of peace and liberty dawn.

We have only to add that the Committee have arranged to pay the fines imposed on our dear friends.

Since the above was sent to press, the case of the persecuted teachers has advanced a further stage, and taken a form which renders its decision of great importance to their future liberty, and to the evangelization of France. Desiring, if possible, to reverse the sentence of the Juge de Paix, an appeal was made to the higher court of St. Brienne, on the advice of several legal gentlemen, by whom it was considered that the law did not apply to charitable private lessons, but simply to schools. The teachers were falsely accused of holding a school on Sundays and in the evening, and the accusation and judgment were so framed as to include all their teaching. The two teachers were summoned to the trial at St. Brienne on the 4th of August, only a week from the day on which the appeal had been made, while the usual time allowed is at least a fortnight. This was evidently done to occasion inconvenience, as the witnesses, eight in number, could with difficulty be collected. The affair was confided to a Mr. Dubourg, who entered upon it with spirit, and in a most satisfactory manner, urged the case on the attention of the justices. The president was known to be a devotee of Rome; care had also been taken to secure the presence of four assistant judges known to be hostile to the truth. It was therefore no surprise that, after the display of great partiality towards the accusers, the sentence given at Guingamp was confirmed.

Our missionary was then advised to carry the case into the Court of Cassation at Paris, the highest judicial tribunal in France. He had already opened a communication with Monsieur le Comte Delaborde, President of the Order of Advocates in the Council of State and the Court of Cassation, laying before him a full statement of the case. He expressed his entire approbation of the appeal to the tribunal of St. Brienne, and gave it as his opinion that the teachers were not liable to any punishment.

As but one day remained in which it was allowed by law to make an appeal to the higher court, great despatch was requisite. The registration of the appeal was happily effected in time, and M. Delaborde has kindly undertaken to defend the cause before the Supreme Tribunal. The learned advocate thinks well of the case, and if in the interests of religious liberty in France it should be established, that private lessons, given from charity, are free from legal interruption, the trouble and anxiety already endured will amply be rewarded. If otherwise, almost the only remaining door by which the gospel can enter the homes of the people of Brittany will be closed.

We urge this matter on the attention of our friends. Let earnest and instant prayer be made to the Lord of all, that the modicum of religious freedom now enjoyed may not be further restricted, and that He will guide the judges of this supreme tribunal to a decision that shall result in the salvation of the people, and the glory of His great name.

Meanwhile, private influence is brought to bear upon those who are disposed to renounce popery, and threats of every kind are employed to hinder the people from confessing Christ. Mr. Jenkins gives us the following example in the same letter in which he conveys the information presented above:—

"The above, he says, is not the only mode of unjust opposition and persecution against our labours in the country. There is a rich *noble* living in the neighbourhood of the itinerary teaching: two of our Breton friends live on small farms lately formed

from what was formerly a large forest, the property of this *noble*. One of these two farmers has seven children. The whole family live in a small house or cabin, only one room, at one extremity of which are kept five or six cows, the other portion being occupied by the family. Though poor, they are excellent people. It is most interesting to witness how the father, mother, eldest son, &c., have learnt to read the New Testament, which is become a living word of grace and salvation to them. Their rich landlord called them to account for having left mass to become Protestants. The husband, wife, and son defended the good cause with the New Testament in hand, and reading portions out of it to show the truth. The gentleman opposed them, and declared he will not allow them to live on his land, unless they will go to mass; though they have a lease, he would prefer losing the half of his fortune, than that they should remain on his property. For the same reason, he has lately refused them a small quantity of wood from the forest, required for the construction of a shed. This *noble* has said he could kill me and the teachers, in case he should see us on his property. The object of such barbarous language is, I believe, to frighten. This is the spirit of Rome, and its modes of opposing the progress of the gospel. Nevertheless, the Lord blesses his work in this country, and we have increasing reason to believe, that our mission will be before long in a position to do much more good than at present."

MEMOIR OF THE LATE REV. WILLIAM ROBINSON, OF DACCA.

BY HIS SON, THE REV. J. ROBINSON, OF SERAMPORE.

(*Continued from page* 521.)

In 1821, in consideration of the numerous impediments under which he laboured in Java, Messrs. Burton and Evans, who had arrived in Bencoolen in the previous year, invited him to join them; and this proposition was seconded by Sir Stamford Raffles, the governor of Fort Marlborough, in Sumatra. Accordingly, feeling it to be his duty, he left Java on the 26th June, 1821, and arrived at Bencoolen on the 3rd of the following month.

Here he continued to labour amongst the Malays; and was enabled to carry through the press his Malay translation of the Gospels and Acts, and his Malayan Orthography, which had cost him many years of hard labour. Here also, in 1822, he baptized a Malay woman.

But he had his trials too. He had not been a year in Bencoolen before his second wife was removed by death, and he was again left alone with three motherless children, one of whom shortly after followed its mother to a world of bliss. In September, 1824, he had another attack of fever, which confined him to his room for nearly two months; and on his recovery he found it impossible to apply closely to his studies, owing to an apoplectic affection of the head, which threatened insanity, and a sea voyage was considered necessary to his restoration. With the advice of his colleagues, therefore, he left Bencoolen on the 10th of January, and arrived at Calcutta on the 25th of March, 1825.

On the 16th of June he was ordained to the pastoral office over the church meeting in the Lall Bazar chapel. The services were opened by Mr. Lawson; the ordination prayer was offered by Mr. James Hill of the Union Chapel; the charge was delivered by Dr. Marshman. Dr. Carey then addressed the native members in Bengali, and Mr. Eustace Carey concluded with prayer in the same language.

Here my father continued to labour with varied success, preaching in English and Bengali, both in Calcutta and the neighbouring villages, till 1838.

His labours were blessed; large additions were made to the church; the clear increase amounting in some years to upwards of thirty. In 1832, my father joined the Serampore mission, which had in 1827 separated from the parent society. In 1837 and 1838, he was called to undergo some very severe trials. Some had gained admission among the members of the church who were troublers of Israel, and they gave him much pain by their conduct. At the same time the funds of the Serampore mission were in a very low state; and Dr. Marshman's declining health rendering it improbable that he could continue among us much longer, it was deemed advisable to make arrangements for transferring all the stations hitherto supported from Serampore to the Society. This was accordingly done; but in accepting this transfer, the Society declined having any thing to do with the Lall Bazar chapel. It was necessary, therefore, that my father should make arrangements about removing from Calcutta; and while he was in this distressed unsettled state, he was called to attend the death-bed of his fourth wife, who was suddenly carried off by cholera. The floods of tribulation seemed ready to overwhelm him: yet he felt in the midst of all, that the Lord in whom he had trusted would never leave him. On the 11th of November, 1838, he resigned the pastoral office at the Lall Bazar chapel, and on the 29th of the following month left Calcutta for Dacca.

At Dacca he entered upon missionary duties with all the vigour of youth; he not only himself made long excursions to preach the gospel, but also sent out native preachers into the neighbouring districts. No situation could surpass in importance that which he was now called to occupy. Dacca is in itself a large city, in which, as in Nineveh, there were many thousands who knew not their left hand from their right. It is the centre of a large district, inhabited by about 512,000 people; and is surrounded by extensive districts; those of Jelalpore, Mymensing, Tipperah, and Silhet, containing a population of four millions and a half, who are without the gospel. My father felt the weighty responsibility of his position, and he determined to send the gospel as far through these districts as his abilities and means would permit. In Dacca itself, he preached every evening in the week, either in English or Bengali, until declining age and increasing infirmities compelled him to diminish his labours; yet not very long before his death, he was able to go out twice in the week among the heathen. For many years my father's thoughts had been directed to the state of the saints after death; this was frequently the subject of his conversation in every Christian company, both European and native. The result was the publication of "The Invisible World." But now the curtain is drawn over this scene of labours, and the full reality of things invisible is ascertained.

I need not say that a man's natural dispositions very often cast their shadows upon the close of his earthly career. My father's, as I have before said, were despondency and melancholy; and these natural dispositions were materially increased by the apoplectic affections and other bodily complaints with which it pleased Divine Providence to visit him in the prime of life, and which accompanied him to the last. It will not be expected, therefore, that his death was a triumphant one; and you will not be surprised to hear that the valley of the shadow of death was dark to him. A few days before his demise, he himself said to one of his daughters, "Missionaries generally have not such happy deaths as young converts, because they see more of their innate depravity."

Death, however, was to him neither an unexpected nor an undesired event. In January last, he had the first symptoms of that complaint which at length proved fatal. In February, after recovering from a severe attack, he writes, "The thought of death caused some alarm, but when I could collect my thoughts a little, I began to hope that my trust was only in the great Saviour, and I could feel a desire to be with him. Indeed, I have felt a little disappointed, that I am thrown back again upon life. There are two reasons for which I wish to live; one is, because it seems to be the Lord's will; and I desire to resign to his will; another is, because my family wish me to live." In answer to a reference to his various labours in his younger days, he said, "I cannot look back with complacency on the past. If I have done any thing that was pleasing to the Saviour, I am glad I did it; but I see so much sin in all, that I am ashamed and sorry, and my only hope is, if I know my own heart, in atoning blood." In March he writes, "I have not much fear of death, nor do I feel any great wish to live much longer." On the 31st of July he preached his last sermon from the words, "*I will rdise him up at the last day.*" What a text wherewith to close the labours of half a century!

In his last letter, dated the 20th of August, he said he had been comfortable, but he then suffered much from night delirium, which seriously affected his mind; from that time he continued to decline, and the disease to gain upon him very rapidly, till it approached the crisis on the 29th of August. On that day his mind was very low and depressed. In the evening, going out for a drive, his son-in-law related some encouraging incidents that had come under his observation in a missionary tour from which he had just returned; he seemed then to revive, and cheerfully said, "I shall carry these tidings to Paradise." On the 30th he still continued to sink. In the course of the day one of his daughters sat by him reading. He asked her to read aloud; it was the 4th chapter of the Epistle to the Ephesians; he then proceeded to expound the whole chapter in so clear and lucid a manner, as to surprise those that heard him. In the night he felt excessively faint; and said, "I am going off; Lord, now lettest thou thy servant depart in peace." But a few more trials awaited him. A little after, delirium returned, and with it deep dejection of spirits. He could not realize the Saviour's presence in his soul, and his mind was bowed down. Again and again he cried out, "Oh, give me some consolations: I do not feel the Saviour near. Where is he?" This delirium and darkness continued all night; and, as might be expected, the following day found him very low. Yet in the midst of all his darkness his hope remained unshaken. In the course of the day my brother read to him that beautiful hymn, "Begone unbelief," &c., and on reading the lines—

> "His love in times past
> Forbids me to think,
> He'll leave me at last
> In trouble to sink,"

my father burst out, saying, "Oh! no, no; he'll never do that." Then he cried again, "I do not feel the Saviour near! O Lord Jesus, help me." In the evening he expressed a wish to go out for a drive: but he was soon obliged to return home. At night, at his request, the 526th hymn was read to him, beginning with, "Thou only centre of my rest," and then he himself repeated the hymn commencing, "Afflicted saint," &c.

After one o'clock on the morning of the 2nd of September, he said he felt more comfortable. But he could not speak much. Upon my brother-in-law asking whether the scene had brightened

up, he replied, "Yes." After quoting some passages of scripture, Mr. Bion said, "The Saviour will come, dear father, and take you to Paradise;" he said, "I hope so." Then after lying still for some time, while Mr. Bion was rehearsing some passages of scripture for his encouragement, he said, "I have fought a"—— and utterance failed. A little before five, P.M., Mr. Bion said, "We hope to meet you again, dear father." He replied, "I hope so." It was the last: he could say no more. At half past nine, P.M. he quietly fell on sleep.

"How blest the righteous when he dies!" "Let me die the death of the righteous, and let my last end be like his."

FOREIGN INTELLIGENCE.

INDIA, DACCA.—Mr. R. Robinson reached the station at Dacca at the end of March, and immediately entered on his work, dividing the English and Bengali services with Mr. Bion. About a fortnight after, the two brethren set out for a place called Langolbendh, situated on a tributary of the Brahmapootra, and the scene of an annual bathing festival among the Hindoos. In the evening of the day of their departure, a terrific north-westerly storm arose, and the fury of the Megna, the river on which they were proceeding, and the loss of their rudder, rendered the boat unmanageable. In the dense darkness of the night they were constrained to resign themselves to the winds and the waves, which providentially drove them up a tolerably wide channel. On they went in breathless suspense, until a sudden shock told them that the boat had run on a sandbank, and here they remained till the wind and waves had exhausted their power. Hundreds of people on their way to the mela were wrecked and drowned; some were saved by the timely interference of one of the native preachers and his boatmen. The people thus rescued began to ascribe their deliverance to their god Huri, when Chand took the opportunity to direct them to the true and living God, and to urge the question, What would they do when they cross the *bhaba sumudra*, the dread sea of death, laden with guilt? Arrived at the mela, the missionaries enjoyed many excellent opportunities of preaching the gospel. The people displayed extraordinary eagerness for books, and many inquiries were made touching the salvation of Jesus.

Mr. Robinson mentions the following interesting fact:—

"There are two individuals in this place, brothers, who have expressed their desire to profess Christianity. One of them is a *Kobiraj*, a native physician, and a man of considerable intelligence. The obstacle that appears to exist to an open avowal of Christ, is the opposition of relatives. One of them, as I learnt from a native preacher, was very ill a short time ago, and employed a variety of remedies without success. At length he resolved to abandon all human means, and commend his case to Jesus Christ. In a short time he recovered, and this recovery he interprets as an evident answer to prayer. He says, this circumstance has strengthened his faith in Christ. He never fails to take advantage of the occasional opportunities afforded by the visits of our native brethren to induce his wife to listen to Christian instruction. He has lately erected a small hut within his compound, with a view to avoid all interruption in the performance of his devotional exercises. May the prayers of Christian friends prevail on behalf of these interesting people! May they have courage to 'come out,' and publicly avow themselves the servants of Jesus!"

A class of native teachers has been commenced by Mr. Robinson; while both missionaries are constantly engaged in preaching in the city of Dacca. Mr. Robinson remarks:—

"Orthodox Hinduism is on the wane. It is fast losing its hold on educated minds, and has begun to relax its grasp of the masses of the people. When the people find they can no longer defend the conduct of their gods, they appeal to the antiquity of their religion. 'Who,' said an aged *Byragee* to me the other morning, 'ever heard of your Jesus

Christ before the English came into the country? Must your religion, which is but of yesterday, supersede ours, which has outlived the revolutions of ages? It is only since you have come into the country that we have heard of Christ. Who is he, pray? and where is he now?' We replied: 'He is the great Brumha who created the world, and who has atoned for the sins of men. As to your assertion that His religion is but of yesterday, do you allow that the Mahommedans came into the country long before we did?' 'Yes.' 'And do you believe that there was such a man as Mahommed, who lived many years before the Mahommedans invaded your country?' 'Yes, I do.' 'And do you believe that Mahommed wrote a book called the Koran?' 'Yes.' 'Now ask any one of the Mahommedans standing round us whether Mahommed does not himelf acknowledge in the Koran that Jesus Christ lived many years before his time?' On this, a Moulvee who was present, instantly quoted a passage from the Koran, which states, that Christ was the son of Mary, by the Holy Ghost. 'Again, as to where Christ now is, we will appeal again to the Moulvee.' Reply: 'He is in the fourth heaven.' The Byragee was mightily incensed at the unexpected manner in which his arguments were dealt with, and having in the meanwhile received a tract, left us, denouncing all the Mahommedans about as a parcel of boys, who knew nothing about the Koran."

It is the intention of Mr. Bion to remove the converts at Dayapore to a more favourable and promising place named Ruitpore, about twelve miles west of Dacca. Some who had left the station have returned.

MONGHIR.—We add some further extracts from the interesting journal of Mr. Parsons—

"The next day we went early in the morning to Ramnugger, and then to Khoot, in both which we had good congregations, and in the latter a man, who took a copy each of Matthew's Gospel, and the Acts, insisted on our receiving a shilling as the price of them. Following his example, another person took the gospel by John, and gave sixpence. At that time, a rajah's servant came up, and began to taunt them with intending to become Christians. But though they did not properly understand what it is to be a Christian, they replied that it was no business of his if they did, and eagerly took away their books, after having got Nainsookh to write his name in them. Thence we returned to our tent, preaching in a small hamlet by the way.

"After noon, we proceeded towards Bela village, in four divisions of which we preached, without being opposed by any one. One division was inhabited chiefly by Mahommedans. One poor man, a Hindoo, having heard us, and received a book, said that, whatever others might do, he would obey Christ, being convinced by his word being diffused so widely, that he is the true Saviour, on whom whosoever believes shall be saved.

"The country people have many false notions about us. Some say the world will be 'turned upside down:' others, that some wealthy person causes these books to be distributed to propitiate the favour of God, and obtain a family; others, that the Company has taken this step to reduce all its subjects to one caste; others, that this is the work of some very holy man, through whose righteousness the world is upheld; others, that mankind have become very sinful, and God has sent to warn them, and if they do not take warning, will soon destroy them.

"A pleasing circumstance took place here, at Purneah. A Muhajun, or native merchant, when he saw brother Nainsookh, called him to his shop, and gave him a seat, and said to his neighbours, who came round, "Some years ago I saw this man at the Peerpointy mela. He was preaching, and in the presence of the crowd I gave him much abuse, and told him as he had degraded himself from caste so he wished to degrade others; but he said no harsh word in reply, and showed no anger whatever. Hence I know that this is without doubt a true servant of God, and has discovered the true mode of worshipping him. Doubtless Jesus, whom these people call Lord, is the true God, and those who serve him will do well." He gave books to several persons with his own hands, and exhorted them to read them, and showed us great respect.

"P.S. [by J. P.] The brethren inform me that the Brahman from Purneah, or its vicinity, whom they met on their last visit to Peerpointy, and who wished to be baptized at once, came to them again, as soon as they had pitched their tent in the mela, saying that he had no business there but to visit them. He still professed to believe in the gospel, and staid with them two days, sometimes reading and speaking to the people. Domestic affairs prevented his accompanying the brethren in their tour on the Kosee. He said he hoped to visit Monghir some time."

AFRICA, CLARENCE.—We rejoice to learn that Mr. Diboll and family reached this tried station on the 25th June last, in good health, after a very favourable and quick passage. On their way, they called at Bathurst, on the Gambia, and were kindly entertained by the Wesleyan missionaries. At Sierra Leone, Mr. Diboll preached on the Lord's day, the 11th June, to a congregation of baptists, who

have long preserved an existence independent of all missionary and foreign aid. We cannot forbear quoting the following account of Mr. Diboll's arrival, from a letter of Mr. Saker's, dated June 29:—

"At last we are cheered by the arrival of our dear friends. On sabbath day last, during the hours of sacred worship, the *Forerunner* quietly entered our cove, and it seems our friends felt a little anxious on account of the quietness and death-like stillness on shore. Houses closed, and no one about, and having to wait for an hour-and-a-half, without seeing any change, they could not get rid of fears. As to ourselves, we knew not of their presence until the service was closed. I need not say it was not long after before I was on board, and soon had the pleasure of inviting them to our home in this our desert land. Many friends, too, crowded around them, and we gratefully sang and prayed together.

"You had prepared me for our brother's age, but I was not prepared for one with so much vigour. I quite approve of the decision of the committee in sending *him*, even so far advanced in life. Although your former letter had made me a little fearful on this matter, at first sight I felt a conviction, which has since been increased, that he will live.

"One other thing I am sure you will be glad to learn, that so far as I have seen of our dear brother, in his spirit, his piety, his earnest desire for the salvation of souls, his apparent aptitude for giving *that* instruction which is especially called for, and the heartiness with which he seems to enter into our labours, all gratify me, cheer me. The feeling grows on,—he is just the brother my spirit has longed for; so that, on the score of co-operation, and holy, united labour, you will be quite at rest. If I am not deeply deceived, we shall work on together for years in happiest union; on these accounts, I feel a thankfulness to God I cannot cease uttering in prayer and song. I bless God for his providential arrangements in bearing him to Africa, and for giving him to you and us."

It is probable that Mr. Diboll will for the present take charge of the church at Clarence. Its spiritual welfare needs the close and watchful attention of a faithful pastor. The people gave him a hearty welcome. Mr. Wilson, their valuable deacon, thus expresses his and their gratitude:—

"The gentleman, our dear pastor, arrived at Clarence quite safe with his family, and we were much glad to see such a good man, who kindly offered his life to come out to us at Africa. We have kindly received him with much prayers in his behalf and the family; and we moreover return our gratitude to God, and to the good people at England, who has kindly chose and select him, and send him out to us. We do receive him with cordiality and Christian affection, and we hope that the kind Protector will protect and guide him, for his staying at Clarence to be pleasant, and that he will give us more and more instruction, not to us alone, but to our coming generation. The above we daily pray, for the revival of the work of our Creator and Mediator!"

May our dear brother long live under divine protection, and be a blessing and a channel of divine mercies to these poor Africans!

WEST INDIES.

NASSAU.—Much suffering has fallen upon the people from the effects of a destructive hurricane in November last, and from the drought which at present prevails, but God is blessing his word. On Sunday March 12th, fifteen persons were baptized in the presence of a crowded congregation; one of the number was a white man, a public officer, a prothonotary. Before his baptism he addressed the congregation, stating that he was christened in infancy, and brought up a churchman. But for the last few years many doubts respecting the scriptural warrant for infant baptism had entered his mind. By degrees his prejudices sank away, and he was forced to the conclusion that the rite was a human invention. A deep and solemn feeling filled every mind, a more impressive service was perhaps never held in New Providence. It was a strange sight, the baptism of a white man in Nassau. Subsequently Mr. Pinder addressed an able letter to the church, giving at length his views on baptism. It appeared in the Bahama Herald of the 18th March.

JAMAICA, GURNEY'S MOUNT.—We have pleasure in announcing the safe arrival at this station of Mr. Armstrong, after a passage of forty days. He received a very cordial welcome from his people. While cholera is raging in some other parts of the island, this portion is at present free from its ravages.

REFUGE.—Mr. Fray, pastor of this church, and formerly one of the students at Calabar, has favoured us with a brief report of the schools in connection with his ministerial labours. They are three in number, one of which is entirely devoted to girls. One

hundred and fourteen boys receive instruction, and fifty-four girls. The funds for the support of the teachers, amounting to £58 12s. 4d., were derived, from friends in England £25 16s. 6d., and from children's pence £32 15s. 10d. He expresses his grateful thanks to the Society of Friends, to H. Kelsall, Esq., and to J. Purser, Esq., for their kind donations and gifts. We shall rejoice to be the medium of conveying to this devoted minister more of the like assistance.

Brown's Town.—Our dear friend Mr. Clark informs us that the cholera has ceased its ravages at Sturge Town; but that eighty persons have fallen victims to the pestilence, and large numbers of widows and orphans are left almost or quite destitute. The disease is still at Dry Harbour, and other places near at hand. He acknowledges with deep feelings of gratitude the grant of £20, which the Committee were enabled to send by a recent mail from the balance remaining of the Cholera Fund.

Montego Bay.—Mr. J. E. Henderson writes that he has taken charge of the second church in this town. His health required a change, which has already improved since his removal from Waldensia.

Port Maria.—Although the town is now free from cholera, it is raging in the country districts around and in places commonly reported as the most healthy. Mr. Day reports that the church and congregation have lost many useful active members, and that the number of orphans is largely on the increase. "Only this morning," he writes, "the widow of one of my deceased deacons died of cholera, leaving five children in an almost helpless state, besides an aged mother who has been one of the old pillars of the Oracabessa church, but who is now on the list of the poor and aged." As may be supposed, there is a large amount of poverty and distress, while ignorance deprives many of the remedies which are gratuitously supplied. We rejoice to learn that the members of the church have recently shown a very pleasing disposition to remove the chapel debts which have so long oppressed and burdened our esteemed brother. We hope that the present painful circumstances of the island will not interfere with their liberality and zeal.

HOME PROCEEDINGS.

During the past month several missionary meetings have been held, Mr. Trestrail being engaged in Gloucestershire, Mr. Carey in Staffordshire and the East Riding of Yorkshire, and Mr. Leechman in North Devon. In the present month the meetings will be very numerous, and spread over a large portion of the country. It would, we think, greatly add to their usefulness and interest if the ministers and churches would devote one or more of their usual prayer meetings to the special subject of the anticipated missionary anniversary. It is not enough that large numbers should be present, or that the collections should be good and increasing. We need the spirit of prayer—a devout and earnest spirit, the spirit of self-denial and devotedness to our Saviour's glory. It is only at the throne of grace this temper is attained; only while the unseen realities of eternity, and the inestimable love of Christ, are prominently present to the mind. Filled with these emotions, we should give our attention to the wants of a perishing world, and under their power, consecrate all that we have and are to God. If our missionary meetings were all ushered in with prayer, they would become, more than they now are, seasons of profit to our souls, as well as sources of blessing to mankind.

In the last Herald it was intimated that one of the secretaries of the society was about to proceed to India on various matters of importance connected with the welfare of the mission. It is arranged that he should depart by the overland route on the 20th of the present month. A valedictory service, to commend him, his family, and his work, to the divine blessing, will be held at Lewisham Road Chapel (Mr. Russell's), on Monday evening, the 18th.

NOTICE.

A series of paintings on cloth, illustrative of missionary scenes and labours, have been prepared for lectures to youth and to the scholars of our sabbath schools. As five sets are in our possession, they can widely be used during the coming winter. Applications for the loan of them should be addressed to the secretaries at the Mission House, 33, Moorgate Street.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., May 29.
CLARENCE, Diboll, J., June 27; Saker, A., June 8 and 28; Wilson, J., June 26.
ASIA—CALCUTTA, Thomas, J., June 13, 14 and 29.
DACCA, Bion, R., June 6; Robinson, R., June 9.
HOWRAH, Morgan, T., June 13.
AUSTRALIA—SYDNEY, Voller, J., April 4.
BAHAMAS—NASSAU, Capern, H., July 8.
BRITTANY—MORLAIX, Jenkins, J., July 21, August 18.
HAITI—JACMEL, Webley, W. H., July 28.
JAMAICA—ANNOTTO BAY, Jones, S., July 25.
BETHEL TOWN, East, D. J., July 27.
BROWN'S TOWN—Clark, J., July 10, 24 and 25.
GURNEY'S MOUNT, Armstrong, C., July 3.
KINGSTON, Cargill, L., July 11; Oughton, S., July 11.
MONTEGO BAY, Henderson, J. E., July 19.
MOUNT CAREY, East, D. J., July 6.
PORT MARIA, Day, D., July 22.
REFUGE, Fray, E., June 27.
SALTER'S HILL, Dendy, W., July 20.
SPANISH TOWN, Harvey, C., July 10; Phillippo, J. M., July 10 and 23.
TRINIDAD—PORT OF SPAIN, Inniss, A., July 10; Law, J., July 10.
WIRTEMBURG—CALW, Barth, C. G., July 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. and Mrs. Job, Truro, for two cases of provisions, value £6, for *Rev. W. H. Webley, Haiti;*
Friends at Eagle Street, by Mrs. Wills, for a parcel of useful articles, for *Rev. G. Pearce;*
Mr. John Leach, Southampton, for a parcel of magazines;
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Received on account of the Baptist Missionary Society, from July 21 to August 19, 1854.

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Contributions	5	13	6
	13	4	1
Less expenses	0	10	0
	12	14	1
Langham—			
Collection	8	2	2
Contributions	9	10	6
Do., Sunday School	0	3	4
	17	16	0
Less expenses	0	10	0
	17	6	0
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Edwards, Rev. John	5	0	0
	127	17	6
Less expenses	9	1	6
	118	16	0
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Culworth—			
Collection	0	12	2
Contribution	1	0	0
Helmdon—			
Collection	0	10	8
Sunday School	0	3	2
Northampton, College Street—			
Collection	23	15	3
Contributions	48	17	6
Do., Mrs. Brown's Bible Class	7	16	11
	80	9	8
Less expenses	2	2	6
	78	7	2
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Williton—			
Sunday School	0	5	0
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	£	s.	d.
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Collections	18	16	7
Contributions	68	5	2
Do., Sunday School	14	17	7
	91	19	4
Less expenses	2	19	4
	89	0	0
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Trowbridge—			
Collections—			
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Bethesda	1	5	8
Contributions	89	14	0
Do., Turley	1	3	6
Do., Juvenile Association, Back St.	11	0	0
Do., Girls' School, do.	1	6	6
	116	12	10
Less expenses	1	2	4
	115	10	6
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Contributions, additional	0	5	0

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THE

BAPTIST MAGAZINE.

OCTOBER, 1854.

MEMOIR OF THE LATE REV. MICAH THOMAS, OF ABERGAVENNY.

BY THE REV. JOHN JENKYN BROWN.

It is natural that we should hold in grateful remembrance the benefactors of our race. Almost every city has some son whom it delights to honour, and every country some patriot whose life and actions it loves to record. The annals of the Christian church present us with a "cloud of witnesses," whose examples constitute a rich heritage, and in whose steps we are to follow. The long period over which his public ministrations extended, the varied and important services which he rendered, and the wide and lasting influence which he exercised over the prosperity of the baptist denomination in South Wales, entitle the late Rev. Micah Thomas to an honoured and affectionate place in the memory of the church of Christ.

The subject of this brief sketch was born in the parish of Whitstone, in the county of Monmouth, on the 19th of February, 1778. His parents were of the class called yeomen. Of his early life but few particulars have been preserved; and his history during the first twenty-three years may be compressed into a few sentences. It would appear that in the town of Usk, and in the neighbouring hamlet of Glascoed, there were many who held baptist sentiments, and among these scattered followers of the Saviour he seems to have first experienced the power of divine truth. He himself gratefully records that when he was seventeen years of age he was baptized at the Glascoed, and subsequently united in fellowship with the church at Penygarn, near Pontypool. In about a year and a half afterwards he was called upon to exercise his gifts as a minister, and was much engaged in preaching in the neighbouring churches. In his twenty-third year he entered Bristol College then under the presidency of Dr. Ryland. The tutor and student were of congenial dispositions; and though his stay in college was but short, the intimacy there formed ripened into a friendship which terminated only by the death of the former, and which doubtless has been renewed by the removal of the latter to the society of the blessed.

While at Bristol College Mr. Thomas

accepted an invitation to the pastoral office at Ryeford, in the county of Hereford. In September, 1802, the relation thus entered into was recognised by a public service, on which occasion Dr. Ryland delivered the charge to the pastor, from John xii. 26. In this place he laboured with honour and success for six years, whence in 1807 he removed to Abergavenny.

This town, situated in one of the most lovely valleys in Monmouthshire, watered by the crystal stream of the Usk, and surrounded by the most striking and picturesque hills, Mr. Thomas was wont to visit when sustaining the office of pastor at Ryeford. In this neighbourhood resided a family, whose ancestors had been among the most influential and honoured members of the baptist community, whose names are still fragrant among the churches, and whose descendants remain to cherish their principles and illustrate their virtues. Into this congenial circle Mr. Thomas was introduced, and in Mrs. John Harris, of Govilon, he found a kindred spirit. As women ministered to the Redeemer and were fellow helpers to Paul, so this Christian lady exercised not a little influence upon the life and labours of our departed friend. At this period there was no baptist church at Abergavenny, though there was preaching in the Welsh language, and occasionally in English, in connection with the church at Llanwenarth. Mr. Thomas and Mrs. Harris appear often to have communed on the interests of the Redeemer's kingdom; to her he seems to have suggested the idea of a college, and into his views she most heartily and zealously entered. The result was that he removed to Abergavenny, to undertake the pastorate of a church yet to be formed, and the presidency of a college yet to be established. The residence of Mr. Thomas at Ryeford was a season of preparation, and there is evidence that by giving himself to reading he availed himself of its advantages; but this town was his real field of labour, and for forty-seven years with unwearied perseverance and constancy he pursued his course.

It is impossible at this distance of time, to appreciate either the difficulties which he had to encounter, or the influence which he has exercised. As the president of a college, and as the pastor of a church, he had serious obstacles to overcome. He was the pioneer of an educated ministry in Wales. It is not alone in the secluded valleys, or on the bleak hills of the Principality, that prejudices against a liberal education for the Christian ministry have been found. In England as well as in Wales there existed at that period the utmost indifference, if not positive antagonism, to learning, as a qualification for the ministry. We know that, apart from the spiritual and moral qualifications which the gospel demands, no learning can avail, but we know equally well that where these qualifications are found, the value of a sound intellectual training is unspeakable. It was probably a sense of the early disadvantages under which he had laboured, and a right appreciation of the value of those which he had enjoyed in Bristol College, that led him to contemplate a similar institution for his native land. How highly he valued learning may be concluded from the manner in which he overcame obstacles which would have crushed weaker and less determined spirits; from his mastering a language by no means the most facile and tractable, so that few would have suspected that Welsh was his native tongue and English an acquired speech; and from the conscientious care, elaborate and fastidious, perhaps, to a fault, with which he prepared for the discharge of his pastoral duties. It is no small honour to his enlightened and compre-

hensive views, to the largeness of his heart and desires, that he should have been the first to suggest, and the first to preside over, the second institution for training young men for the Christian ministry which the baptist denomination established in Great Britain. Through good report and through evil report he pursued the even tenor of his way. Amid misapprehension, discouragement, and opposition, he was faithful to his trust. Sustained and cheered by the love and fidelity of those who understood and appreciated him, he was unmoved by prejudice and opposition. Humble in its origin, slow in its growth, and unpretending in its appearance, that institution has been a fountain of light and influence to the Welsh people. It is not very easy to estimate the influence which Mr. Thomas thus exercised upon the ministry in the Principality. Many doubtless never caught his spirit or reflected his mind. They could neither sympathize with his intellect nor with his heart. The one was too massive and elevated, the other too large and catholic, for them to comprehend. But there were not a few who did sympathize with him, and who reflected in other localities and in milder beams the light which he had shed.

It was not simply as a tutor, nor merely in the discharge of his duties as a pastor at home, that the influence of Mr. Thomas was felt. In his general ministry, he was eminently distinguished for the maintenance and propagation of enlarged and just views of divine truth. The period when he entered upon his ministerial studies in Bristol College is illustrious in the annals of religion, and especially in the history of the baptist denomination. There existed in close intimacy and in loving action, a body of men whose praise is now in all the churches, and whose names will be had in everlasting remembrance. Ryland, and Hall, and Fuller, and their fellow labourers had given an impulse to practical godliness which it had not received since the early days of Wesley and Whitefield. The writings of some, the tuition of others, and the preaching of all, had tended to awaken the church to a sense of its responsibility and duty. The Baptist Mission to the heathen had just been established, and in its reflex influence began to act upon the churches at home. Into the spirit of these eminent men Mr. Thomas fully drank. The comprehensive views which they held of the great doctrines of the gospel were embraced with singular clearness, and preached with unfaltering confidence by him. While holding as fully and firmly as any man, what are generally recognized as the "doctrines of grace," he did not hesitate to insist, with all solemnity, upon the responsibilities and obligations of men. In his mind there was no contrariety between the duty of man and the grace of God. While he preached Christ as the only foundation of human faith and hope, he did so, "Warning every man, and teaching every man, in all wisdom, that he might present every man perfect in Christ Jesus." He did not permit human theories to cramp his free utterance of the gospel message. The fullest and freest invitations of mercy to sinners were consistent in his theology, with the highest conceptions of divine sovereignty, and the purest views of the graciousness of salvation. With these views matured by a comprehensive and most conscientious study of the sacred oracles, he entered upon his duties as tutor and pastor at Abergavenny. It is unnecessary to enter into the controversies which arose on these points, and which greatly disturbed his peace; but the writer would be wanting in his duty to the departed, and in fidelity to the living, and in the unspeakable gratitude we owe to the pioneers of free thought and free speech,

did he not advert to this phase of his life and influence. He broke down the human trammels that bound the free utterance of Christ's message. He cast in a leaven of truth which has well nigh leavened the whole lump. Gradually and silently, with ebbs as well as flows, but as certainly progressive as the motion of the tides, his views have pervaded nearly the whole of South Wales. Where there has been no conscious renunciation of old sentiments, and no avowed and formal adoption of new, there has been a silent though perhaps unconscious modification of those long held. It was at the close of his labours as president of the college, that he could gratefully record that "both teachers and the taught began freely to breathe the universally benign atmosphere of that blessed economy which is alike and without difference good tidings of great joy to all people; on earth peace, and good will toward men." He has laboured; others have entered into his labours. "With a great price" he purchased his freedom: others have been "born free" through his fidelity, labours, and sacrifices.

The life of a tutor and pastor in a secluded town furnishes few incidents for the biographer to record. Over the college which he was the means of founding, he presided for nearly thirty years. It experienced many vicissitudes and discouragements, but he never faltered in his course, until in 1836, declining health led him to resign into other hands that office which he had so long and worthily filled. In the course of his presidency upwards of eighty young men were under his instruction for the Christian ministry; and not a few remain to attest their esteem and regard for the tutor, and their affection for the man and the Christian.

The church which was formed on the removal of Mr. Thomas to Abergavenny was truly a little one. It originally consisted only of four persons besides the pastor and his wife, and for several years they had no place of worship which they could call their own. The present chapel was erected in 1816, was subsequently enlarged, and only a few years prior to the pastor's death again improved. To this people the whole of his valuable life may be said to have been devoted. The early zeal and fire of manhood, the mature wisdom and culture of his developed powers, and the mellow light and tenderness of age, all were consecrated to them. Every temptation to induce him to change his station was steadfastly resisted. Many were those who were his glory and joy even on earth; and it is not too much to hope that many who were disciples of Jesus but secretly will be his "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

The latter years of Mr. Thomas's life were spent in comparative privacy. In 1843 he preached the annual sermon for the college of which he had been president, and in 1846 he rendered the same service to the college of which he had been a student. In the service of his own flock the evening of his life was especially spent. In the midst of them, as in the bosom of his family, he loved to dwell. For no pulpit did he prepare with greater carefulness than for his own, and among no people did he love to minister as to his own endeared flock. In the very midst of his work, and with unimpaired mental powers, he was taken to his reward. Only one sabbath intervened between his occupancy of his pulpit and his departure, and the evening preceding his fatal attack he led the devotions of his people in their social meeting for prayer! After a week's severe sufferinghe yielded his spirit into his Saviour's hands, on the 28th of November, 1853, in the seventy-fifth year of his age, the fifty-sixth of his ministry, and the forty-

seventh of his pastorate at Abergavenny.

On the 5th of December his remains were committed to the grave in the burial ground adjoining the place of worship in which he had so long ministered; and on that occasion the signs of sorrow were not confined to his ministerial brethren, or to the church of which he had been pastor, but extended to the whole town. The Rev. H. Clarke, A.M., of Monmouth, read the scriptures and prayed; the Rev. T. Thomas, of Pontypool, delivered an address in the chapel; and the Rev. Thomas Jones, of Chepstow, spoke at the grave. On the following Sunday, the Rev. J. J. Brown of Reading preached to a deeply affected congregation, and many were unable to get admission into the chapel.

It is not the writer's intention to attempt to delineate at any length the character of the deceased. To those who had the pleasure of knowing him this is unnecessary; to others it would perhaps be of little advantage. There was one quality which pervaded the whole of his life and character,—the strictest conscientiousness and integrity. It extended from the minutest to the greatest acts in which he was engaged. It gave importance to the simplest duty, and animated him in the discharge of the most weighty. This quality especially marked his ministry. It was eminently distinguished by faithfulness and simplicity. He did not serve God with that which had cost him nothing. He did not come into the sanctuary with crude, undigested, rambling thoughts. Ample evidence remains to show with what care and thoughtfulness he prepared for the discharge of his ministerial duties. The word of God in which he himself so much delighted, and of the meaning of which he was so anxious to attain just views, he no less carefully expounded to his hearers. Wide in the range of the subjects on which he discoursed; clear in the perception of the truths he meant to enunciate; precise and fervent in the utterance of his thoughts; out of the inexhaustible treasury he brought forth "things new and old." His views of divine truth neither cramped his appeals to the consciences of the unconverted, nor his application of the promises and privileges of the gospel to the believer. In his pastoral relations wisdom and prudence were conspicuous. In patience, tenderness, and candour, he ruled over the flock of God committed to his care.

As a man, he practised the truths which he taught. The qualities which marked his style of writing and speaking pre-eminently characterised his own mind as a Christian—transparency and simplicity. He was "an Israelite indeed, in whom was no guile." Whatever differences of opinion might exist between him and any of his brethren, no one doubted the sincerity, integrity, and unswerving honourableness of his character. It was one of the felicities of his long life that he survived prejudices which had been excited, and was gathered to his fathers amid the love and esteem of all who knew him. He would be foremost in acknowledging and deploring his personal and official deficiencies; but the writer would be unfaithful to his convictions if he did not record that there was a completeness of character about the deceased, in which the minor graces which adorn the Christian life were blended with the great principles which impart to it dignity and glory.

Mr. Thomas sent but few of his productions to the press. He has embalmed with affectionate tenderness the memories of many of his Christian friends in the pages of the Baptist Magazine. For the Association with which he was connected when at Ryeford he wrote the Circular Letter on

Religious Education as a duty incumbent on Parents; and for the South Wales and Monmouthshire Associations he wrote several of their annual epistles. In the heat of the Calvinistic controversy he delivered his sentiments in a sermon on *Salvation of Sovereign Grace*, which was published at the request of the church. In 1841 and 1842 he published two discourses on the baptismal controversy; and in 1843 he published the sermon addressed to students of the college of which he had been president.

"THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."

THE BAPTIST CHURCHES OF CORNWALL.

Extracts from a paper read at a meeting held at Falmouth, June 14, 1854, to commemorate the fiftieth anniversary of the opening of the baptist chapel in that town.

BY THE REV. SAMUEL HARRIS BOOTH.

OUR inquiries have to do with the existence of this denomination in Cornwall, and particularly in Falmouth.

The earliest intimation we have of the practice of these sentiments is found in a letter from Exeter, which speaks of the baptism in 1650, in the harbour of Falmouth, of the daughter of the governor of St. Mawes Castle. This was in the days of the protector Cromwell, when those who feared God could act out their convictions without falling victims to the intolerance, either of Laud or of the Conventicle Act.

Of the two thousand clergymen who in 1662 were ejected from their churches and their homes, forty were ministers in Cornwall. Like their brethren in other parts of the kingdom, they immediately began to preach the gospel wherever they found opportunity. Many presbyterian or independent churches were founded, and two baptist churches. One of these was gathered at East Looe, the other at Trelevah,* near Penryn, from which our own church at Falmouth may be said to have arisen.

The founder of this baptist church at Trelevah was Mr. Thomas Tregoss, of whom a highly interesting narrative has been preserved. He was educated at Exeter College, Oxford, and subsequently preached at St. Ives. He afterwards removed to Milor, preaching also at Mabe. Thence he was ejected by the Bartholomew Act; but he began to preach twice each Lord's day in his own house, and many came to hear him. For this he was imprisoned three months. But in prison he preached to his fellow prisoners, many of them doubtless nonconformists like himself. The following year he removed to Budock and there preached privately. As there was preaching at Mabe church only once on alternate sabbaths, he ventured to Mabe, that by cottage meetings he might supply the lack of service. But he was arrested in consequence of his temerity, and he was imprisoned in Launceston jail again, for three months. On his release he repeated his attempt at Mabe, and he was again imprisoned for three months. He was a fourth time in custody as a dangerous and seditious person, but the evidence against him, as against the more illustrious prisoner at Bedford, only convicts him of having preached the gospel. In 1667 he was released by order of the king. After this he held numerous meetings at Penryn, and he was very successful in his ministry. In

* Trelevah, Penryn, Mabe, Budock, &c., are all within a short distance of Falmouth.

1660 he was imprisoned at Exeter for preaching, while on a visit to Devonshire, in a private house at Great Torrington. From his release in the following year, he preached without intermission in a house, hired for the purpose, in Mabe; but after a while informers were incessant in their persecution, and the fines in which he was amerced amounted to £220. It is added, however, that Divine providence so interfered that his property was never seized. After this, avoiding the proscribed limits of the Five Mile Act, he preached in the neighbourhood five times each Lord's day, and frequently during the week, until his death in the ensuing year, 1671. It is remarkable of this man that he was converted to God by a sermon which he himself prepared and delivered from Luke xii. 47, "And the servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

It was by Mr. Tregoss the church at Trelevah was formed. During his lifetime they assembled in a private house. The minister who succeeded was a very young but an eminently holy and highly gifted man. He died at the early age of twenty-two. Mr. Cowlin was the third pastor, and under his ministry the church and congregation flourished. The road was thronged with persons, who, in-gathering to hear the word of God, gave to Trelevah the appearance of a fair. The field appropriated to the horses and vehicles was filled by them: while in the summer time, the people gathered under the hedges to pass away, by singing and prayer, the interval of worship. In 1703 a meeting-house was erected, which continued to be their place of assembly until 1725, when, in consequence of declining numbers, the church removed to Penryn. By this time Mr. Cowlin, their popular and successful minister, was dead, and Mr. Burford who succeeded him, whose character is commended, was not equal to the responsibilities of the position. About three years subsequently Mr. Burford consented to assist several godly persons at Grampound, who, becoming dissatisfied with the Arian sentiments of the presbyterian minister at Gunrow-noon, attended Mr. Burford's ministry at Penryn. He continued to labour occasionally at Grampound, so long as he remained in the county. In 1731 the number of members at Penryn, including fifteen from Grampound, was fifty; but within ten years from this date both church and congregation had so much declined that Mr. Burford removed to Church Stanton in Devonshire, where he soon afterwards died. The place of worship at Penryn was then converted into tenements, and but few remained of this denomination in Cornwall.

In 1764, Mr. Jonathan Hornblower, who, about twenty years before, came from Shropshire and settled at Chasewater,* met with two or three others for religious worship in his own house. Their views were so far opposed to those of Mr. Wesley and his followers, that they resolved on erecting a meeting-house where Calvinist doctrines might be preached, and believers' baptism administered. In 1769 Mr. Lewis of Exon came down and formed a church at Chasewater when the covenant of the church was signed by sixteen persons, five of whom where from Falmouth or Penryn. This covenant, after specifying the nature and design of a Christian church, in terms which cannot fail to commend themselves to all who desire the prosperity of the kingdom of Christ, provides "that the members who intend to settle as a church at Falmouth sometime hereafter, shall have a regular dismission thereto, whensoever they make

* Chasewater is ten miles from Falmouth.

a harmonious application to that end." Mr. Morgan was the first pastor. In 1772, four years after the formation of the church at Chasewater, the members at Falmouth unanimously resolved to request the promised dismission from the parent society, that they might be formed into a distinct church. To this the members at Chasewater objected, on the ground that without the assistance of Falmouth the church at Chasewater could not support a minister. Mr. Lewis of Exon again came into the county, adjusted every difficulty, and constituted the church at Falmouth before his return. It appears both these churches held at this time open communion sentiments. In 1777 the remainder of a lease upon a malt-house was taken by the church at Falmouth at a rental of £10 10s. per annum. The building was about sixty feet by twenty-three feet, and the alterations to make it suitable for public worship cost £146. Mr. Bicheno was the first pastor. He remained at Falmouth, preaching occasionally at Penryn, for two years, when he removed to Bristol. Mr. Wildbore, the father of the present venerable minister of the independent* church, was the next minister; but differences arose immediately, so that he left and occupied the pulpit at that time held by Mr. Root, a presbyterian, who retired to make way for Mr. Wildbore. Then came Mr. Redding. He was at Chasewater, but they could not maintain him, neither could Falmouth at this time entirely support a minister. Chasewater and Falmouth therefore again united so as jointly to secure the services of Mr. Redding. He remained conditionally that the churches gave up open communion, and he preached at each place on alternate Lord's days. This arrangement lasted for eight years when Mr. Redding removed to Truro, of which church, at that time forming a branch of the church at Chasewater, he remained pastor until his death in 1807. In 1789 the malt-house was closed. Mr. Ford preached there for a short time after Mr. Redding's departure, but the congregation could not overcome the multiplied difficulties of its position. In this condition matters remained until the early part of this century, when Mr. Opie Smith of Bath came into the county, and established other churches, and revived the church at Falmouth. The church at Chasewater, however, has gradually become extinct.

The labours of Mr. Opie Smith led to the establishment of baptist churches at Penzance, Redruth, and Helstone, and to the re-establishment of the church at Falmouth. Truro is excepted here: for the church in that town arose in a manner similar to that at Falmouth; both having been branches of the parent church at Chasewater. . . . .

The history of the formation of one of these churches is the history of them all. In 1795 a few brethren in different parts of the county resolved attempting to preach the gospel on the principle of this denomination. Mr. Saffery, of Salisbury, and Mr. afterwards Dr. Steadman itinerated for two years during the summer months. From that date until 1801 no further attempt of this kind was made. The influence of Wesleyanism was supreme. But in 1801 Mr. Smith came, and through his efficient personal and pecuniary help the churches already referred to were formed.

Mr. Opie Smith was originally a brewer at Bath and Exeter, but he subsequently retired from business with a

* The independent church at Falmouth arose out of the presbyterian church formed by Mr. Henry Flamank, who was chaplain to Sir Hardress Walker, governor of Pendennis Castle, *previously* to the Bartholomew Act of 1662: for we find that in that year Mr. Lewis Tracy, who was ejected from Upton Kenyon in Devon, was chosen pastor of a congregation here. Their place of meeting was where the Town Hall now stands.

considerable fortune. He had been a deacon of the church at Bath for twenty years, but his diffidence was so excessive that he could seldom be prevailed upon to take part even in the prayer-meetings of the church. Having gone into Devonshire for a few months, he there established a meeting for prayer in his own house, no suitable accommodation existing elsewhere in the town, and by degrees he began to exhort. Returning to Bath, on one occasion, his minister was hindered in attempting to conduct the usual week evening service, and Mr. Smith was so powerfully impressed by the consciousness that he was able to expound, that he requested leave to attempt at Bath what he had been enabled to accomplish at Devonshire. He essayed—succeeded, and from that time he became a valued and useful occasional preacher of the gospel.

This was the man who undertook to establish baptist churches in Cornwall. He effected much. In July, 1802, the church at Penzance was formed. In August, 1802, the church at Redruth was formed. In 1804 the church at Helstone was formed; and in 1803, returning to this particular history, the church at Falmouth was revived. The malt-house was closed in 1789, and in 1803 the large room over the old market-house was opened for public worship, when Mr. Redding, formerly the pastor, and at this time at Truro, and Mr. Opie Smith preached. On the following Lord's day, Dr. Ryland preached morning and evening, and Mr. Griffin, the selected minister, in the afternoon. But the market-room was soon too small for the congregation, and necessitated the purchase of premises for the erection of a chapel. The site chosen was in Saffron Court, and in December, 1803, the first stone of the present sanctuary was laid. . . . . The church numbered about thirty persons, practising open communion. . . . . It is not our purpose to sketch this history of the denomination or of this church, minutely to the present time. . . . . The roll-book of the church presents a list of 476 persons who, since its formation, have been in communion with it. During that time there have been seven pastors, *viz.* Messrs. Griffin, Pryce, Green, Burchell, Watts, Jackson, and Booth. The present number of members and communicants is 133. It is interesting to know that of the number above stated sixty-two have been trained in the sabbath school. Nine members* of this church have become ministers or missionaries of the gospel. . . . .

Our rapid sketch must close. In looking at the existing condition of our own and sister churches in this county,† there is much reason to deplore that our societies have attained so little strength and influence. Many causes, over which we have no control, interfere with our extended prosperity and usefulness. But there are some which we could control. The personal piety of each member and minister of our churches is, with reliance on the Spirit's help, in his own immediate keeping, and for the increase or diminution of that piety each will be held responsible. Piety forms the basis of all good, and of consequent success. Unless we are imbued with love to Christ we can never exert a proper influence on others, because we fail in the pre-requisite which, according to rational and scriptual law, warrants us in looking for the blessings of the great Head of the church. We have, however, as an individual church, every reason to "renew our vows unto the Lord." We have been preserved through a long period amidst many difficulties and much that should awaken penitence, so that under

* Trewella, Glanville, Freeman, May, Ford, Trestrail, Spasshett, Gibson, and Tremayne.

† There are several other small churches in the county the results of later efforts.

every view of the retrospect we have to say, "Hitherto the Lord hath helped us." From more recent difficulties the church is gradually recovering. The omens are favourable for the future. With divine help we resolve to go on in the work of the Lord, for in "due season we shall reap if we faint not." We would be ever willing to sympathise with our brethren in Christ of other churches and of other denominations in this county, and thus while we desire great things for ourselves, we equally desire great things for them. In the spirit of the apostle we close this sketch and say, "Grace be with all them who love our Lord Jesus Christ in sincerity and in truth."

JUDSON'S LAST DAYS.

After the death of the second Mrs. Judson, the bereaved husband continued his voyage to Boston, where he arrived in October, 1845. The desire to see him was intense. "The largest houses of public worship," says Dr. Wayland, "were thronged long before the usual hour of divine service, if it was known that he was to be present. Men of all professions and of all beliefs were anxious to make his acquaintance. His movements were chronicled in all the papers, both religious and secular. In a word, a spontaneous tribute of homage, love, and veneration, awaited him in every village and city that he visited.

"But never was a man more completely out of his element on occasions of this kind. The manner of his reception was wholly unexpected to him. When he arrived in Boston, before coming on shore, he was much troubled with the apprehension that he should not know where to look for lodgings. The idea that a hundred houses would at once be thrown open to him, and that as many families would feel honoured to receive him as a guest, never entered his mind. He had, but six weeks before, buried a beloved wife amid the rocks of St. Helena. His own health was exceedingly delicate, and our rough autumnal winds brought back, with renewed violence, the disease of his throat. Public speaking greatly aggravated his complaint. Simple attendance upon the evening meetings which were summoned to welcome his return agitated his nervous system painfully, and frequently deprived him of quiet rest for the whole of the following night. Nor was this all. He shrunk with instinctive delicacy from crowded assemblies where he himself was the theme on which every speaker dilated."

"It was manifest to all the friends of Dr. Judson, that, much as he was interested in all that he saw in this country, his heart was in Burmah. He longed to escape from the whirl of even agreeable excitement, in which, from the kindness of friends, he could not but move, and resume his quiet labours for the salvation of the heathen. He therefore embraced the first opportunity that offered to return to Maulmain. This was undoubtedly unfortunate. Had he remained here for two years at least, his health might have been permanently re-established.

"On the 2nd of June, 1846, he was married at Hamilton, New York, to Miss Emily Chubbuck a native of Eaton, in the same state. He proceeded immediately to Boston, to prepare for his departure. On the 11th of July he embarked, with Mrs. Judson and several other missionaries, on board the ship *Faneuil Hall*, Captain Hallet, bound to

Maulmain. They arrived there, after a pleasant passage, on the 30th of November following."

"While we were stopping in Boston," says Mrs. Judson, "previous to sailing, Dr. Judson first mentioned to me the subject of going into Burmah Proper on his return. He said there was a wide difference between Maulmain and Rangoon or Ava; and until I could have some opportunity of understanding this difference, he did not wish me to decide whether I would go or not. He was thinking very seriously of the undertaking, however, and wished me to say whether I was willing that he should make such an arrangement with the Board as would place him at liberty to go, provided we both thought it best, on our arrival at Maulmain. He had no great confidence in the change that had taken place in government; still, it might possibly be the 'accepted time' for Burmah; at any rate, he wished to make one more effort to present the gospel to the blinded people, leaving the result in the hands of God. His own circumstances, he said, were peculiarly favourable. His family was smaller than it had been for many years; and during his absence, the church which he had founded, and watched over so long, had become so weaned from him, that he thought he and they would be able to live without each other. He also felt the need of better assistance in completing his dictionary of the language than he thought he could get at Maulmain; and though this was not his impelling motive, it was yet in his mind of sufficient weight to warrant the step, and much more presentable to the minds of others than the dearer object, into which even his hopeful nature could infuse but little of the enthusiasm of probable success. Thus, probably without his being aware of it, the dictionary received almost undue prominence in his general communications with others, while to me it was seldom mentioned.

"When we arrived at Maulmain, we found quite a little missionary coterie gathered there, and every department well filled. An overland letter from the Board awaited us, with permission to go to Rangoon; and so we went. Dr. Judson seemed to think that he was under no obligation to ask of any human government permission to preach the gospel of Christ, having probably changed his mind after his first visit to Ava; but as a matter of courtesy, and to invite protection as a resident, he did ask permission to take a house and bring his family. The matter of the dictionary was also mentioned, and received with great respect; but from the fact of Dr. Judson's being a foreign priest, the propriety of his ministering to the religious wants of foreigners settled in Rangoon was rather tenaciously insisted on by the governor. Dr. Judson perfectly understood the implied interdiction couched under this seeming generosity, and politely abstained from a reply, while the governor returned again and again to his old position, with the evident determination of obtaining a pledge from his visitor, which the latter was as fully resolved not to give. When they parted, it was perfectly understood by the lookers-on, that the foreign teacher would be protected in his character of scholar and foreign priest, but that if he attempted the conversion of Burmans to his religion, he at once became lawful prey. He had scarcely expected more. He had known the kind governor, however, in years gone by; and there was something in the friendly glance of the old man's eye which promised as much as, in the precarious state of his own affairs, could reasonably be expected.

"The first business of my husband, on arriving in Rangoon, was to collect the Christians together; but so scattered

was the little flock, and so doubtful their state, that he was obliged to reorganise the church, commencing the new organization with about a dozen members. For a time everything went prosperously with us. Frequent meetings were held at our house, and regular worship on the sabbath. Gradually the congregation enlarged to twenty, to thirty, and still upward, until it attracted the attention of government. It must not be supposed that these men were so imprudent as to come in of a morning, or leave the house after worship, *in a company*. They came at all hours between daylight and ten o'clock, and dispersed as gradually. Some brought parcels, some dishes of fruit, some came with their robes tucked up like coolies, and some, scorning concealment, or believing it unavailing, appeared in their usual dress, as though on a matter-of-course visit to the foreigner. When they were assembled, the outer door was barred, and it was with great difficulty that any one could gain admittance afterwards. Dr. Judson sometimes smiled at these precautions; but he considered that this was the first time since the war that any missionary had been stationed in Burmah without the protection of an English resident at Ava, and was assured that there never had been a time of such intolerance throughout the land, as under the new king. Meantime the Karens had been apprised of our arrival, and they came down from the jungle in parties of three, four, or a half-dozen, remaining at our house till one of the Burmese assistants could procure them passports thence to Maulmain. (Previously they had escaped, overland.) All this coming and going attracted attention to our house, and would have done so much earlier, but that it chanced to be in a mussulman street.

"One Saturday morning we were startled by some private intimations that the bloody ray-woon, as one of the vice-governors was called, had his eye on us; and a little before evening, the hints were fully confirmed. We learned from an undoubted source, that a police guard had been stationed in the vicinity of our house, with orders to seize every native, not known to be a servant of the house, seen coming out of it. We inferred that their policy was not to disturb *us*, at present, but the blow was first to fall on the poor Christians. Several Karens were stopping with us, and in addition to our usual company of worshippers, quite a number of invited friends and strangers had promised to be with us on the next day. The church had been making individual efforts to enlarge the congregation. I shall never forget the expression of my husband's face, as though really piercing to the invisible, when he exclaimed, 'I tell you, if we had but the power to see them, the air above us is thick with contending spirits—the good and the bad, striving for the mastery. I know where final victory lies, but the struggle may be a long one.' There was not much time for talking, however. He communicated the state of things, as far as he thought expedient, to his two native assistants, and sent them out to warn the nearer worshippers. In this, great caution was necessary, in order to prevent a panic; and I suppose that the Rangoon Christians have never, to this day, known the extent of their danger. As the assistants, by an especial arrangement, did not return till after our landlord's hour for closing the gate, Dr. Judson, with some difficulty, got the key into his own possession; and so, in the first grey of morning, the Karens were guided out of town, and advised to return to the jungle. The last place to which the assistants carried their warning, on Sunday morning, was a little village five miles from Rangoon, where they remained till towards even-

ing. Dr. Judson was afraid of compromising the Christians by going to any of their houses that day; but he had advised them, through the assistants, how to hold worship, and we knew of several places where little knots of men and women were gathered for prayer.

"These demonstrations on the part of government were followed up by a series of petty annoyances and insults, which effectually precluded the possibility of accomplishing much good. The governor was friendly, but weak and cowardly; and we soon found that his protection was really worthless, except as he could hold the petty officers in awe. The bloody ray-woon laughed at his authority, and once actually assembled the troops against him, when the poor governor yielded. Both Christians and inquirers, however, still came to us in private; and many a man, who refused to take even a book from the teacher's hands, would watch his opportunity, when going out, to snatch one from a box placed near the door for that purpose, and hide it in his dress; congratulating himself, no doubt, that he was unsuspected even by us.

"In the meantime the rainy season set in; and it proved a season of unusual sickliness, even for that sickly place. To add still more to the uncomfortableness of our situation, the season for the Buddhistic Lent, which continues several months, came round; and, probably for the first time in fifty years, foreigners were so far compelled to observe it as to abstain from eating flesh or fowl. If we had known of the prohibition in season, we could have been prepared; but it took us quite by surprise. A few fish were exhibited in the bazaar; but it was so disreputable to trade, even in these, that they could scarcely be found, except in a half-putrid state. The only baker in town left soon after our arrival; and we were forced to live almost exclusively on boiled rice and fruits. To the former I unfortunately took an unconquerable disgust; and the latter proved unwholesome to all of us. One child was seized with erysipelas; the other with a complication of diseases, brought on, as we supposed, by the meagre diet and exposure to the damp winds; and Dr. Judson himself had a most violent attack of dysentery, which kept him from his study-table six weeks. For myself, my appetite had failed in proportion to the means of gratifying it; so, without being ill, I was so reduced in strength as often, in walking across the room, to fall, or rather slide, down on the floor, not from faintness, but sheer physical weakness. One of the assistants also took the fever; and the nurse I brought from Maulmain, the only woman besides myself in the household, became seriously ill. Of course, we had no medical adviser; and if we had desired it ever so much, we could not get away, as the monsoon was now at its height, and the small native vessels in the harbour were not only without accommodation for invalids, but too frail to be trusted with the freight of human lives."

"Dr. Judson employed himself, without intermission, upon the Burmese dictionary, until the month of November, 1849. He then took a violent cold while engaged, during the night, in assisting Mrs. Judson in the care of one of the children, that had been suddenly taken ill. This was followed by an attack of the fever of the country, of a much graver character than he had ever before suffered. He had been so much accustomed to seizures of this kind, that neither he nor his friends became alarmed until the disease had reached the springs of life. At length he was persuaded to try the effect of a trip down the coast, and sailed in the steamer to Mergui. This afforded but partial relief, and he was advised to remove, for a season, to Amherst, for

the benefit of the sea air. Here he rapidly sank, and it became too apparent that the only remaining hope of his recovery would be in a protracted sea voyage. To this proposal, however, he was for a long while strongly opposed, more especially because it was impossible for Mrs. Judson to accompany him. After much deliberation, he resolved to make the trial, and engaged a passage in the *Aristide Marie*, a French barque, bound to the Isle of France. He embarked on the 3rd of April, 1850, accompanied by Mr. Ranney, of the Maulmain mission."

In the immediate prospect of the separation which was about to take place Mrs. Judson said to him, "It is the opinion of most of the mission that you will not recover. 'I know it is,' he replied, 'and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense; you know I am not. Oh, no man ever left this world with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings;' he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids and rolled one after another down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities combined with great physical weakness. To some suggestions which I ventured to make, he replied, 'It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death that I wish to live, neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride when she contemplates resigning the present associations of her childhood for a yet dearer home—though only a very little like her, for *there is no doubt resting on my future.*' 'Then death would not take you by surprise,' I remarked, 'if it should come even before you could get on board ship?' 'Oh, no,' he said, 'death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered; and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will.'"

"He several times spoke of a burial at sea, and always as though the prospect were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice."

After his embarkation baffling winds and sultry weather supervened, and his sufferings became intense. He gradually became weaker, till the forenoon of Friday, the 12th of April his countenance was evidently that of a dying man. "His death," says Mr. Ranney, "was

like falling asleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight.

"It was first determined to keep the body until Saturday for burial; but Mr. Ranney was admonished of the necessity of immediate preparations. A strong plank coffin was soon constructed; several buckets of sand were poured in to make it sink; and at eight o'clock in the evening the crew assembled, the larboard port was opened, and in perfect silence, broken only by the voice of the captain, all that was mortal of Dr. Judson was committed to the deep, in latitude thirteen degrees north, longitude ninety-three degrees east, nine days after their embarkation from Maulmain, and scarcely three days out of sight of the mountains of Burmah."

His wife, whose consumptive tendencies had occasioned him great anxiety, lived to return to her native land, but has since rejoined him in a happier world.

FREE TRADE: ITS ORIGIN AND ITS TENDENCIES.

Recognising the reasonableness of the hope which all feel, that a future period of political and moral perfection is in reserve for the world, how will Free Trade influence its approach? We answer, in a threefold way:—

Free Trade will elevate the physical and social condition of the world. The groundwork of civilisation is labour; a sense of its value, and an economising of its results. The effect of Free Trade on civilised communities with respect to the value of labour, is very plain,—it creates a demand for it, and gives the labourer a proportionably greater share in the enjoyments of life. But it will produce the same results, in some measure, upon barbarous communities too. It will induce the peasant to till more ground, to sow more wheat than he can consume himself and exchange with his neighbours, and, in return, it will bestow upon him comforts of which he before knew nothing. This reward will expand his views, and stimulate his exertions; gradually he will learn to invest capital, his wealth increasing, step by step, till at length he becomes an owner of estates and ships, and an extensive civiliser in his turn. One such individual cannot rise alone; others will be stimulated by his success, and, in time, national opulence will be the result. By stimulating a demand for labour, and conferring its rewards, commerce will build up mankind in that social well-being which affords the most favourable opportunity for the due development of every political and moral virtue.

Free Trade will tend to spread the knowledge and the practice of purer political sentiments. On this subject there prevails much ill-judged enthusiasm. Justly grateful for the freedom which we enjoy, assured that freedom is necessary to attain man's highest well-being, and, also, that it is his inalienable right, we are apt to forget the only condition on which it can be possessed. We are ready to imagine that all which is necessary for the happiness of a people, is a constitution like ours; constitutional government is with us a recipe for every disease. If the question at issue were merely one of political systems, our views

would probably be correct; but the question is too often a social one. Physical force is, in many cases, resorted to, as a means of obtaining political rights, and too often only to occasion a closer riveting of the chain. The sure mode of enfranchising mankind, is to raise them in social comfort and moral excellence. Without these attainments, liberty could not be kept if it were won, but with these attainments liberty will come of its own accord. Hence commerce is the emancipator of mankind—it creates wealth, it inspires with energy and self-respect, it fosters habits of justice and moderation, it strengthens the love of property, and thus opens so many sources of political power. A commercial people almost necessarily become in time a free people. We have been pointed, again and again, to the serfs of Russia, —with thousands Russia is a hateful name, the symbol of oppression and wrong. How then might we best aid the slave population of Russia in the work of emancipation? By sending our men of war into the Baltic and Black Seas, and scattering eloquent manifestoes on liberty?—Nay, trade with them, and in time they must be free. Commerce brings nations together, unites communities by the ties of reciprocal benefit, till at length, the people loving each other, the wrath of princes falls as harmless as a spark on granite rocks.

Free Trade will aid in spreading beliefs which exalt and stimulate the faculties of those who receive them, and thus lay the foundation of all political and moral greatness. We need not say that the special beliefs to which we refer are those of Christianity. We waive here the higher aspects of Christianity, and claim for it nothing but what the mere historical student admits on the ground of experience and fact. It will not be denied that religion is the most influential element in moulding individual and national character, and that on purely political grounds merely, the choice of beliefs is no matter of indifference. We find in Hindostan, for example, a religion which develops the passive qualities; which favours contemplation, endurance, mysticism rather than vigorous exertion:—Hindostan has never been free from a foreign yoke. We find in Turkey a faith which inspires every man with the conviction that all things are under a law of inevitable necessity; that it is an act of impiety to attempt to arrest the progress of a fire, or to escape from death, and which, at the same time, calls the voluptuous passions into play by visions of celestial houris:—Turkey is at this moment at the mercy of Christian powers, and silence on the part of France and England would seal its doom. In Britain and the United States we see a faith which tells us that man's destiny is practically in his own hands; which stimulates inquiry and independent thought, asserts the equality of all men in the sight of God, and bases all virtue on an intelligent appreciation of his will:—These two nations are now exerting a moral and political power, which we shall hardly exaggerate in pronouncing equal to that of all the world beside. This comparison might be carried into the minutest details, and exemplified in the largest variety of instances, and it would be found fully proved, as a matter of fact, that where the elements of Christian civilisation have been most vigorous, there the greatest triumphs of industry and political greatness have been achieved.

But what is Free Trade?—It is itself a Christian idea. It is the embodiment of the Christian thought that men are brothers. It takes the olive branch which Heaven in mercy sends to earth, and bears it to every land. Free Trade

tells us that war is wicked; that the millions of armed men that cover Europe should beat their swords into ploughshares, and their spears into pruninghooks. In proportion as mankind accept the principles of Free Trade, they will admit the morals of Christianity, and may be the more easily lead to adopt the doctrines from which they spring. But it exerts a still more direct tendency in the same direction. As our commercial connexions extend, so also will our moral power; with the prosperity occasioned by Free Trade, our population will increase, to be drafted off by thousands to our colonies in distant parts of the globe. Nothing will tend so much to people Australia, Southern Africa, and New Zealand, as the effects of Free Trade. By the life it will infuse into commerce, and the political freedom which it will give to our dependencies, it will tend to spread throughout the world, at a rate of which we have no conception, the language, manners, literature, and faith of Britain. But the colonisation of the Pacific will be its Christianisation too. Bring the shasters and the gospels together, as they are seen in the languor and servility, or the energetic independence of their professors, and the result will not be long doubtful. Free Trade says:—"Let men come together." We hail the bidding; such contact is vital for truth. The figments of superstition will then vanish, priestly sanctities and impostures will be scorned away, and man everywhere stand up erect, wearing the image, and blest with the liberty of God.—*Dunckley's Charter of the Nations.*

THE GLORY OF ZION.

BY THE REV. J. BURNS, D.D.

O Zion, awake and arise from the dust,
Thy God ever liveth, thy hope and thy trust;
His unchanging love like the firm mountain stands,
Thy name is engraven in truth on his hands.

Thy gates are before him, nor shut shall they be;
Though mighty thy foes, they shall not conquer thee;
Though feeble thy power, in God thou art strong,
And soon shall be heard thy victorious song.

Then put on thine armour and vestments of light,
Go forth with thy banners all radiant and bright;
Exult in thy God, for he reigneth above,
And publish abroad his glad tidings of love.

The foul mists of darkness are fleeing away,
The long dreary night is succeeded by day;
And knowledge and truth, like the waves of the sea,
Shall cover the earth in its grand jubilee.

The old hoary temples and altars are shaking,
Debased pagan tribes are idols forsaking;
The untutored savage for light is inquiring,
And peace and salvation his soul is desiring.

The crescent it wanes, as the cross is proclaimed,
Mahomed expires where Jesus is named;
And Israel's lost sons as the ripe fruits are shaking,
From the slumbers of ages they now are awaking.

Lo! Rome, with her priests and her gross superstition,
Is abhorred for her league with death and perdition.
Lo! antichrist trembles on his tottering throne,
And mystical Babylon soon shall fall down.

Then Zion, arise for thy glory is come,
And God shall pronounce thine enemies' doom;
Exult in thy Saviour, the Ancient of days,
And fill the wide earth with his glorious praise.

SONNET ON MY BIRTHDAY.

Great Author of my being! Thou whose care
Hast kept and blessed me from my earliest days,
Upholding e'er and guiding all my ways;
Since thou hast spared me through another year,
I bless thy name. O may thy presence cheer
The time to come! And then in grateful lays
Through all my future days I'll sing thy praise,
E'en though from me depart the loved and dear.
Remembering with deep gratitude the past,
The goodness which has ever crowned my head,
The light which round my path thy love hath shed,
To thee I give my life while life shall last;
And when life's o'er;—thy fame I still will spread,
Whilst this frail form is slumbering with the dead.

Horton College. James Davis.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

'Tis blessed to receive from those whose smiles we hold most dear,
The smallest proof of tenderness, or pledge of love sincere,
One word of cordial greeting—one tone fresh from the heart,
The look of joy at meeting, the tear-drop when we part:

But sweeter and more blessed far, with self devoted zeal,
In daily, hourly diligence, t' express the love we feel;
To pour out for their cherished sakes our being day by day,
Repeat their names in dreams by night, and breathe them when we pray.

O Father! blessed above all! who evermore dost give,
Grant us to live and love like thee, since by thy love we live;
And as thou givest all to us in bounty full and free,
Teach us to pour out heart and life in imitating Thee.

Emma Tatham's Poems.

REVIEWS.

The Thistle and the Cedar of Lebanon. By HABEEB RISK ALLAH EFFENDI, M.R.C.S. *and Associate of King's College. Second Edition.* London: James Madden. 1854. 12mo. pp. 400. Price 7s. 6d.

THERE is a freshness about this book that is truly charming. The author is a native of the village of Shuay-fât on the Lebanon, and in this volume we have a brief sketch of his life and travels, together with a description of the customs and present condition of his country. With the feelings of a patriot he dwells upon the beauties of his native land, hallowed by the holiest associations, and historically linked with the most remote antiquity. He mourns over the superstitions of his countrymen, the heavy yoke under which they groan, the influence popery is exerting among them, and invokes the sympathy and aid of British Christians that the pure light may again dawn upon the mother church of Syria, now sunk in misery and degradation. "The thistle that *is* in Lebanon" is the harassed yet simple disciple of the Eastern church; and "the cedar that *was* in Lebanon" is the true church of Christ, whose seeds were first derived from those holy shores and are now firmly rooted in England. The Thistle has sent to ask thy daughter, Enlightenment, in marriage to her son Simplicity. O refuse her not! lest the *wild beast* in Lebanon should tread down the Thistle and obtain the ascendency."

We have with much pleasure followed the author in his travels. His descriptions of Damascus, Cyprus, Tarsus, Antioch, and other scenes of scripture history are beautifully simple and graphic, and the following extracts will, we believe, prove not less interesting to our readers than ourselves:—"Tersous (or Tarsus) is in some parts handsomely built, in others it was disfigured by wretched hovels, whilst masses of putrifying and animal matter were all that met the eye or assailed the nostril. The inhabitants seemed equally distinct from each other. The occupants of the better sort of houses were stout, robust, and healthy-looking fellows who lived upon the fat of the land, and inhabited Tersous only during winter and a portion of autumn and spring, decamping with their families to the lofty and salubrious climates of Kulek, Bughaz, and other pleasantly situated villages of the Taurus as soon as the much dreaded summer drew nigh. The inmates of the miserable hovels were, on the contrary, perfect personifications of misery and despair—sickly-looking, unfortunate *Fellahin* Christians and Jews who must work, and work hard too, to enable them to inhabit any home, however humble, and are consequently tied down to the place, hot weather or cold, martyrs to fever, dropsy, and a few other like horrible complaints common to Tersous at all times of the year, but raging to a fearful extent during the months of June, July, and August. The fevers are occasioned partly from the miasma arising from the marshes in the neighbourhood and the many stagnant pools and gutters in the town itself, but chiefly from the frightful exhalations occasioned by the mounds of putrifying camels, cows, oxen, goats, horses, and mules, which annually die off from a murrain raging amongst them, and whose carcasses are dragged to the outside of the city's old walls—a carnival for jackals and glutted vultures who are so amply provided for, that even they and the packs of savage curs that infest the streets of the town, grow

dainty in their pickings, and become worthless scavengers from excess of feasting. Indeed Tersous might be aptly termed a mass of corruption, and yet it has not been neglected by bountiful nature. The pleasant waters of the famed Cydnus, which murmur through the very heart of the town, render its banks on either side prolific with orange and lemon trees; the sweet odour from whose blossoms, the fever-wasted form, reclining in a pleasant shade on its banks, inhales with gusto, but alas! each breath is impregnated with the noxious poisons that float heavily on the atmosphere.

"At Antioch our stay was, much to our regret, comparatively short; for who would willingly quit so fair a spot—a perfect paradise, and rich in the fairest gifts of nature? A healthy climate, a cloudless sky, luxuriant fruits and flowers, meadows and pasturages, high hills and valleys; the mountain and the plain bespangled with trees, the wild myrtle and other fragrant shrubs intersected by a glorious river; the earth producing nourishment for droves upon droves of cattle, and domestic as well as wild fowl; the river abounding in eels, and the distant sea furnishing delicious fish of fifty varieties. What more could mortal man on earth desire? All these can Antioch boast of, besides the many pleasant reminiscences connected with the spot. Its primitive Christian church, the great success that crowned the early efforts of those two devout and indefatigable apostles, Paul and Barnabas;—the city, the birthplace of St. Luke, the beloved physician, where originated the name of that faith which is our pride, our boast, and the source of all our hope; these are ties which render Antioch, in the devout Christian's estimation, second only to Jerusalem. When we were at this place, many parts of the once famous walls of the city were still in perfect condition, a wonderful proof of the skill and persevering labours of those brave but, alas, unsuccessful men who strove permanently to plant the cross in the countries where it had first been raised, and had once triumphantly flourished. Though through so many succeeding generations the city has been subjected to every imaginable disaster, fire, invasion, revolt, and the terrible effects of violent earthquakes, yet nature still smiles upon the surrrounding country as brightly as ever she shone in the zenith of her city's glory.

"Its palaces and other magnificent buildings, the handiwork of mortal man, had, with man, all crumbled away to dust. Its millions of inhabitants have dwindled down to some few thousands, and in this respect the wreck is complete; but the fairness of the morning, and the freshness of the breeze, the beauty of the prospect, the flowers, and fruits, and trees, these continue the same as in the wealthiest era of the Seleucidæ. Man and man's triumphant domes are nowhere to be seen; a few crazily built houses, and a few straggling inhabitants are all that now constitute the modern town of Antakia."

With sketches such as these the book abounds, and the following extracts from a letter, full of life and spirit, written to a friend soon after his arrival in this country, in which his first impressions of England are given, will enable us to form some estimate of their value and correctness, and also of the writer's descriptive powers.

"A kind friend passes your luggage through the custom-house and hurries you into a cab, so imbecile and helpless have you become. If you had eyes all around your head they would not suffice to look at the people and the sights in the streets. Thousands of people are pushing, and running, and shouting, and walking, in every direction; hundreds

of carriages, three and four abreast blocking up every thoroughfare. Now come waggons and carts of every description, omnibuses innumerable, and cabs; all these being the *arabaz*, or wheeled conveyances, varying in size, shape, and colour, the number of wheels on which they move, and the number of horses by which they are drawn; some conveying mountains of bale goods, others laden with beer-barrels, whilst some are exclusively for the use of passengers. The noise created by these numerous vehicles jolting over the hard roads is greater than the roar of the sultan's artillery. What are all these people come out to see? is your first natural inquiry. Is there a fire, or has there been an earthquake, or are all the suburban villages and towns pouring in their multitudes to witness some grand spectacle? You are inclined to doubt your friend when he tells you that this is an every-day occurrence in London; but experience proves him to be correct. Men, women, and children, all busy, all intent on some errand and occupation. *Inshallah Bükera* (to-morrow, please God), is a phrase wholly disregarded in England, and not to be found in an Englishman's vocabulary. If you were to put off till to-morrow what might be done to-day, you would find yourself a beggar. The English run a race with time, and though they cannot catch and overtake him, they keep close upon his heels. An old merchant dies at eighty, who, from the age of eleven or twelve, has been hard at work six days in every week from ten in the morning till four in the evening, amassing wealth, leaving riches, a good name, and a vast inheritance behind him. That man has made more use of his time than five hundred of the most active of our countrymen; and there are a thousand instances of such as these to be met with in the city.

"But whilst we have been thinking about this, the cab stops opposite to a splendid *seraiyah*, a veritable palace. You imagine that this must be the queen's residence, and begin to expostulate with your friend for ushering you into the presence of royalty before you have had time to pay some attention to your toilet; he laughs at your ignorance. Two gentlemen, handsomely dressed and without hats, rush into the streets and officiously carry in your luggage. You are quite shocked to see the nobility thus debased and struggle with them to relieve them of their burden. The friend again interferes, and you find to your amazement that the palace is nothing more than a large *khan* for the accommodation of wealthy travellers, and that the two gentlemanly-looking men are *khûdameen*, and that there are at least a dozen more, all in the same capacity, all as well dressed and as good-looking. You are then ushered into a room splendidly furnished; mirrors and chandeliers, tables and chairs, pictures and divans, all in profusion, and the commonest article in the room worth at least one thousand piastres. Your friend touches a spring, a bell rings in the distance, the door opens, and a *houri* enters. This must be the lady of the palace; but she is young and tender as a dove, and blushes like the rose of Damascus in acknowledging your *salams*. Alas! even this beautiful creature is one of the *khudameen*, and you sigh to hear your friend order her to bring up the scuttle of coals, whose black dust cannot but soil her snowy and tapering fingers. It takes you a good week to settle down into anything like peace and comfort, or to get accustomed to the ways of the place and the hours for eating and sleeping. It takes you a month to reconcile yourself to the perpetual roaring and din in the streets, occasioned by the countless vehicles passing and repassing in the streets."

In the descriptions of the life, manners, and customs of Syria we are continually reminded of passages in holy scripture of which they are illustrative. The chapters on the inhabitants of Syria, and their religions, and the means that have been, and might be, with much likelihood of success, adopted for their spiritual improvement by British and American Christians are especially worthy of perusal, "There are few countries which comprise so many different races and religious persuasions as Syria. The population may be classed into four chief sections: Christians, Jews, Mahommedans, and infidels. The Christians we find subdivided into more than that number of sects; almost every sect constituting a different people. The Mahommedans are also sub-divided into two branches, the orthodox and the heterodox, or as they are otherwise called Sunnees and Sheeas; the former, who are the more numerous, acknowledge the sultan as the head and protector of their religion, and are noted for their love of tradition, and the many interpretations of the Koran. The Sheeas are nearly the same in creed as the Melthôuali. The Jews stand alone and isolated as they do all over the world, though there is one of the infidel tribes which is now declared to be of Jewish origin." The greater portion of the Christian inhabitants of Syria, about 300,000, belong to the orthodox Greek church. This church holds in theory the most important doctrines of the gospel, as, for instance, the death of Christ a sufficient atonement for sin, justification by faith, and it denounces the belief in transubstantiation and purgatory. But there is much superstition among its members. The virgin is held in high veneration and by some is worshipped and supplicated. The priests pretend to work miracles and require a particular confession before partaking of the Lord's supper. "The service of the orthodox Eastern church is always performed in the native language and consists of prayers, scripture readings, a sermon, which is however generally only a simple explanation or commentary on chapters from the holy Bible, and in chanting hymns. The priests wear robes differing but very little from those worn by the priesthood of the church of Rome. It is customary to separate the sexes during the service; the galleries being devoted exclusively to the reception of the females, and the body of the church to the males. Only the aged are allowed seats, of which there are very few, and the young men are forced to stand. At the commencement of the service, the officiating priest traverses the church, scattering incense from a censor. During Lent, strict observers of the law abstain from all animal food, even from eggs, milk, butter, and cheese, and they further fast from night till noon. At this period they also abstain from the use of all spirituous or vinous fluids. At all seasons of the year it is customary to practise abstinence on Wednesdays and Fridays. The sacrament is usually administered twice a month. It consists of leavened bread and wine mixed together, and is administered by the officiating clergyman with a spoon, the formula used on the occasion being nearly the same as that employed by the English church."

"At the head of this church are four patriarchs: one at Constantinople, one at Jerusalem, one at Cairo, and one at Damascus. The latter are in some degree subordinate to the first; but their relations are ill defined, the power of the chief patriarch being in a great measure nominal. Whenever a bishop is appointed by one of the patriarchs in Syria or Egypt, the intervention of the patriarch in Constantinople is appealed to, to procure the sanction of the

Turkish government. This sanction has never been withheld by the successive sultans — a degree of toleration hardly to have been expected from the fanatical followers of Mahommed.

"The patriarch in Damascus is called patriarch of Antioch, the patriarchal see having remained in Antioch until that city was destroyed by earthquakes and revolutions. Each patriarch can, within his own province, suspend members of the priesthood though they should have attained the dignity of bishop, but cases of this kind occur very rarely indeed. Considering the number of its adherents, this church cannot be said to be wealthy. It is true that it has great landed possessions; but they are most inefficiently managed, so that its chief sources of revenue are collections made in the church during the service, the fees paid for marriages and burials, and for reading prayers with the sick, and for visits which the priests make every month to the several houses, sprinkling the apartments with holy water, in order to drive out any evil spirit that may have taken up his abode there. No one thinks of inhabiting a new house, or one whose last occupier was a heretic, without this ceremony being performed. These, however, are all voluntary payments. As a rule, the priests are extremely ignorant and very poor. The salaries of the patriarchs rarely exceed £500, and many of the ministers are not in the receipt of more than £40 or £50 a year. The greater number of these have received but little education; their sole qualification for their office being, in most cases, the good opinion of their neighbours and some knowledge of reading or writing.

"There are in Syria about 60,000 *dissenters from the orthodox Eastern church*, who are called Greek Roman Catholics. Their founder was Karolus, who had been elected patriarch of Antioch or Damascus, but whose election was not ratified by the head patriarch of Constantinople, on account of his belief that the Holy Spirit proceeded from the Father and the Son, the *orthodox* view being that the Holy Spirit proceeded from the Father only. Karolus, supported by the see of Rome, became a Roman catholic, and was created by the pope bishop of Antioch. Through the influence and energies of the Romish propaganda the number of his followers rapidly increased, and the more so perhaps because their priests are permitted to marry, and the rites of the orthodox church are retained.

"The *Maronites* rank next to the devout followers of the orthodox Eastern church, among the Christian inhabitants of Syria. They inhabit the mountains of Lebanon, and anti-Lebanon, in which twelve centuries since they found refuge from the decided measures to which the general Council of Constantinople had recourse in order to punish them for their adherence to the monothelite heresy. They derive their name from Maroun, a holy recluse, whose teachings were like so many dewdrops upon the wilderness of sin and wickedness in which some of the inhabitants of the East were wandering about the beginning of the fifth century. They were subsequently associated with the Romish church, and their connection with that church is almost entirely maintained by the priests. They are a contented industrious people, whose chief occupations are weaving silk and tilling the ground for the cultivation of mulberry trees for silk-worms. Their creed and ritual partake both of the Greek and Latin churches; but though they reverently adore the Virgin, they allow no images in their churches. Their priests before ordination are allowed to marry, but the patriarchs and bishops must live in the strictest celibacy. The word of excom-

munication or anathema among the Maronites is '*fra-massoon*,' and he or she on whom it is pronounced is as much avoided as the plague-stricken. All houses are closed against the '*fra-massoon*,' and he may starve of cold and hunger amongst his own family and friends, with none to compassionate him. The Maronites, under the influence of their priesthood, are most inhospitable to all excepting those professing their own creed. They are a very superstitious and credulous people, and delight in absurd legends. In common with the Greeks and Armenians, they pay an annual visit to the cedars of Lebanon for the celebration of the feast of the transfiguration. They pretend to have discovered the tomb of Moses. They perform pilgrimages to Jerusalem and to the tomb of Noah, supposed to be situated between Beyrout and Baalbec, and about this they have endless ridiculous stories.

"The *Copts* are the followers of one '*Mar Yackoob*.' Their chief doctrine is that Christ possessed but one nature. They are governed by a patriarch who resides at Cairo, and is called patriarch of Alexandria, whose authority is very great. They pay almost slavish obedience to their priests. Though they conform to the Hebrew practice of circumcision, they also baptize infants. It is customary with them to pray seven times in the twenty-four hours, and a common thing to learn by heart the whole of the psalms, some of which they invariably repeat before proceeding to transact any business, in the belief that this devout recurrence to the psalmist will ensure prosperity in the affair they have in hand. In point of numbers the Copts are very unimportant. They do not exceed 300 in Syria; but there are a great many of them to be found in Egypt.

"The *Nestorians* are of very ancient origin. They have maintained Christianity in the east for more than 1,600 years and as primitive Christians distinguished by their simplicity of worship, they are entitled to our deep respect. They are divided into two sects, the simple and the papal Nestorians; but the former do not acknowledge the latter as a part of the Nestorian church. They have two patriarchs who reside in the mountains near Julamerk, and whose influence, together with that of all the priesthood, is very great. The form of government is purely theocratic. The priesthood legislate politically and socially, and administer the laws judicially, as well as attend to the religious wants of the community. The habits and manners of life of the Nestorians are proverbially simple. They are most hostile to the Roman catholics, whom they hate. Including the Nestorians inhabiting Persia, they may be altogether about a hundred thousand.

"The Mahommedans, the faithful followers of the prophet, comprise by far the largest proportion of the inhabitants of the towns and low lands of Syria, and are lords and masters over the rest of the population. But besides the orthodox Mahommedans there are in Syria heterodox followers of the Mahommedan faith, about 35,000 in number who are a much more interesting people called *Metawali*. They expect the advent of the Messiah in the person of the twelfth Imam of his line, whom the Turks allege to have been slain in the battle of Karbela in which he was engaged with the Caliph of Bagdad, but whom the Metàwali believe to have been transported to Arabia by the miraculous interposition of the divinity, and from whom he is to return in triumph to re-establish the race of the Imams on the throne, and to punish all who opposed him or his followers. They believe that he will assume the government of the whole world, that he will visit with the most dreadful

punishment all who shall have denied him, and that he will render unto all true believers eternal happiness. In expectation of the advent of this Messiah they keep horses, money, and clothing constantly in readiness for his arrival; and whatever is once set apart for this purpose is held sacred for ever after, and cannot be used by an ordinary mortal. They believe in transmigration and gradual purification of the soul, which, according to their belief, eventually becomes a bright star in the heavenly firmament. They are a hardy and courageous race, and extremely hospitable; but they never admit any one but a Metawali within their dwellings, and should a Frank or a Jew touch even by accident a mat or a pot belonging to them, it is instantly cast away as defiled and unclean. There is a house erected in every village for the stranger, in which the visitor is ever most bountifully provided for. In the open air, or in the house of a person of a different persuasion, they will freely associate with strangers. They are an exceedingly clean people, never sitting down to a meal without having performed their ablutions.

"The *Druses* are the most curious and least known section of the population of Syria. They inhabit the southern portions of the mountain of Lebanon. They are divided into two classes; the initiated into the mysteries of their religion are called Akkals, and the uninitiated are called Djahils. Both sexes are eligible for initiation, but the woman who is an Akkaliah may not marry a Djahil; but initiation may be effected on short notice, and without expense and examinations. Their religious belief is a mystery. They believe in the unity of God and the transmigration of souls; but while they profess to be Mahommedans they do not hesitate to denounce Mahommed as a false prophet, and to disregard the most sacred festivals of the Moslem faith. Their founder was one Darazi who, about the middle of the eleventh century, traversed Syria preaching the doctrine that the real Caliph Hakeem was the incarnation of God and the most perpect manifestation of the Deity. Name and strength were however first given to the new creed by one Hamza, who denounced Adam, Abraham, Moses, Jesus, and Mahommed as impostors, and declared himself to be the incarnation of the Spirit of universal intelligence. The Druses are now, next to the Maronites, the most numerous religious body in Lebanon who are not Mahommedans. They are great hypocrites in religious matters. One of their religious books gives them this liberty: it says, '*Embrace the religion of those who have power over you, for such is the pleasure of our* MAOULA, *till he to whom the best times are known shall unsheathe the sword and display the power of his unity.*' Hence with the Turks they pretend to be devout Moslems; with the Christians they are equally devoted to the Virgin Mary, and in private despise and detest both. In this respect they resemble we fear many professing Christians.

"The *Yezïdees*, of whom there are some thousands in Syria, are divided into three tribes, the worshippers of the sun, the *Shemisees*; the worshippers of the devil, the *Sheytanees*; and the cut-throats. The whole of the three divisions are equally distinguished by the same murderous inclinations. Their religion is an indescribable mixture of nearly all the religious creeds of the East and West. They respect Christ and the Christian saints, and also Mahommed and Moses. They baptize and circumcise their children. They commemorate the birth of the Saviour, and keep the passover. Whilst worshipping one God, they profess profound veneration for Ahriman the

prince of darkness, and they also adore the fiery element, bowing before the rising sun. They pay very great respect to the devil, who is never mentioned by his right name, but is always mysteriously spoken of as *the great incognito, the bird of paradise.*"

Such is the religious condition of the inhabitants of Syria. An earnest appeal is made in this volume to British Christians to come and reside in this country, and every imaginable inducement is presented. The beauty of the scenery; the cheapness of living, £50 a year being sufficient to keep one in comfort, and £200 or £300 a year in princely splendour; and the respect with which an Englishman is always regarded, especially if he have a knowledgee of medicine, are all powerfully urged in support of this appeal, and we should rejoice to learn that it has not been made in vain.

The Talk of the Road: showing how Irish People talk about Irish Doings, when they get a quiet place at the back of a ditch, or under a hedge. [Dublin: W. Curry and Co. London: Wertheim and Mackintosh. 1854. Pp. viii., 150. Price 1*s.* 6*d.*

These conversations, published originally in a Dublin periodical, have excited sufficient interest in the United States and Canada to lead to their reproduction in their present form. The writer says that he has spent a large part of his life in Ireland, that he has been an attentive observer of the habits and modes of thought that prevail among the natives; and that there is scarcely an incident recorded that has not occurred either within his personal knowledge or under the immediate observation of his friends. His object has been, he tells us, "to depict the actual state of the public mind among the thinking portion of the Irish peasantry, upon the great subject which is daily engrossing more and more of their attention, without exaggeration or diminution." In the commencement of the story, one who has been perplexed with a difficulty which he has been compelled at length to request his priest to solve, gives to his neighbour an account of the interview. "He overtook me on the road, him riding and I walking; so I took off my hat to his reverence, and, as he spoke to me pretty civil, I made bold to talk to him then; and says I, 'Your reverence, I hope since you came to this parish you never found me any thing but a boy that always attended to his duties, and was respectful to his clergy.' 'True for you,' says he, 'that's what you are.' 'Well, then,' says I, 'I want a bit of advice, and may be a little instruction from your reverence; for who would I go to for it only to my own clergy?' 'Quite right,' says he, 'if every body did that,' says he, 'the way they used to do, the people would'nt be going astray.' 'Well, then, your reverence,' says I, 'I'm unasy in my mind about one thing that's disturbing me; and I'm sure your reverence could settle it in one word, and may be you'll have the kindness to do so.' 'What is it?' says he, quite pleasant like. 'I wanted to know, your reverence,' says I, 'what is the reason that the word of God should set every body astray that reads it?' With that he turned round upon me as sudden as a clap of thunder, and says he, 'Its reading the bible you are, and going to turn protestant on me.' 'No, please your reverence,' says I, 'its nothing of the kind.' 'You're a liar,' says he, 'and its reading the bible you are.' 'No, please your reverence,' says I, 'I never had a bible in my hand in all my life, and I never heard one word read out of it good or bad' (and with that he began to look more asy in his mind, and more agreeable like), 'bar-

ring,' says I, 'the bits of scraps that your reverence reads in the chapel sometimes, and sure,' says I, looking up at him out of the corner of my eye, 'that was'nt too much any way.' 'And what more do you want?' says he. 'Only just to know,' says I, 'why it is that the reading of God's word puts every one astray that reads it?' 'And what's that to you,' says he; if *you* don't read it?' 'Only this, your reverence,' says I, 'that I see every body that's reading the bible going astray and turning protestant.' 'Sure enough,' says he. 'And it seems so unnatural-like,' says I, 'that God's own word should set the people astray, and ruin them entirely, that I can't get my mind off thinking of it, and I can't attend to my duties for thinking; and sure if your reverence could settle my mind for me in one word, would'nt it be the good thing for me?' 'To be sure,' says he, 'and is'nt that what I am going to do in a moment?' and with that I pulls off my hat, and says he, 'Is'nt it the protestant bible they're reading,' says he, 'that's all full of lies from beginning to end? and is'nt that the reason they're going astray and turning heretics, and does'nt it stand to reason?' says he. 'Oh, then, your reverence,' says I, 'its all because they are reading a false bible that they are going astray and turning heretics?' 'To be sure it is,' says he; 'what else?' 'And if the catholic bible would not set them astray,' says I, 'I'm all right in my mind, and satisfied entirely now and evermore.' 'To be sure it would'nt,' says he, 'when it's the right one.' 'Well, your reverence,' says I, 'just one word more. When so many of the people is turning, and,' says I, 'there's Johnny Connor and Tim Daly, and there's ——.' 'Don't talk to me about them,' says he; 'I don't want to hear of the likes of them.' 'Well, it is'nt about them, your reverence,' says I, 'but about the rest of the boys that is'nt gone yet. If it's a bad bible that's leading them astray, would'nt it be the good thing just to give them the right one, and let them see the differ?' 'What's that to you?' says he, 'just mind your own duties, and hold your tongue.' 'But, your reverence,' says I, 'it's fretting me to see the boys going, and its unsettling my mind; and if its the lying protestant book that's doing it all, sure there would be nothing like the right bible.' 'Mind your own duty,' says he, quite sudden, 'and don't be teaching your clergy; its always the way,' says he, 'the minute you think of the bible, you begin to teach your clergy.' 'Sure,' says I, 'its not for the likes of me to teach any body, let alone my clergy; but sure,' says I, 'I only want my clergy to teach me one thing.' 'What is it?' says he. 'Only this,' says I, 'is the protestant bible like the catholic bible, at all?' 'Not a bit of it,' says he, 'how could heresy be like the catholic faith?' says he. 'Well, your reverence,' says I, 'there's many of the boys as uneasy as myself, when they see how things is going on, and the people turning protestant; and if your reverence would only show us the two books, and let us see the differ, we would see then the reason of it all.' 'Is that what you are after,' says he; 'I'll put you from the likes of that,' says he; 'see how it will be with you,' says he, 'if I call your name from the altar!' 'And is that all the satisfaction your reverence will give me?' says I. 'Mind your duties,' says he, 'or I'll have satisfaction of you,' says he; and with that he rode off looking as mad as you please."

BRIEF NOTICES.

The New Testament of our Lord and Saviour Jesus Christ, Translated out of the Latin Vulgate; diligently compared with the Original Greek: and first published by the English College of Rhemes: Anno 1582: *newly Revised and Corrected according to the Clementin Edition of the Scriptures. Stereotype Edition.* Dublin: Printed by Richard Coyne, 4, Capel Street, Printer and Bookseller to the Royal College of Saint Patrick, Maynooth; and Publisher to the Roman Catholic Bishops of Ireland.

In one important respect, this is decidedly the best edition of the Roman Catholic New Testament that we have ever seen: it is entirely without notes. Objectionable as are many of the renderings, this book gives a view of apostolic Christianity sufficiently clear to render it impossible, in our judgment, that Romanism should prevail where the work is freely circulated and read. Yet, on the last page, we find the signature of the late Dr. Troy appended to these words: "I certify, that the sacred text of the New Testament, in this edition of it, is conformable to that of former approved editions; and particularly to that of the Douay English Version sanctioned by me, and published by R. Cross, in the year 1791." This is dated, Dublin, 9th Feb. 1820; and to it is appended an extract of a rescript of Pope Pius VII. to the Vicars Apostolic of Great Britain, dated April 18th of the same year, directing them to encourage the faithful to conform in faith and good works to them, as their pattern in precept and practice, "by reading pious books, and above all the Holy Scriptures, in the editions approved by the Church." At that time, it was the policy of the court of Rome, much more than at present, to make it appear to England that the difference between the two churches was small, and to pursue in every respect a conciliatory course. We have caused inquiries to be made in Dublin at the publisher's, and at other Romish booksellers, and we are informed that the book is not now on sale: it is suppressed, as it was found by the authorities that its circulation was not salutary. 5s.

The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages. The Old Testament; first published at the English College at Douay, A.D. 1609; *and the New Testament; first published at the English College at Rheims, A.D.* 1582: *with Annotations by the Rev. Dr. Challoner, together with References, and an Historical and Chronological Index. The whole revised and carefully compared with the Latin Vulgate. Published with Approbation.* London: Published by Richardson and Son, 172, Fleet Street; 9, Capel Street, Dublin; and Derby. 12mo. Pp. 1025. Sheep. Price 5s.

Having learned that an edition of the Douay Bible was in existence which had been published with the sanction of Dr. Wiseman, we sought for it, and found this; on the second page of which it is said, "We hereby approve of this edition of the Holy Bible. Given at Birmingham, this 1st day of January, 1847. †Thomas, Bishop of Cambysopolis. †Nicholas, Bishop of Melipotamus. Coadjutor." Nicholas, Bishop of Melipotamus then, is now, as is well known, the Cardinal Archbishop of Westminster. There follows immediately, however, an "Admonition," which recognizes the distinction between sanctioning a book and giving permission to read it. The scriptures may be perverted by the unlearned and unstable, and therefore," "to prevent and remedy this abuse, and to guard against error, it was judged necessary to forbid the reading of the scriptures in the vulgar languages, without the advice and permission of the Pastors and spiritual Guides whom God has appointed to govern his church, Acts xx. 28. Christ himself declaring: He that will not hear the church, let him be to thee as the heathen and the publican. Matt. xviii. 16." It is added, "Nor is this due submission to the Catholic church (the pillar and ground of truth, 1 Tim. iii. 15,) to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning: the ignorant fall into error for want of knowledge, and the learned through pride and self-sufficiency." In this edition, the text appears to be the same as that of which an account was given in our numbers for July and August, though the paper and type are larger; and there are the same poisonous notes, one of which avers that we are not to be content with those scriptures which Timothy knew from his infancy, that is with the Old Testament alone, "nor yet with the New Testament, without taking along with it the traditions of the apostles and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it."

A Treatise on Relics. By JOHN CALVIN. *Newly Translated from the French Original. With an Introductory Dissertation on the Miraculous Images, as well as other Superstitions, of the Roman Catholic and Russo-Greek Churches.* Edinburgh: Johnstone and Hunter. 1854. 12mo. Pp. x. 293. Cloth, gilt edges. Price 5s.

Calvin's Treatise on Relics occupies but one fourth part of this volume. It is filled chiefly with historical dissertations on the origin of the worship of relics and images in the Christian church—the compromise of the church with paganism—the connexion between the eastern emperors and the professed church in successive ages—and the pagan rites and practices which have been retained by the Roman Catholic and Græco-Russian churches. The author believes that "the politico-religious system of aggression followed by Russia has now taken

such a rapid development, that the dangers which threaten the liberties and civilization of Europe from that quarter have become more imminent than those which may be apprehended from the Roman Catholic reaction." This Græco-Russian church, comprehending within its pale about fifty millions of souls, is enveloped in superstition and ignorance under the absolute authority of the Czar, who is anxious to extend his reign as well as to maintain what he calls orthodoxy throughout his dominions. A curious specimen is given of the imperial way of disposing of adverse argument. A Russian gentleman who enjoyed a high social position at Moscow, published a work, which the censor allowed in an unaccountable manner to pass, maintaining that the influence of the Roman Catholic church is much more favourable to the progress of civilization than that of the Græco-Russian one, and that the social condition of Russia would have been much more advanced by the former than it has been by the latter. This work produced a great sensation, and the punishment of the author was loudly demanded by the zealous Russians. This affair being submitted to the emperor, he declared that the author was insane, and ordered that he should be treated accordingly. The unfortunate writer was consequently put into a madhouse, and subjected to the most rigorous treatment as a lunatic. Having committed an action which the laws of Russia punish with the greatest severity, the emperor, it is said, desiring to remit the penalty he had incurred, ordered, as an act of mercy, to treat him simply as a madman.

The Charter of the Nations; or, Free Trade and its Results: an Essay on the Recent Commercial Policy of the United Kingdom. To which the Council of the National Anti-Corn Law League awarded their first Prize. By HENRY DUNCKLEY, M.A. London: W. and F. Cash. 8vo. Pp. xx. 454. Price 10s. 6d.

Another proof is afforded here of Mr. Dunckley's ability as an essayist. His treatise on the condition of the Working Classes which gained the chief prize offered some years ago by the Religious Tract Society established his reputation, and this achievement will greatly extend it. It appears that in 1852 the Council of the National Anti-Corn Law League offered £250 for the best and £50 for the second best Essay, "showing the Results of the Repeal of the Corn Law, and the Free Trade Policy, upon the moral, the social, the commercial, and the political interests of the United Kingdom." Thirty-one essays were sent in; after a careful examination of which the adjudicators met, and awarded the prize to this, which was found to be from the pen of Mr. Dunckley. It traces the Rise, Progress, and Triumph of the Free Trade Movement; the Effects of Free Trade on the Commerce, Manufactures, and other Industrial Interests of the British Empire; and the Results and Tendencies of Free Trade, Social, Political, and Religious. It is to the last portion of the work that we have given most attention. It can be of no importance to the reader to have our opinion of the parts which relate to the commercial and industrial views of the author, when among the adjudicators which assigned to him the pre-eminence there were the leading free traders both in and out of parliament. But our personal adhesion to that class of politicians, many years ago, arose from a perception of the accordance between Free Trade and the spirit of the Christian system. This Mr. Dunckley has illustrated well; and his remarks will show that those who expect that a general improvement in the condition of mankind will result from the diffusion of the gospel need not be jealous of the ascription of great social good to Free Trade, inasmuch as Free Trade principles are taught in the bible, and are naturally cherished by the instruction it imparts. In a preceding sheet some illustration of this is given, deduced from the excellent volume before us. The work will be found to be as satisfactory to religious thinkers as to political economists.

The Dream of Pythagoras, and other Poems. By EMMA TATHAM. London: Binns and Goodwin. 24mo. Pp. vi. 165.

Though written by a young lady, some of them when she was very young, these are of a quality far above the average of young ladies' verses. There is a spirit in the author which has only to pass through some such vicissitudes as are shadowed in the Dream of Pythagoras to enable her to qualify for a niche in Poets' Corner. Both in blank verse and in rhyme she has acquitted herself very respectably. A specimen has been given on an earlier page.

Friendly Discussions with my Priest. From the Manuscript of the late Rev. JUAN CALDERON, *a Protestant Spaniard.* London: Jackson and Walford. 1854. 16mo. Pp. vii. 190. Price 3s.

Educated in the thick darkness which encompasses his native land, Senor Calderon became a priest at an early age, but was troubled some years with misgivings of conscience, and anxiety to know what God had really taught. Becoming a diligent student of the bible, he found what he needed for himself and what was worth imparting to others. He preached in London during the time of the Great Exhibition; afterwards edited in the Spanish language a religious periodical, and finally died last January in the house of the translator, at St. John's Wood. This work is a vindication of the bible and of every man's right to examine its contents freely, and it would undoubtedly be serviceable to an inquirer who is called to tread over the same ground as the devout author formerly travelled.

The Friendships of the Bible. By Amicus. Embellished with Engravings. London: Partridge, Oakey, and Co. 16mo. Pp. 112. Price 3s.

A good, though in form a somewhat hackneyed title to a little volume, handsomely bound, well printed, and charmingly illustrated. The author professes "to examine the real nature of friendship upon scripture grounds, and to illustrate the subject by Bible examples." For this purpose he instances David and

Jonathan, Abigail, Abraham and Eliezer, Elisha and the Shunamite, with others from the Old Testament, and the family of Bethany, and Jesus and John, from the New. The design is good, and the tendency, as doubtless the aim of the writer, is to increase the reader's estimation of the beauty of the scripture narrative. And if the abundance of scripture quotation suggest the value of the gem by the comparative poverty of the setting, the writer will be the last to complain if his performance be deemed hardly to come up to the fulness of the significance and suggestiveness of his title.

S.

Christ and Christianity: A Vindication of the Divine Authority of the Christian Religion, grounded on the Historical Verity of the Life of Christ. By W. L. ALEXANDER, D.D. Edinburgh: Adam and Charles Black. 1854. Pp. viii. 320. Price 4s.

As we cannot set too high a value on the historic evidence of Christianity, we hail every fresh contribution which exhibits that evidence in a clear and convincing light. We congratulate Dr. Alexander on the successful manner in which he has accomplished his part of this work. By a process of strictly inductive reasoning he has placed the claims of Christianity upon a solid philosophical basis. The following brief conspectus will give our readers an idea of the plan of the book; for the admirable working out of that plan we must refer them to the book itself. "1. In the four gospels certain things are set forth which, *if true*, render it indubitable that Christianity has come from above. 2. But these things must be true from the necessity of the case, because of the impossibility of their being fabrications, *if* the gospels were really written by the men whose names they bear, and were received in the early churches as authentic narratives of our Lord's life and actions. 3. But these gospels *were* written by those to whom they are ascribed; and *were* universally accepted in the early churches as such. 4. It follows that the statements they contain are true, and, consequently, that the religion they introduced is divine."

W.

What, Where, and Who is Antichrist? being the substance of Four Lectures delivered during Lent, 1854. By the Rev. H. H. BEAMISH, M.A., *Minister of Trinity Chapel, Conduit Street, and Chaplain to the Right Honourable the Earl of Bandon.* London: S. Bagster and Sons. 18mo. Pp. 63. Price 3s.

The author's answers to these questions are substantially, that antichrist is a person and not a mere principle; that the great theatre of his operations and special place of his manifestation is the Roman Empire; that although personality is an essential attribute of antichrist, yet it does not limit his identity to one individual; and that the head of the papacy is the antichrist of the day. He adduces scripture in support of these views, arguing in a manner which deserves the consideration of inquirers.

A Memoir of the Rev. W. A. B. Johnson, Missionary of the Church Missionary Society in Regent's Town, Sierra Leone, A.D. 1816—1823. *With some Prefatory Remarks by the Rev.* WILLIAM JOWETT, M.A., *Incumbent of St. John's Church, Clapham; and late Fellow of St. John's College, Cambridge.* London: Seeleys. 1852. 16mo. Pp. 430. Price 5s.

The subject of this memoir was originally a plain and simple mechanic. After one year's preparation in the national society's training school, he was sent forth by the Church Missionary Society to labour in West Africa as a schoolmaster. With astonishing power he preached to the poor liberated negroes in Sierra Leone the gospel of Christ, and multitudes were, by the blessing of God, converted. He was then ordained; and within seven years we find a congregation of 1,500 people gathered together in Regent's Town, 400 communicants, apparently sincere Christians, at the Lord's table, and a thousand persons under instruction, strikingly illustrating the words of Paul, "We have this ministry in earthen vessels that the excellency of the power may be of God." The Memoir consists almost exclusively of the missionary's journal and correspondence, and cannot fail to interest every reader who rejoices in the extension of Christ's kingdom.

B.

Light Shining in Obscurity. A Memorial of Samuel R. Goodrich. By the Rev. F. H. PICKWORTH, *Wesleyan Minister.* London: Hamilton, Adams, and Co. 1854. Pp. 188. Price 2s.

We have here a record of devoted piety in humble life. As such we do honour to the theme. Of the treatment of it we cannot, however, speak favourably. The volume is a perfect specimen of prosaic book-making. It seems as if the author had taken advantage of the name and worth of the good man he professes to embalm, so as to publish certain common place extracts from his own sermons. In this supposition we may be wrong Of one thing, however, we are sure; he lacks the most important qualifications for the writing of biography.

W.

Light through the Clouds; or Peace and Joy in Believing. By the Author of "Noontide Thoughts," &c., &c. London: Seeleys. 16mo. Pp. 231. Price 2s. 6d.

A simple unaffected tale of social life, illustrative of the silent power and quiet beauty of true religion. Without any wide scope of incident or striking power of description it unfolds a sphere of Christian usefulness in which the force of early piety is delightfully portrayed. It is highly suggestive of the blessing which may result from the grace of God implanted in the heart through the agency of a mother's love, prompting the quiet unobtrusive habit of seeking to do good to others. It is a book especially adapted to the youthful female Christian, as suggesting the course on which the Saviour's commendation will one day rest, "She hath done what she could." To the

suffering Christian and the anxious inquirer, moreover, this little volume is suggestive of many lessons of serious thought. S.

May Dundas; or Passages in Young Life. By Mrs. THOMAS GELDART, *Author of "Emilie the Peacemaker," &c. &c.* London: Hall, Virtue, and Co. 1853. 12mo. Pp. 223. Price 2s. 6d.

The story contained in this volume is intended by a striking contrast between May Dundas and her twin brother to show the influence of example on the young; to point out the insufficiency of mere education and association to preserve from evil, and to show the deep importance of stedfast Christian principle. There are many passages of interest in the volume, and it is likely to be useful to those young persons for whose benefit it is written. F.

Scenes in the Life of St. Peter; sometime a Fisherman of Galilee, afterwards an Apostle of Christ. A course of Lectures by the Rev. DANIEL WEST. London: Alexander Heylin. 1854. Pp. 382. Price 4s.

These Lectures were delivered by the author in the ordinary course of his ministry to a week-night congregation; and without the most distant reference to publication. At the request of his friends he has sent them forth to the world. He has no need to be ashamed of the deed. They are good specimens of clear, manly, fervent exposition, and are much superior to the average value of discourses from Wesleyan pulpits. They will be read with delight and profit in all sections of the church of Christ. W.

God's Image in Ebony; being a Series of Biographical Sketches, Facts, Anecdotes, &c. demonstrative of the Mental Power and Intellectual Capacities of the Negro Race. Edited by H. G. ADAMS, *with a brief Sketch of the Anti-Slavery Movement in America, by F. W. Chisson; and a concluding Chapter of Additional Evidence communicated by Wilson Armstead, Esq.* London: Partridge and Oakey. 16mo. Pp. xxxi. 168. Price 1s. 6d.

Interesting as are many of the sketches, &c. which this little book contains, as illustrative of the various and high attainments of individuals of the negro race, we question the expediency of employing the argument it suggests in the great anti-slavery controversy which is destined to agitate the western world. The title of the book suggests an objection *in limine*. "God's Image in Ebony" was a phrase very fitting for quaint old Fuller to employ in passing; but it is quite another thing to adopt it as the serious title of a book which would assume to form a link in the great chain of argument to establish the right of the oppressed to go free. God's image is neither in the ivory of a white nor the ebony of a black skin—the image of God is lost in both; and it is a mockery of the Creator from which a susceptible mind must shrink that one of the most degraded types of fallen humanity, the curse-stricken child of Ham, should be held up to mirror his perfection. The title of the volume contains the vitiating principle of the whole argument. It removes the claim of emancipation from the solid basis of our common humanity to the shifting and precarious one of development. It is never worth spending an argument upon the imbruted mind and conscience which cannot discern in the negro "a man and a brother," and beyond that we do but weaken our plea for freedom. The worst form and meanest type of humanity has a claim the more urgent from its very debasement to be delivered from the shackles which fetter it. Whilst speaking thus of the work before us in its relation to the argument for emancipation, we can cordially commend it to our readers as a very interesting record of the lives of illustrious negroes and others of African descent, some of whose names have long been familiar to us, as Toussaint l'Overture, Jan Tzatzoe, Andrew Stoffles, Frederick Douglass, &c., and others whom this volume brings to our notice. S.

The Great Adversary. By the Rev. A. W. SNAPE, M.A., *Curate of St. John's, Waterloo Road, Lambeth.* London: Arthur Hall, Virtue, and Co. 1854. Pp. 223. Price 3s. 6d.

One of the sins of this age is a lack of faith in the spiritualities of the invisible world. To this must be traced much of the worldliness and impiety exhibited on all hands. The word of God assures us that there are pure and happy intelligences whose pleasure it is to befriend us amid the perils of life, and soothe us in our hours of sorrow; and that there are malignant hosts who continually seek our ruin. If we are wanting in a strong apprehension of their existence and employ, we shall fight the good fight feebly. He therefore performs a beneficent part who seeks to "increase our faith." This is the work the author of "The Great Adversary" has undertaken. The book consists of a course of Lectures delivered by Mr. Snape to his own congregation. They are now offered to the public simply as an exposition of the diversity of Satan's temptations and the unwearied energy and perseverance which he displays in seeking man's destruction. As such they cannot fail to be useful. There is an earnestness about them which comports with the momentous theme, and forbids any minor criticisms of arrangement and style which otherwise might have been made. W.

Thoughts on Satanic Influence; or Modern Spiritualism considered. By CHARLES COWAN, M.D. London: Seeleys. 1854. Pp. 54. Price 1s.

The writer of this pamphlet is a gentleman who believes that Mesmerism, biology, table-turning, spirit-wrapping, &c., are results of Satanic influence, and indications of the near approach of the last age. From all this we entirely dissent; while we cordially subscribe to much which is powerfully written touching the personality of the tempter, and his influence over mankind. W.

Physiology in Harmony with the Bible respecting the Value and Right Observance of the Sabbath. By JAMES MILLER, F.R.S.E., *Surgeon in Ordinary to the Queen for Scotland; Surgeon in Ordinary to H. R. H. Prince Albert for Scotland; Professor of Surgery in the University of Edinburgh, &c., &c., &c.* Edinburgh: Johnstone and Hunter. 1854. 16mo. Pp. iv. 79. Price 1s. 6d.

The testimony of physiology to the necessity for the appointed season of rest is so conclusive and important, that we greatly regret that Mr. Miller in addressing lectures to the Medical Pupils of the Edinburgh School should have given so meagre a view of the scientific part of the subject, and enlarged so much on disputable theological positions. We should have been delighted to find the book what the title-page led us to expect.

The True Scriptural Sabbath Vindicated and Enforced; and the Anti-Scriptural Character of what is called "the Christian Sabbath," Exposed: being a Review of Professor Miller's late Pamphlet on the "Physiology of the Sabbath." By ROBERT HAMILTON, M.D., F.R.S.E., *Fellow of the Royal College, Edinburgh, one of the Medical Officers of the Edinburgh Eye Infirmary, &c., &c.* Edinburgh: Sutherland and Knox. 16mo. Pp. 67.

The preceding article was in type before this book came into our hands. The views of Dr. Hamilton are very dissimilar from those of Mr. Miller, but in our opinion he is quite as unsafe a guide as his forerunner.

My Sunday School Class; designed to assist Junior Teachers in the Communication of Religious Instruction to the Young. By the Rev. JOHN F. SARGEANT, *Curate of Sheffield, and late Diocesan Inspector of Schools. Second Edition.* London: Sunday School Union.

This little work comprises a few of the lessons which the author prepared for his class with anxious care, and under a conviction of the necessity of diligent preparation. The author has had much experience in the work of Sunday school tuition, and we think his book likely to be of good service to teachers in assisting them in the duty of systematic preparation for their classes. F.

Scenes in the Nursery. London: R. T. S. 18mo. Pp. 172.

This interesting little narrative is written apparently with a view to the benefit and guidance of those entrusted with the care of young children. Its lessons are excellent, showing what may be done by wise and firm, though gentle training. It is a nice child's book too, and the story of little Ellen will cause it to be prized by many young readers. F.

Hints to Domestic Servants: addressed more particularly to Male and Female Servants connected with the Nobility, Gentry, and Clergy. By a Butler in a Gentleman's Family. Second Edition. London: Hamilton, Adams, and Co. Pp. 115. Price 1s. 6d.

This book is designed to promote the spiritual welfare of a large and frequently much neglected class. We rejoice that one of themselves, qualified for the task, has undertaken to write for their benefit. Within a few months the volume has passed into a second edition, no small proof of its adaptation. May it soon find its way, as it deserves, into every circle of domestic servants in the land! W.

The Bible and its History: the Manuscript Literature, Translation, and Early Printing of the Sacred Volume. By WILLIAM TARBOTTON, *Limerick.* London: Snow. 24mo. Pp. 91. Price 1s.

Two Lectures delivered before the Young Men's Christian Association in Limerick, affording a useful glimpse of the history of the sacred text.

Proceedings of the Union Missionary Convention. Held in New York, May 4th and 5th, 1854. *Together with the Address of the Rev. Dr. Duff, at the Public Meeting in the Broadway Tabernacle. Published by order of the Committee.* New York: Taylor and Hogg.

The object of this convention, we are told in the preface "was to unite in cordial love and sympathy the friends of missions; to excite them to higher effort for the conversion of the world; and to discuss, in the presence of the greatest and most experienced of living missionaries, topics in which all missionary boards are equally concerned." A similar meeting, we are informed, is to be held here next month, in connexion with the Conference of the Evangelical Alliance.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Music for the Home, the Class, and the School. A Complete System of Instruction in the Art of Singing. By HENRY RUDD. *London: Jarrold and Sons.* 8vo., *pp.* 69. *Price* 1*s.* 6*d.*

One Thousand Questions on the Old Testament; Designed to aid an Intelligent Use of the Sacred Volume. By a Teacher. *London: Jarrold and Sons.* 24*mo.*, *pp.* 146. *Price* 9*d.*

The Children's Hosannah. The Penny Sunday School Hymn Book. A Selection of Upwards of One Hundred and Twenty Hymns, adapted for Sunday School and Family Use. Selected by a Committee of Sunday School Teachers. *London: Jarrold and Sons.* 32*mo.*, 124 *hymns.*

The Eclectic Review. September, 1854. Contents: I. The Works of St. Irenæus, Bishop of Lyons. II. The Southern Seat of War. III. Vestiges of Old London. IV. Memoirs of Joseph John Gurney. V. Free Trade in Educational Literature. VI. Mrs. Stowe's Sunny Memories of Foreign Lands. VII. Erasmus. VIII. Hungary and Kossuth. Brief Notices, Review of the Month, &c., &c. *London: Ward and Co.* 8vo. *Price* 1*s.* 6*d.*

INTELLIGENCE.

AMERICA.

NOVA SCOTIA.

The minutes of the fourth session of the Central Baptist Association of Nova Scotia have reached us. The meeting was held at Newport on the 24th, 26th, and 27th of June, Rev. Dr. Cramp, moderator, Rev. S. T. Rand, clerk. The statistics given are as follows:—

Number of churches		33
Baptized	96	
Received by letter	27	
Restored	12	
		135
Dismissed	63	
Removed	34	
Excluded	20	
Died	25	
		142
Decrease		7
Total number of members		3232

The fourth session of the Eastern Baptist Association was held at Maccan, Saturday, Monday, and Tuesday, the 8th, 10th, and 11th of July, 1854. Rev. William Hall was chosen moderator, and the Rev. C. J. Burnett, clerk.

Statistics.

Number of churches sending letters		25
Number of churches not reporting		14
Baptized	169	
Restored	9	
Received by letter	17	
		195
Removed	17	
Dismissed	22	
Excluded	15	
Died	13	
		67
Clear increase		128
Number of members		1524

The fourth session of the Western Baptist Association was held at Clements, the 10th, 12th, and 13th of June, 1854. Elder N. Viditoe of Wilmot was chosen moderator, and elder J. E. Balcom, secretary.

Statistics.

Number of churches		41
Baptized	477	
Restored	26	
Received by letter	123	
		626
Removed	96	
Dismissed	135	
Excluded	28	
Removed by death	69	
		328
Clear increase		298
Number of members		4940

AFRICA.

SIERRA LEONE.

The following extract of a letter from Mr. H. P. Thomson, one of the pastors of the first baptist church in Free Town, Sierra Leone, to Mr. T. Nicholson, Lydney, Gloucestershire, bears the date of June 26, 1854.

"We beg thankfully to acknowledge the receipt of your kind letter accompanied with the box of books yourself and the good friends were pleased to send us. Both the members of the church and children of the day and sabbath schools have received these books with unspeakable pleasure.

"I have now the pleasure to enclose herewith the schoolmaster's report as received from him, and I have reason to believe that much good will be the result of both schools, under the blessing of our heavenly Friend.

"I have also the pleasure to give you brief but correct information of our church affairs, as time will not permit me to draw a formal report.

"There are at present up to date, 26 male members; female members, 42; No. of male and female members excluded since our last letter, 17; No. of deaths, 2; No. left by letter of dismission to West Indies, 2; total, 89.

"We have for the first time been privileged with the visit of one of our English baptist missionaries, the Rev. Mr. Diboll, on his way to Fernando Po. We thought it a fine opportunity of communicating our desires to him, and accordingly did so. He has promised to write you, or to write to the Baptist Missionary Society through you, making known our desires as to a baptist missionary coming over to Sierra Leone for the purpose of spreading the cause. He will no doubt write you fully on the subject as to the state of our little society, its poverty, its prospects and desires, and I think if the society should find a man to come over, great good might be done.

"We acknowledge our inefficiency to carry on the work under our present circumstances, together with the confined knowledge of the word of God which we have; we desire to have further instruction, and although we have no desires to become gentlemen ministers of Christ, yet we would heartily wish to be useful servants in his cause, spending our days and talents as he shall seem fit in his wisdom to direct; and that we might be able to say to our little flock, 'we have not shunned to declare unto you the whole counsel of God.'

"Pray for us—pray for the baptist church here, pray for Africa, and may the God of love and mercy whose ears are ever open to the prayers of his saints give you your desire, and permit us to be spared to see a missionary from you to us; to see the cause revive

and prosper, and finally to meet in the kingdom of heaven."

Mr. P. S. Leigh, the schoolmaster, reports day school, boys, 34 ; girls 31,—65. Sunday school, 100 children, and a few adults.

EUROPE.

GERMANY.

Mr. Oncken arrived safely at Hamburg on the 25th of August, after his long absence in America. He spent a few days in London on his way, at the house of Mr. Wilkin, who presided at a meeting at Hampstead which Mr. Oncken addressed at considerable length. Respecting the present state of the German churches he said, "We have now about fifty churches throughout central Europe, containing five thousand members; indeed I may say seventy churches, as there are twenty that prefer to remain connected with the larger churches, being thereby better supplied with spiritual food. We have also four hundred preaching stations throughout the length and breadth of the land. You will perhaps ask, How are these supplied with preachers? All the gifts of the church are called out. Each church has its own pastors and deacons, but there are also other labourers who supply the stations, for we act on the principle I have mentioned, that if we have received the grace of God in our hearts, we can speak of it to others. Colporteurs who go out with bibles into the villages, find many who are not only anxious to possess the word of God for themselves, but who gladly hear their simple testimony of the gospel of Christ. Tract distributors, of whom seventy go out every Lord's day from the Hamburg church alone, have constant opportunities of conversing with the people, and very frequently when converts come to relate to the church what God has done for their souls, they ascribe their first impressions to the labours of these brethren.

"Thus thousands have heard the word of God, and since the commencement of our labours, ten thousand have been immersed and joined the church of Christ. During the past year, six hundred have been added to our churches, and the number would have been much greater, but for the interesting fact that about two hundred have emigrated to the far west, and one of the most delightful incidents of my visit to America was the meeting with many of my early converts, as well as those who had more recently quitted their native land, and I trust the twenty German baptist churches formed in that country are destined to be of lasting benefit.

"Since I last met you, we have had most interesting revivals in the beautiful valley of the Wüpper, of which Elberfeld is the principal town. A church of fifty members is formed there, and a Lutheran clergyman of great popularity has, with many of his congregation, recently joined us, and thrown himself with great energy into the spirit of our mission. He goes his missionary excursion on foot in good old apostolic style, and has twenty-two stations at which he regularly ministers.

"In the Grand Duchy of Oldenburg, my native country, another clergyman has also joined us, and it will give you great pleasure to hear that after twenty-five years of anxious labour we are allowed to preach in open day like honest men.

"Throughout Prussia, the largest and most influential state of the confederation, we have now religious liberty ; and however much may be said against the king of Prussia, I must say that I consider him a Christian man: he would do far more for us, but he cannot, he is so fettered by the other princes of Germany. In the kingdom of Hanover, and also in Oldenburg, as already mentioned, we are no longer interfered with ; but in some of the smaller states, persecution is as rife as ever. In Bückeburg, one of our most devoted and faithful brethren is now in prison. Baptism and the Lord's supper are still administered at midnight hours and in dark woods, and then the ministering brethren are obliged to travel on foot often throughout the night in order to get over the frontiers into another state before morning.

"The condition of the Lutheran church in Germany at this time is appalling, as may be best proved by the testimony of one of its own ministers, published by Dr. Wichern—no great friend to the baptists—in a magazine called the '*Fliegende Blatter*,' '*Flying Leaves*.' He says: 'The amount of irreligion in the country is certainly very lamentable. Ministers often have to return from their churches without having preached because not a single hearer was present. In three districts this happened 226 times in the course of a twelvemonth !'

"In Hamburg, of 150,000 inhabitants, only 7,000 are found in any place of worship on the Lord's day, while 100,000 are filling the theatres and other places of amusement. The bible in Germany is used merely as a kind of charm—it is brought out when a child is about to be confirmed ; for a little time it is read ; a few verses, frequently from the apocryphal books, are learned, and then, after the confirmation, it is returned to its place on the shelf till the next member of the family attains the age for confirmation.

"After years of opposition we have been at last enabled to introduce the pure word of God without the Apocrypha, as a reading book, into the schools.

"Last year 61,000 bibles were distributed, and funds obtained for 150,000 more, and 800,000 tracts have during the year found readers amongst the priest-ridden people of the German states; and those who are looking for the restoration of the Jews will be

glad to know that the house of Israel is not forgotten. Many copies of the Old Testament have been distributed amongst those who will not receive the New, and so much interest has been created that lately some of the Jewish rabbis have translated the Old Testament into German. We have also missionaries specially appointed for the Jewish residents; many have been converted and have joined our churches, and one of my most esteemed coadjutors, brother Köbner, is a descendant of Abraham.

"In Sweden we have had much encouragement. The first pastor has been banished from his country, and I had the pleasure of meeting him in America, where he is labouring very successfully amongst the Swedish and Danish sailors; but the little band he left behind remained faithful, and persecution attracted attention to them. Lately a clergyman of the established church has adopted their principles, and now four churches with 300 members have been formed. They have fierce opposition to expect, but the cause of truth must prevail."

PIEDMONT.

The following communication to the editor of the Christian Times is dated, Switzerland, August 28th, 1854.

There is, perhaps, no part of the continent of Europe in which the Christians of Great Britain take so much interest as in that of the Valleys of Piedmont, the residence of the Waldenses; and, therefore, a few lines respecting a visit paid to them, this month, may not be quite unacceptable.

The first acquaintance we met with on our arrival at Turin, was the excellent Dr. De Sanctis, from whom we learnt that on the following day, August 15th, a great event in the history of the Waldenses—viz., the happy deliverance that God had granted them in 1690, when besieged by 20,000 enemies at Balziglia—was to be celebrated at that place. We lost, therefore, no time in leaving Turin, and in less than two hours arrived, by railroad, at Pignerol, which is situated only about a league from where the Valleys commence. A drive of two hours and a quarter alongside the Cluson, in the Valley of Perouse, brought us to Pomaret, to the house of the Rev. Mr. Lautaret, Vice-Moderator of the Synod of the Vaudois, and where we had the pleasure of meeting the Rev. Dr. Revel, the Moderator. A number of the ministers had met here this day, in order to implore the blessing of God on the meeting that was to take place on the morrow. At four the next morning, we ascended, in a carriage, the Valley of St. Martin, along the Germanesque, over a mountain-road, and in two hours reached the village of Perier, where mules were waiting for us. The way now lay along the side of precipices, in a very narrow valley, some hundred feet above the stream, so that a false step of our animals would have been instant destruction. The ascent was, in some parts, rather steep, and after a little more than two hours' ride, we reached Balziglia, situated at the end of the valley. As we neared it, the view became more picturesque, from the numbers who were approaching it. A white flag, planted on a hillock in the middle of the valley, showed us where the meeting was to take place, the hillock forming a natural platform for the speakers. Not being a painter, I cannot describe the scene, and must therefore content myself with saying, that a pencil could scarcely have done justice to it; for, besides the historical associations connected with the happy deliverance of the Vaudois from the fangs of 20,000 of their enemies, high mountains—especially the one opposite where the meeting was held, which was the retreat of the Waldenses—forests of fir—scattered cottages—a waterfall in the distance—in one word, the weather, and everything else, contributed to give sublimity to the scene.

The pleasure of many was heightened by meeting, unexpectedly, with friends and acquaintance, among whom were the Hon. and Rev. Baptist Noel, of London; the Rev. Dr. Andrew Thomson, of Edinburgh; the Rev. Napoleon Roussel, of Paris; Signor Malan, of Turin, member of the Sardinian Parliament; John Henderson, Esq., of Park, Glasgow, and his lady; Lieut. Graydon, R.N., &c. The Rev. Mr. Lautaret, the Vice-Moderator, after stating, in a few impressive words, the purpose of the meeting, called on Professor Malan, of the College of La Tour, to open the proceedings with prayer. A psalm and the forty-third chapter of Isaiah were then read by one of the ministers. The Rev. Mr. Meille, of Turin, read a narrative of the events which occasioned the meeting. The Rev. Dr. Revel, the Moderator, introduced the foreigners, in a short and appropriate speech, to the meeting. Addresses were then delivered by the Rev. Napoleon Roussel, the Hon. and Rev. Baptist Noel, and the Rev. Dr. Andrew Thomson. Professor Niccolini, who spoke in Italian, followed; and the morning meeting concluded with prayer. The leading sentiments expressed in the speeches were, that the Waldenses of the present day should be thankful to Almighty God for the great deliverance accorded to their ancestors in the event they were called together to celebrate—an event in many respects similar to that of the victory of Gideon over the Midianites, and of the taking of Jericho; that their ancestors had been preserved in the midst of most bloody persecutions, and this no doubt for some very important purpose; and that they should go forth to

conquer with the sword of the Spirit, and bring the gospel to all in Italy. We must not omit remarking the deep impression that the singing produced on us, especially the hymns "Song of Balziglia," and "Return from the Exile," of which last the conclusion of each verse were the following words: "May our fine Valleys always render thanks to their Creator, and may they always be peopled with the true disciples of the Saviour." These words appeared to come from the heart. The stillness that reigned, and the great attention with which the speakers were heard, could not but impress a stranger with a favourable opinion of the present state of the Waldenses compared with what it was at the commencement of this century. The Rev. Baptist Noel, who had just completed a visit to all parts of the Valleys, stated to a stranger present, in answer to a question put to him, that he found among the Vaudois a great improvement, and more vital piety than when he visited them fifteen years ago. Soon after twelve o'clock, the meeting broke up, when the two or three thousand persons present scattered themselves in groups in the valley and on the sides of the mountains, to partake of the fare they had brought with them. Wishing to reach La Tour the same night, we did not stay to attend the meeting in the afternoon. We shall never forget this day, and the impression it made on us; for the interest we had always felt for the Waldenses on account of their past history was increased by all we heard and saw of their descendants on this and the following days.

In connexion with the Waldenses and their present and future position with regard to Italy, one of the most important facts to be mentioned is, that the Government has made the teaching of the Italian language obligatory in the schools. This regulation, far from being a hardship, must be considered a blessing, and it will, we sincerely trust, become a means of bringing the gospel to thousands in Italy.

The adherents of popery are not idle among the Waldenses. The Valleys contain 22,000 protestants in fifteen parishes, and with the same number of ministers. The Roman Catholic population is 7,000, with thirty-one priests. This fact should lead us to consider what assistance we can give to promote the spread of the gospel among the Waldenses and in Italy, and to pray that their motto, "*Lux lucet in tenebris*" ("The light shineth in darkness"), may no longer be restricted to the Valleys, but that of all Italy, including Rome itself, it may be said, "They that walked in darkness have seen a great light."

HOME.

NOTTINGHAM AND DERBY ASSOCIATION.

Fourteen churches are comprised in this body:—

Botteaford	
Burton-on-Trent	Aitchison.
Carlton-le-Moriand	Stenson.
Collingham	Pope.
Derby	Perrey.
Loscoe	Stuart.
Newark	Cox.
Nottingham	Edwards.
Riddings	Davies.
Southwell	Sincox.
Sutton-in-Ashfield	Nott.
Sutton-on-Trent	Edge.
Swanwick	Stuart.
Woodborough and Calverton	Ward.

The annual meeting was held at Collingham, June 7th and 8th, 1854. The circular letter, written by brother Nott, on "Christian Affection in relation to Church Membership," was adopted.

Statistics.

Baptized	36	
Received by letter	15	
Restored	2	
	—	53
Removed by death	33	
Dismissed	25	
Excluded	34	
Withdrawn	6	
	—	95
Clear decrease		42

DEVON ASSOCIATION.

Thirty-six churches comprise this association:

Appledore	White.
Ashwater	W. Pearse.
Ashburton	J. Dore.
Bampton	W. Walton.
Barnstaple	S. Newnam.
Bideford	B. Arthur.
Bovey Tracey	W. Brook.
Brayford	W. Cutcliffe.
Brixham	M. Saunders.
Budleigh Salterton	E. Collins.
Christow	
Collumpton	U. Foot.
Combmartin	W. Davey.
Crediton	
Croyde	J. Hunt.
Culmstock	G. Brockway.
Exeter, South Street	S. Williamson.
Do., Bartholomew	G. Cole.
Hemyock	
Honiton	W. E. Foote.
Ilfracombe	Merriman.
Kingsbridge	E. Tuckett.
Lifton	J. Wheeler.
Modbury	G. West.
Newton Abbott	
Ringmore	A. Foster.
Shaldon	
South Molton	J. W. Blackmore.
Kentisbere	T. Pulsford.
Stoke Gabriel	C. Marchant.
Thorverton	
Tiverton	E. Webb.
Torrington	D. Thompson.
Torquay	B. Carto.
Uffculm	R. P. Cross.
Yarcombe	H. Lockyear.

The annual meeting was held at Barnstaple on July 19 and 20. Brother Newnam was chosen moderator.

Statistics.

Baptized	115	
Received by letter	36	
Restored	4	
		155
Removed by death	37	
Removed	32	
Excluded	20	
		89
Clear decrease		66
Number of Members		2355
Sunday Schools		43
Sunday Scholars		3250
Teachers		433
Village stations		35

The next meeting is to be held at Brixham, on the Wednesday and Thursday after the second Lord's day in June, 1855.

WESTERN ASSOCIATION.

Twenty-seven churches are comprised in this association:—

Bridgwater	
Burnham	H. Biggs.
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport	T. Young.
Chard	E. Edwards.
Creech	G. Medway.
Crewkerne	W. Evans.
Dorchester	G. Kerry.
Hatch	J. Teall.
Highbridge	J. Bolton.
Horsington	D. Bridgman.
Isle Abbots	J. Chappell.
Loughwood	J. Stembridge.
Lyme	A. Wayland.
Minehead	W. H. Fuller.
Montacute	J. Price.
North Curry	R. Serle.
Stogumber	G. T. Pike.
Street	J. Little.
Taunton, Silver Street	R. Green.
Do., Octagon	J. H. May.
Watchet	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Price.
Wincanton	G. Day.
Yeovil	R. James.

The annual meeting was held at Weymouth on the 6th, 7th, and 8th of June, 1854. Sermons were preached by Messrs. Edwards, Green, and Price. The circular letter, on "Secret Prayer Essential to Spiritual Prosperity in our Churches," was read and adopted.

Statistics.

Baptised	47	
Received by letter	24	
		71
Deceased	19	
Removed	27	
Excluded	6	
		52
Clear increase		19
Number of members		1800
Sunday scholars		2077
Teachers		278
Village stations		26

The next meeting to be held at Montacute, on the Wednesday and Thursday after the first Lord's day in June, 1855.

WELSH WESTERN.

The annual meetings were held at Carmel and Carmarthen, on the 6th and 7th, and 14th and 15th of June, 1854.

Pembrokeshire statistics.

Baptised	387	
Restored	125	
Received by letters	54	
		566
Excluded	85	
Died	120	
Dismissed	54	
		259
Clear increase		307

Carmarthenshire and Cardiganshire statistics.

Baptized	354	
Restored	130	
Received by letters	128	
		612
Excluded	104	
Dismissed by letters	158	
Died	149	
		411
Clear increase		201

MISSIONS TO THE JEWS IN BELGIUM.

On Thursday evening, July 27th, a devotional service was held in Maze Pond chapel, Southwark, for imploring the divine blessing on efforts for the spiritual good of the seed of Abraham, and especially to commend to God Mr. Julius Kessler (a member of the baptist church at Hammersmith), about to commence a mission to the Jews at Brussels. After prayer offered by the Revs. A. D. Salmon and M. Reed, Mr. Kessler gave a brief and deeply interesting detail of the way in which he had been led by the grace of God out of the darkness and bondage of Judaism, into the light and liberty of the gospel, and stated his views of the great doctrines of Christianity and his purpose in reference to his mission.

The Rev. John Aldis, who presided, then addressed the missionary with peculiar affection and impressiveness. Mr. Yonge, secretary of the above society, delivered to Mr. Kessler a letter of instructions prepared by the committee; also entreating for him the continued intercessions of the congregation, and pleading for support on behalf of the society, encouraged by many instances of success, but urgently in need of pecuniary assistance. The meeting was closed by prayer.

SANDY, BEDS.

Services connected with the opening of the new chapel in this place were held on the afternoon and evening of Tuesday, July 25. In the afternoon, the Rev. W. Abbott of

Blunham commenced the service by reading a hymn, the Rev. J. Frost of Cotton End read and prayed, after which Rev. E. Carey, who twenty-seven years since preached at the opening of the former chapel on the same spot, delivered a sermon. The Rev. H. Killen of Bedford concluded. About 250 friends took tea together in a commodious booth erected for the occasion. Several friends generously found trays, and the proceeds of the tea went to the chapel fund. In the evening, after prayer by the Rev. S. Kent of Biggleswade, the Rev. W. G. Conder of Leeds preached from Heb. x. 25. The Revs. P. Turner of St. Neots, Fordham of Caxton, and Lockwood of Baldock, took part in the devotional services.

LANDBEACH, CAMBRIDGESHIRE.

On Tuesday, the 1st of August, the dissenters residing in this quiet little village, with many sympathizing friends from other places, met together for the purpose of celebrating the completion of their new chapel, a neat and substantial building, capable of seating about three hundred and fifty adults and a hundred children. In the forenoon a meeting was held for prayer, when the Revs. J. Peacock, M. W. Flanders, J. C. Wooster, and one of the deacons, implored the divine blessing upon the engagements of the day. At half-past two o'clock, the time appointed for the commencement of the opening services, the chapel was crowded to excess. The Rev. W. Robinson of Cambridge read the scriptures and prayed, after which the Rev. C. Stovel of London preached from the language of Paul to the Romans: "Likewise the Spirit also helpeth our infirmities," &c. The public tea, which was provided in a large marquee lent by Potto Brown, Esq., of Houghton, Hunts, was attended by at least four hundred persons, and was served in such a manner as to give satisfaction to all. Before the commencement of the evening service, it was perceived that the numbers had so much increased as to render it impossible for the whole to assemble in the new chapel; it was therefore announced that the service would be conducted in the tent, which, in the course of a few minutes, was completely filled. The Rev. J. Peacock of London read the scriptures and offered prayer, after which the Rev. C. Stovel preached a powerful sermon from 1 Cor. i. 30. The collections, including the proceeds of the tea, amounted to the sum of £34. The entire cost of the chapel and vestry will be about £450, towards which £300 have already been raised. The friends at Beach, who are mostly poor, hope the efforts of their esteemed pastor to obtain the remainder will be crowned with success. On the following Lord's day, the Rev. J. Peacock of London preached on the baptism of the Ethiopian eunuch, after which the Rev. J. C. Wooster, the pastor of the church, administered the ordinance of baptism to nine believers in the Lord Jesus. What a beautiful sequel to the Tuesday's services!

KEYNSHAM, SOMERSET.

Mr. J. J. Toplin, of the Baptist College, Bristol, has received and accepted an invitation from the baptist church, Keynsham, to become its pastor, and entered on his labours the first sabbath in August with gratifying prospects of success.

PRESTON, LANCASHIRE.

On Thursday, the 10th of August, the Rev. Fitzherbert Bugby, late of Winchester, was publicly recognised as pastor of the baptist church and congregation meeting in Leaming Street Chapel, Preston, Lancashire. The services were of a deeply interesting character. After the Rev. R. Slate (independent) had read the scriptures and prayed, an affectionate and faithful charge was given to the minister by the Rev. W. F. Burchell of Rochdale, founded on 1 Tim. iv. 10. The Rev. Hugh Stowel Brown of Liverpool then described the duties of the church to the pastor in a characteristic address, which will long be remembered by all who had the pleasure of listening to it. In the evening, a public tea-meeting was held in the chapel, the newly recognized minister in the chair. The interest of the meeting was most effectively sustained till ten o'clock by addresses from Revs. Stowel Brown, W. Barker of Blackburn, R. Slate, H. Dunckley, M.A., of Salford, C. Williams of Accrington, J. Martin, B.A., of Stockport, C. Lee of Pole Street, and W. F. Burchell. The attendance was remarkably good, and all parties appeared delighted with the services of the day.

WATERFOOT, IN ROSSENDALE, LANCASHIRE.

On the evening of Monday, August 14th, 1854, a number of brethren and friends assembled at Waterfoot, in order to express their good will and give their sanction to a few friends there, who were wishful to form themselves into a distinct church of Jesus Christ, holding the doctrines and maintaining the order of the associated churches.

The Rev. J. Howe, of Waterbarn, read the scriptures and engaged in prayer, the Rev. J. Driver, of Lumb, stated the nature and constitution of a Christian church. The Rev. A. Nichols of Sunnyside then requested one of the party to give a statement of the reasons why the brethren here wished to form a baptist church in the locality, which was most satisfactorily responded unto by Mr. John Whitaker. Mr. Nichols read letters of dismission from the churches at

Cloughfold and Lumb; and then as the representative of the denomination gave the right hand of fellowship to eight persons, as constituting the newly formed church, with passing observations and prayers for their prosperity.

The Rev. W. E. Jackson, of Cloughfold, then offered special prayer for the friends who had thus given themselves to God, and to each other. The venerable Mr. John Blakey, of Haslingden, then addressed the church from Phil. ii. 5, "Let this mind be in you, which was also in Christ."

At the close of this address the ordinance of the Lord's supper was administered by Mr. Jackson, assisted by the brethren Nichols and Howe, when a large number of members from the neighbouring churches communed with this infant church. The whole service was of a deeply interesting character, many felt it good to be there, and will follow their friends at Waterfoot with their prayers and best wishes for their prosperity.

LANGHAM, RUTLAND.

The foundation-stone of a new baptist chapel in this village was laid on Thursday, August 17. Mr. Haymes, organist of the independent chapel at Oakham (its pastor being absent from home), read and prayed, after which the Rev. J. Jenkinson, baptist minister of Oakham, stated the objects for which the chapel was about to be erected, the principal truths it was intended to preach therein, and the reasons which render it obligatory to build a place of worship for those inhabitants of Langham who prefer the voluntary support of religion to that which is compulsory. Amongst the donations already received are, the Earl of Gainsborough, £50; Sir G. J. Heathcote, Bart., M.P., £5; the Hon. G. J. Noel, M.P., £5; the Hon. Henry Noel, £5, &c., &c. May the God of all grace crown the work with his blessing!

USK, MONMOUTHSHIRE.

Mr. Joseph Lewis, late student at Pontypool College, having accepted a unanimous invitation to become pastor of the baptist church in Usk, a meeting was held on Wednesday evening, August 16, for the purpose of recognizing him as such. After the reading of an appropriate portion of scripture, and the offering of prayer, by Mr. J. Bailey of Ragland, the Rev. G. Thomas, classical tutor of Pontypool College, delivered an able address on the nature and constitution of a gospel church. The Rev. Thomas Thomas, president of the college, addressed Mr. Lewis in his wonted affectionate and powerful manner, and the Rev. Stephen Price of Abersychan kindly and faithfully pointed out the duties of a church with regard to its minister. Several neighbouring ministers attended, and also the students of the institution in which Mr. Lewis was trained, by whom he was much beloved. The predominance of Roman catholic and state church influence is very great in the town of Usk; it is therefore prayed that Mr. Lewis may become instrumental in the hand of the great Head of the church in freeing many there from the shackles of ecclesiastical despotism, and introducing them into the liberty of the "glorious gospel of the blessed God."

HALIFAX.

A commodious place of worship having been erected by the church and congregation under the pastoral care of the Rev. W. Walters, in Trinity Road, Halifax, it was opened on Friday the 18th of August. In the morning the Rev. G. W. Conder of Leeds preached, in the afternoon the Rev. A. M. Stalker of Leeds, and in the evening the Rev. H. S. Brown of Liverpool. The devotional services of the day were conducted by Messrs. Green, B.A., classical tutor of Horton College; Hanson of Milnes Bridge, Chown of Bradford, Bugby of Preston, Dawson of Bingley, Wood of Haworth, Compston of Inskip, Dyson of Rishworth, and the pastor of the church. On the following Lord's day, the opening services were resumed. The Rev. J. Acworth, LL.D., president of Horton College, preached in the morning; in the afternoon the Rev. H. Dowson of Bradford; and in the evening the Rev. J. E. Giles, of Sheffield. On Monday evening, the Rev. B. Evans of Scarborough preached from 1 Kings xvii. 18. All the services were well attended; at some of them the chapel was crowded to excess. The various collections amounted to £285 1s. 10½d. In addition to the ministers who took part in the engagements, there were upwards of twenty present on the opening day.

On Tuesday evening these interesting services were concluded by a social tea meeting. About 500 persons took tea together in the spacious school-room below the chapel. After tea a public meeting was held in the chapel, which was filled. Frank Crossley, Esq., M.P., presided, and highly appropriate addresses were delivered by the chairman, Messrs. Birrell of Liverpool, Dowson of Bradford, Evans of Scarborough, Stalker of Leeds, and others.

The Halifax courier describes the edifice in the following terms:—

The chapel presents a handsome front towards Trinity-road; the bold and lofty middle basement contains the schools. The front above has a projecting centre and wings, decorated with Roman Doric pilasters of bold projection, entablature, and handsome block cornice, which is continued round the building.

The centre is finished with a well-proportioned pediment, in character with the rest of the design. The wings contain the staircases leading to the gallery, and the spacious and handsome doorways that lead to the body of the chapel, which are approached externally by two wide and easy flights of steps, with piers carrying bronzed gas pillars; between the pilasters are large circular-headed windows, with moulded architraves resting on smaller pilasters, and the front is enclosed by a lofty bronzed palisade, and gates of good design, with stone gate piers; the whole presenting a bold and imposing as well as chaste and elegant appearance. Internally, the chapel is finished with pilasters according in style with those outside, a bold coved cornice and ceiling divided into compartments by panelled bands. The gallery, which is wide and spacious, is approached by two easy and well-lighted staircases in front, and a smaller staircase at the back. It is continued all around the chapel, and has a panelled front, with cornice and cove springing from cast-iron columns; the front of the gallery is recessed in a circular form at each end, which adds greatly to its appearance. The chapel is exceedingly well lighted by fifteen large arched windows, six on each side, and three in front, which being filled with enamelled glass diffuse a softened and equable light over the interior. At night it is lighted by three large sunlight gas burners in the ceiling, which act also as ventilators, and fourteen additional lights under the gallery.

On glancing round the interior, we are at once struck by the absence of a pulpit,—nay, start not good reader,—not the absence of a commodious and elevated site from which the minister can address his flock, but the absence of the box-like appendage with which so many venerated associations are connected. The substitute is, however, in our opinion, far better adapted for the minister, as well as more ornamental. Over the baptistery is a platform about ten feet from the floor, surmounted in front by handsome bronzed railing. It is covered with a neat carpet, and there is room for half a dozen chairs. In the centre is a handsome table, surmounted by a desk, covered with a cushion, and here the minister is stationed. The interior dimensions of the chapel, not including the vestries, are 71 ft. 9in. in length, and 50 ft. 6 in. width. There are 514 sittings in the body of the chapel, and 346 in the gallery, exclusive of accommodation for 200 children.

RIDGMOUNT, BEDS.

Mr. Thomas Baker, B.A., late of the Baptist College, Bristol, has accepted a cordial invitation to become pastor of the baptist church at Ridgmount, and entered on his labours on Lord's day, August 20.

ROSSENDALE, LANCASHIRE.

The organization of a society designated "The Rossendale Youths' Baptist Missionary Association," took place on the 5th day of September, 1854, in the baptist chapel, Waterfoot.

The ministerial brethren present were the Rev. Messrs. J. Smith, of Bacup; S. Jones, of Lumb; J. Howe, of Waterbarn; W. E. Jackson, of Cloughfold, and Abraham Nichols, of Sunnyside. Mr. Nichols of Sunnyside having been elected to the chair, Mr. S. Jones engaged in prayer, after which Mr. John Whitaker of Waterfoot was chosen treasurer for the association; Mr. Smith, of Bacup, secretary, and a committee was formed of two young men, and the minister from each church, in order to carry out the operations of the association.

The object of this movement is to diffuse a more general information respecting the missionary enterprize, to excite an interest in the minds of the young people of the district, and to raise funds for the general purposes of the baptist missions.

ABERSYCHAN, WALES.

The English baptist chapel in this place, having been closed for several weeks for repairs and some necessary improvements, was on Lord's day, the 17th of September, re-opened, when excellent sermons were preached in the morning and evening by the Rev. W. Aitchison of Newport, and in the afternoon by the Rev. Thomas Thomas, of Baptist College, Pontypool, and the Rev. W. Thomas of Pisgah.

The collections at the re-opening, with the proceeds of a tea meeting held the previous Tuesday evening, and the subscriptions of friends, amounted in the whole to about £90, some £10 or £15 short of the expenditure. By this united effort a chapel which had become sadly out of repair has in appearance been quite renovated, and made neat and comfortable.

POPLAR.

Mr. Benjamin Preece, late of Grimsby, having accepted an invitation to become the pastor of the baptist church, Cotton Street, Poplar, entered upon his pastoral duties September 17th.

GREAT GRIMSBY, LINCOLNSHIRE.

The Rev. R. Hogg, of Long Preston, has accepted a cordial and unanimous invitation to the pastorate from the church assembling in Upper Burgess Street, intending to commence his stated labours there on the first Lord's day in October.

HAY, BRECONSHIRE.

The committee appointed by the baptist church at Hay to effect purchase of land, alterations, additions, and new frontage to the chapel, and also the erection of school house for day and sabbath schools, having realized £180 towards the estimated cost of £250, desire through this medium to thank those friends who have kindly responded to their appeal for aid, and hope for their continued sympathy until the entire sum be realized.

ABERCHIRDER, SCOTLAND.

Aberchirder is a populous village in Banffshire, situated in the far-famed parish of Marnoch—a locality rendered memorable in ecclesiastical history as the scene of the first encounter between the Court of Session and the Non-Intrusionists in that momentous struggle which terminated in the disruption of the church of Scotland. In this village, which is the centre of a large agricultural population, there exists one of the oldest baptist churches in Scotland. The church is not numerous, nor is it much known to the denomination, except for its constant and very liberal support of our home and foreign missions. Here, however, the torch of truth has been kept burning with more or less brightness for half a century, and amidst all the changes which have taken place during that period, the members have preserved the unity of the Spirit in the bond of peace. They laboured long under the disadvantage of having no one wholly devoted to the work of the ministry, but this want has now been supplied, and it is hoped their future career will be more prosperous. Mr. F. Forbes, whose ministrations among them have now extended over five or six years, having received and accepted a cordial and unanimous invitation to the pastorate, the union was publicly recognized on the 18th of June, when he was set apart by prayer and the imposition of hands. After the reading of portions of scripture appropriate to the occasion, the Rev. Mr. Arthur of Edinburgh delivered an affectionate charge to the minister from Acts xx. 28; and the Rev. Mr. Tulloch of Elgin addressed the church from these words in Deut. i. 28, "Encourage him." The services were of a most interesting and profitable character, and at the close the newly-ordained pastor received a cordial welcome from his flock. We hope the union thus auspiciously formed will be a long and happy one. In connection with the ordination services there was also a series of meetings held in the chapel for four successive evenings with a special view to the conversion of sinners and the revival of religion. This effort was heartily entered into and nobly seconded by the members of the church, and much fervent and we trust believing prayer was offered up by the brethren for the out-pouring of the Spirit, and not without success. The meetings were well attended, and a considerable interest was excited, and the writer of this is happy to record the conversion, baptism, and accession to the church of at least one individual as the result of this combined effort. May the little one become a thousand, and the small one a strong nation!

T.

HANNAM, SOMERSET.

On Tuesday, July 25th, Mr. John Newth, of Bristol, was publicly recognised as pastor of the baptist church, Hannam, Somerset. After singing, Mr. Wassel of Bath introduced the business in the usual form, delivering a lucid statement of the nature of a gospel church and her right to choose her own ministers; after which he addressed himself to the minister before him in a few pertinent interrogations, which were answered with equal propriety. The church recognized their call through one of the deacons, Mr. Hoddy, who appeared with the interesting records of their past history. Mr. Winter of Bristol offered the recognition prayer; Mr. Probert of Bristol then gave an impressive charge from Acts xx. 28, with much affection and practical bearing; Mr. Clark of Twerton gave out the hymns. After a comfortable tea the friends assembled again in the evening. Mr. J. Dore of Fishponds read the scriptures and prayed; Mr. Winter preached to the people an excellent, serious, and profitable discourse from 2 Thessalonians iii. 1. A fine day and a new scene were the means of drawing together a good congregation, who manifested a ready attention to the word, and we fervently hope the effect of the whole will be seen after many days.

NORWOOD, SURREY.

The Rev. Samuel Wills, D.D., lately pastor of a church in New York, having accepted an invitation to the pastorate from the baptist church at Westow Hill, Norwood, commenced his stated labours on Lord's day, September 24.

REV. R. G. LE MAIRE.

Having been induced to resign the pastoral charge of the baptist church at Uley, Mr. Le Maire wishes his friends to understand that he is still residing at that place.

THE REV. JOHN CRAWFORD

Has declined holding the office of pastor in the new chapel at Lee; but we are requested to state that his address continues to be for the present as heretofore, namely, Douglas Villas, High Road, Lee, Kent.

RECENT DEATHS.

MRS. CHEW.

This excellent woman was the wife of Mr. Thomas Chew, for many years keeper of livery stables in Little Moorfields, London, and a member of the baptist church in Devonshire Square. On the 10th of July, 1853, Mr. and Mrs. Chew with two daughters sailed for Melbourne, Mrs. Chew being at that time in good, although not in robust health. The weather being wet at the time of their going on board, Mrs. Chew took cold and immediately suffered a severe attack of rheumatic fever. On her recovery from this there shortly followed a still more severe attack of rheumatic gout, under which her sufferings were great and protracted. Low fever followed the rheumatic gout, and then a state of extreme exhaustion, under which she sank on the 7th of September, aged sixty-three years. During her illness Mrs. Chew received, not only the devoted attention of her husband and daughters, but also every aid that medical skill and the kindness of the captain and those on board could furnish; and she was buried in the usual manner a few hours after her death with every demonstration of respect. She bore her sufferings indeed, as a Christian should bear them, with exemplary patience and fortitude, and was cheered in the prospect of the final issue by a bright anticipation of a sinless and painless world. To the last her domestic affections were strongly exercised, and her maternal love for those of her children, both in Australia and in England, whom she was destined to see no more on earth. May it be her happiness, as it was her desire, to meet them in heaven.

MISS ANNE CHEW

Was the daughter of the above, and was the younger of the two who accompanied their father and mother to Melbourne. The party, of one bereft, having arrived in safety, they took up their residence at Brighton, near Melbourne; and at this place Anne died, after a few days' illness, on the 24th of February, 1854, aged twenty-two years. She also had been a member of the church at Devonshire Square, London; where she was baptized by Mr. Hinton on the 31st of March, 1845, in her thirteenth year. Of amiable character and consistent piety, her end was peace, and her memory, like that of her departed parent, is fragrant. J. H. H.

MRS. SALE.

Died, at Wokingham, Berks, August 7, 1854, aged sixty, after long and painful sufferings, Letitia, the beloved wife of Mr. Stephen Sale, and mother of Mr. John Sale, baptist missionary, Jessore, East Indies.

COLLECTANEA.

THE LATE JOHN WILKS, ESQ.

"Suddenly the time has come for writing the posthumous prefix to a name for nearly a generation conspicuous, and to the last influential. On Friday last, expired at his house in Finsbury Square, in his eightieth year, and after so short an illness that he had driven into the country but the preceding day, a gentleman who from 1811 was a political leader of dissent—who in 1833 was returned to the house of Commons for the town of Boston, again in 1835, and a third time in 1837—and who continued through the fourteen or fifteen years of a retirement earned by a life of labour and graced by a love of literature, the active discharge of such duties as the commission of the peace and the directorship of various dissenting bodies devolved upon him.—*The Nonconformist.*

Readers who were conversant with dissenting affairs thirty years ago will remember the energetic exertions of Mr. Wilks in the defeat of Lord Sidmouth's bill, and the formation of The Protestant Union for the Defence of Religious Liberty, to the annual meetings of which Society he attracted year after year large multitudes by the eloquence of the annual reports which he was accustomed to deliver. Mr. Wilks was a son of the long celebrated Rev. Matthew Wilks of the Tabernacle.

THE CENSUS.

The Bishop of Gloucester and Bristol, in the charge recently delivered to his clergy, has thought fit to endorse the unsupported allegations of the Bishop of Oxford in relation to the census, and has had the boldness to declare that after the conversation which took place in the House of Lords upon the subject, the statistics of that important public document must be regarded as fallacious! This assertion is not only in direct contradiction to the express declarations of the Government, who have not scrupled publicly to commit themselves to the general correctness of the returns, but to the belief of nearly all candid and unprejudiced inquirers. It excites the deepest regret to find such means resorted to for the promotion of professedly religious ends. The prelates of the English Church would be better employed in efforts more thoroughly to adapt its ministrations to the actual wants of the community, and thus to increase its influence and strength, than in endeavours to represent its hold upon the public mind as greater than it really is.—*The Christian Times.*

CORRESPONDENCE.

ON THE HEBREW WORD SABAOTH.

To the Editor of the Baptist Magazine.

SIR,—I doubt whether I should put this communication in the form of a letter, or write it as an article to come under the head of "Transferred Words in the Common English Testament;" but if you think proper to adopt it at all, you will of course use your discretion as to the mode of dealing with it. I am, sir, yours respectfully,

JOSIAH H. HILL.

August, 1854.

The writer who in the Magazine for August explains the term, Sabaoth, appears, while satisfactorily explaining the word according to its *apparent* meaning, to overlook a certain difficulty involved in such an interpretation. I will therefore state the difficulty, though unable to solve it, hoping that some gentleman more acute or more learned will do that.

Though the English appellation, *Lord of Hosts*, is free from difficulty, that cannot be asserted of the Hebrew words יְהוָה צְבָאוֹת; as the word Lord is not a translation of the name Jehovah, but a substitute for it. The name Jehovah seems to signify, not *a being who has dominion over other beings*, but *an eternal and self-existent being*; it expresses, not what God is in relation to his creatures, but what he is in himself. It is true Jehovah is often spoken of as a sovereign; but in such cases that idea is expressed by the context, not by the name itself. Hence, setting aside the phrase in question, we never find the name Jehovah coupled with any other noun in a relative manner, nor with a possessive pronoun. We do not meet with such expressions as, Jehovah of Israel, Jehovah of heaven, Jehovah of Abraham, or My Jehovah. When Jehovah has to be spoken of in a relative sense, some other term admitting of a relative application is combined with it, as for example, I am *Jehovah thy God*, not *thy Jehovah*.

Therefore we may infer that in the title Jehovah Sabaoth (or Yehovah Tsebaoth), Tsebaoth does not signify certain beings towards whom Jehovah sustains a certain relation, but is either an adjective, or if a substantive is put in apposition to the name Jehovah, intimating that the being who is Jehovah is also Sabaoth. I admit that Tsebaoth, צְבָאוֹת, is sometimes used in the Old Testament for hosts: I only mean to assert that it hardly admits of that interpretation when used as a title of the Deity.

Others have perceived the difficulty which Mr. Hill points out, who have yet adopted the interpretation to which he demurs, regarding the phrase as elliptical. Lowth, on Isaiah i. 9, says, "As this title of God, יהוה צבאות, 'JEHOVAH of Hosts,' occurs here for the first time, I think it proper to note, that I translate it always, as in this place, 'Jehovah God of Hosts,' taking it as an elliptical expression for יהוה אלהי צבאות. This title imports, that Jehovah is the God, or Lord, of hosts or armies; as he is the Creator and supreme Governor of all beings in heaven and earth; and disposeth and ruleth them all in their several orders and stations; the almighty, universal Lord." Boothroyd says, "With Lowth, I consider the text elliptical; and that *God* should be supplied." It will afford us pleasure, however, to receive a more satisfactory solution, according to the suggestion of our correspondent, if one can be furnished.

THE PROSPERITY OF THE CHURCHES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Will you afford me a little space just to call the attention of our brethren, the pastors and messengers of associated churches, to the last resolution of the Bristol Association of baptist churches, recorded in this month's magazine? If at our association meetings throughout the kingdom we occupied more time and thought in the consideration of the vital topics that resolution involves, and less in the discussion of matters which have only an indirect bearing on the great cause we advocate, our churches would be blessed with a richer blessing. It may be legitimate enough under some circumstances to pass resolutions touching slavery, war, temperance, church rates, our universities, &c., &c.; but if we suffer such questions as these to divert our attention from the internal and external condition of our churches, we miss the prime purpose of our gathering together, and must not be surprised if we forfeit the divine favour.

I have an ever-deepening conviction that as at present conducted some of our associations are of little value, if any at all; and an equally deepening conviction that all our associations might be made occasions of the largest spiritual good to the various churches of which they are constituted.

Again soliciting the attention of my brethren to the resolution which has moved me to write, and commending it to them as a fit expression of the thoughts and emotions which should possess us in our annua assemblies,

I remain, dear brother,
Yours sincerely,
WILLIAM WALTERS.

Halifax, Sept. 12th, 1854.

As our last number was at press before the lamentable conflagration at Hackney took place, and did not therefore contain any allusion to it, we shall be excused if we now advert to the severe loss which the baptist church at Mare Street and its esteemed pastor have sustained. To our own mind it presents itself chiefly in pensive connexion with that beloved friend by whose exertions the building was erected, by whom it was efficiently occupied more than forty years, and with whom it cannot fail to be identified in the recollections of all who knew it. Remembering well that printed circular in which he described the enterprise to his correspondents before the first stone was laid; having witnessed its subservience to his usefulness in the honourable position he sustained; and knowing how completely his affections were interested in it throughout his subsequent course; we cannot help feeling that it was a memorial of him which friendship would have most earnestly desired should be left standing. The inscription to the honour of Sir Christopher Wren, so justly admired, might have seemed appropriate for surviving worshippers at Mare Street in reference to Dr. Cox, "If you seek a monument, look around you." We rejoice, however, in the assurance that by his instrumentality many living stones were collected to form an indestructible edifice, infinitely more valuable than that which has perished in the flames. As a living temple, may it long continue to bring honour to the Great Architect by whose favour and for whose glory it still exists!

The Rev. J. G. Pike, pastor of the general baptist church in Derby, author of Persuasives to Early Piety and other useful and popular works, and from the formation of the General Baptist Missionary Society its laborious and devoted secretary, entered into rest on Monday, September 4th. His removal took place in the manner which would probably have been of all others the most agreeable to him. "On Monday morning," says the Derby Reporter, "he attended the monthly prayer-meeting of the independent and baptist ministers, by whom he was congratulated on his apparent improvement in health. In the course of the day he made some calls, and, in the afternoon, retired to his study to attend to his correspondence. Several envelopes were directed, and one note was commenced, but his pen was paralyzed by the stroke of death. Not answering to the call to tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless! His death is supposed to have been instantaneous, and to have occurred without a struggle or a pang. He was in his seventy-first year."

The Conference of German baptists at Ringsdorff commenced on the 12th of September, and concluded on the 18th. Two Lutheran clergymen who have recently joined their ranks were present. We have been informed that the meeting was "a busy and delightful one, the deliberations being carried on in the most brotherly spirit."

It affords us pleasure to learn that a memoir of the late Rev. Joseph Kinghorn of Norwich is now in the press. It has been delayed till that generation who knew Mr. Kinghorn best and esteemed him most highly is greatly diminished; but we can assure our juniors that he was a very superior man—a man of integrity, learning, and mental vigour—and that his correspondence with other eminent persons of his day ensures an interesting book. The work is to be in one volume octavo, and its price is to be to subscribers 6s. 6d., to non-subscribers 8s.

The annual meeting of Stepney College was held on the 20th of September, and the studies of its inmates have recommenced. Four, of the twenty who enjoyed the advantages of the institution last session, have left it to enter on ministerial labour; but there were thirteen candidates for admission, of whom the committee have accepted seven. An increased demand will thus be made on the funds.

A correspondent in a distant province says, "Conversing lately with four baptist ministers, I found that neither of them took your Magazine. I am sorry to see such apathy. It would be well to adopt the plan of the Hymn Book Trustees, and to aid those widows only whose husbands supported the magazine."

A curious incident is recorded in one of the Cork newspapers, of the authenticity of which we have been assured. A few weeks ago, a friar from the continent who was soliciting contributions towards the erection of a monastery was crossing Anglesea bridge in that city, when the attention of some of the populace was attracted by the peculiarity of his attire, which consisted of a long suit of black, quite different in its aspect from the costume of the Irish priests, yet evidently clerical. The thought struck the spectators that surely this was one of the English ministers whom they had been taught to expect, and that it was their duty to show him that his visit was not acceptable. An active mob gathered round him and began to hoot. "Down with the jumpers!" "No bible-readers!" and similar exclamations, filled him with astonishment, and drowned his voice when he attempted to assert his orthodoxy, while showers of missiles urged his retreat at as quick a pace as the length of his garments would permit. Happily, the arrival of some policemen soon put an end to the scene, though not till the mud with which he had been pelted materially affected the appearance of his dress.

IRISH CHRONICLE.

OCTOBER, 1854.

VISIT OF REV. W. B. BOWES TO ATHLONE, BALLINA, AND DUBLIN.

To the Secretary of the Baptist Irish Society.

Blandford Cottage, 28, *Alpha Road*,
Sept. 4, 1854.

MY DEAR BROTHER,

As the Committee of the Baptist Irish Society did me the honour to request me to visit the churches and stations under its more immediate care in the west of Ireland, I deem it not only respectful to the Committee but obligatory on my part to present to it, through you, a short report of my journey to that interesting though long neglected country, and to offer some suggestions which have occurred to my own mind as being necessary to the extension of its labours and to the vigorous and successful operation of its agencies already in the field.

On the 9th of August the church and congregation at Blandford Street assembled for special prayer to the great Head of the church for preservation, guidance, and blessing to rest on me, and that they as a people might be favoured with the light of Jehovah's countenance and the power of the Spirit during my absence from them. The meeting was large, the service devotional and solemn, and I have no doubt but the prayers of the brethren were heard and regarded by Him who is never unmindful of the fervent supplications of his people.

On the 10th I left home for Dublin, with a deep consciousness of the importance and responsibility of bearing such an honourable character as that of "a messenger of the churches." My travel to the metropolis of Ireland was pleasant, peaceful, and safe; I reached it about midnight. One of my own friends, and an old subscriber to the Society, being in Dublin on business, very kindly provided for me house and entertainment until my appointments called me onwards.

Saturday, 12th. I went by rail to Athlone, where I was expected to preach on the sabbath. Mr. Berry met me at the station, though I was grieved to find him in the depths of affliction, scarlet fever having prostrated some three or four of his children, and his excellent wife lying in a very precarious state, her life having been despaired of only a few days before. After some fraternal conversation with the good man, and assurances of sympathy with him in his tribulation, I was informed that I was expected to preach next day at Moate (eight Irish miles distant) at ten, A.M., and to return to Athlone for their morning service at twelve. This I felt would be harassing and toilsome; nevertheless I remembered one of whom it is said "he pleased not himself," and agreed to do what was required. Very soon after eight on Lord's day morning a car was at my door to convey me to Moate, which I reached rather before ten, and found a congregation of some thirty individuals, to whom I preached, Mr. Thomas assuring me had the service been held at their usual hour, twelve, the place would have been filled. I closed about half-past eleven, and made the best of my way back to Athlone. When I arrived, Mr. Berry according to previous arrangement had commenced the service, so that I had simply to deliver my message. The little chapel was comfortably filled, and many a hearty "welcome to Athlone" greeted me. I was somewhat used up by the two consecutive services, but did not regret that I had made the effort. Preached again in the evening to a very attentive and respectable audience.

Monday, 14th. Visited the schools in connection with this station. The ragged school, conducted by Mr. Hogg, was miserably reduced from thirty children to two. Upon inquiry, I learned that various influences had combined to effect this. The school under the care of Miss Flood was small, but illness and domestic claims had detained some, and the priests had terrified more, for they had threatened

to post the names of those parents who sent their children to these schools on the chapel doors, and to curse them from the altar. This of course was likely to have some effect. I was much pleased with the general aspect and intelligence of the children under the instruction of Miss Nash. There were twenty or more in attendance, and their dress and behaviour indicated that they were not of the poorest class of the people. In the evening I was invited to preside at a discussion and inquirers' class in the school room, to which I consented, and was gratified by the scriptural sentiment and mental power elicited.

Tuesday, 15th. Was appointed to preach at Ferbane, one of the out-stations of Athlone, some nine or ten miles distant. The hour fixed was seven in the evening. Had a congregation of from twenty to twenty-seven. There is a small chapel in this village, and some three or four highly respectable families who sympathize with us in sentiment; and notwithstanding priestly power, there is a readiness to listen to the preaching of the gospel among a goodly number, making it very desirable they should be visited at least once in the week, and if possible once on the sabbath, by some one able to minister to them in word and doctrine. There was a large cattle fair in the immediate locality, which interfered with the congregation, or it would have been (as I was informed) more numerous.

Wednesday, 16th. Journeyed from Ferbane to Rahue, some eighteen or twenty miles, where it had been announced I should preach; after which the little church were to break bread together. The hour fixed for the service was one o'clock, and considering it was in the midst of the hay harvest, and the members live at a great distance from each other, the congregation was not to be despised. The chapel was built in the time of Cromwell, and the church has existed more than 200 years; but one was grieved to hear there was preaching here only once a month, and that generally on a week day, though there is a "hungering and thirsting for the word of life" among the people. Of the eleven who communed at the Lord's table, two came twenty miles, three nine, and others six and three; and there seemed to me a savour and earnestness among them which bespoke the power and vitality of the religion they professed. As Rahue is the extreme of the Athlone district, and twenty miles distant, and presenting in other points of view many encouraging fields of labour, if a truly good man, whose heart was in the right place, and an acceptable preacher, could be stationed here or at Moate, he might supply both places, and alternately Ferbane in connection with your agent at Athlone, who might then devote more attention to some spots now neglected in that immediate locality, which under the divine blessing would be attended with great good. From Rahue I returned to Moate, and passed the evening with your venerable agent, Thomas, who has long been suffering from heavy and painful bodily affliction, so much so that I fear he will never be able to resume his labours with any degree of certainty or constancy. The most to be hoped for from him would be an occasional sermon, as his strength might allow. For Moate something requires to be done. The people are still associated in the fellowship of the gospel. In the church there are materials for usefulness, and in the town families of respectability well disposed towards us, and who would hear if there was some one to preach to them "the unsearchable riches of Christ;" but here there is neither reader, nor schoolmaster or mistress, nor preacher, Mr. Thomas being silenced by affliction, and Mr. Berry going only occasionally on the early part of the Lord's day morning, at an hour, it should be borne in mind, said to be unpopular, if not inconvenient, to the people themselves.

On Thursday morning I returned to Athlone, being published to preach there again in the evening, and was encouraged by the numbers who attended. Before I pass away from this district, perhaps I may be allowed to offer one or two suggestions for the consideration of the Committee. The first is, the absolute necessity of sending without delay another preacher of the gospel to this locality. A man of God, with a large and loving heart, would find this an interesting and promising field of labour, and with prudence and care he might soon be partially, if not entirely, supported by the free-will offerings of the people, which

is a matter not to be lost sight of. The second suggestion I venture to make is, that one of the readers at Athlone might be translated to one of the stations before named without any inconvenience, and by this arrangement the agents of the Society would be more equally distributed over the district.

On Friday, 18th, I left Athlone for Ballina, seventy miles to the westward, a somewhat tedious journey, but not without considerable interest. The first thirty miles presents much lovely scenery to the eye—wooded mountains, smiling glens, pastures clothed with flocks, and valleys covered over with corn, shouting for joy, affording a happy contrast to the black, and barren, and dreary bogs which spread themselves over so large a portion of the soil. As we passed through Roscommon, I was deeply grieved that in such a town as that, the Baptist Irish Society had no agents whatever, and that so many of the principal towns of the west and north-west should be entirely untouched by its efforts and influence. The strong conviction of my mind is, that Ireland's great spiritual want is "men of God, full of faith and of the Holy Ghost," who would give themselves to prayer and to the ministry of the word among the people. Oh, how appropriate and necessary the Saviour's injunction, "Pray ye the Lord of the harvest, that he would send forth more labourers into the harvest; for truly the harvest is plenteous but the labourers are few." But this only in passing. Through divine goodness I reached Ballina in safety, though at a late hour of the night, and was heartily glad to get to rest, though not until Mr. and Mrs. Hamilton had given me a truly Christian and hearty welcome. Ballina struck me as a singularly pretty town, delightfully situated on the banks of the Moy, girdled by lofty hills and cloud-capped mountains, the neighbourhood studded by handsome mansions and quiet homes, with a large cathedral-looking Romish chapel, an episcopal church, a presbyterian, a Wesleyan, and a baptist place of worship. Among the tradespeople there is every appearance of bustle and thriftiness; and that which gratified me more than all, was that your agent and his family had gained general if not universal respect from all classes, the priests of course excepted.

On the sabbath morning at twelve I preached in the chapel, which was well peopled down stairs, who listened with marked attention, and expressed their anxiety to hear again the "words of this life," while one of the congregation, a genuine Hibernian, grasped my hand with strong emotion, exclaiming, "Welcome, sir, to our nation; shall we be after hearing your riverince again soon?" As soon as we had partaken of dinner, brother Hamilton drove me to his Lord's day evening curacy, a place called Curragh, some twelve miles from his home, quite on the shore of the broad Atlantic. I should have preferred preaching in the open air had the weather allowed, but as it rained heavily, we had to repair to the school house, and conducted service there as usual. A perfect cram, upwards of seventy individuals packed in a small room about twelve by sixteen feet, badly ventilated or not ventilated at all, except as the apertures in the thatch allowed not only the rain to come in upon us, but also some of the hot and pented breath to go out. Never shall I forget this deeply interesting service, the almost breathless attention with which the people listened, and the powerful workings of mind in many which were too strong to be altogether suppressed. I trust the great day will make it manifest that some good was done in the name of the Lord Jesus. After being duly introduced to each individual after the service, and each one giving me their welcome to Curragh, we returned to Ballina much gratified and humbled, and with all fatigued. I should add here, there is a day school conducted in this village; it consists of seventy-two children, whose attendance, as shown by the roll-book, was exceedingly steady, and a very excellent sabbath school, with more than thirty children, besides adults, who are instructed principally by the Misses Hamilton, who are most admirably adapted to the work to which they have so nobly and self-denyingly devoted themselves. Our excellent brother deserves a better place to meet in, and so do the people too, as he runs great hazard by sudden exposure to a humidly cold air in an open car and a two hours' ride through a somewhat drear and desolate country after breathing such an overheated atmosphere.

On Monday evening, 21st, as there was to be a united meeting for prayer at the Wesleyan chapel, it was requested that I should give the address, to which of course I could have no objection.

Tuesday, 22nd. Preached at Newtownwhite in the evening, and though the people were busy drawing their turf, and the notice very short, the room was completely filled.

Wednesday, 23rd. At midday I preached at Foxborough to about twenty-five individuals, and the next day turned my face towards Dublin, returning by way of Athlone, or I should have been happy to have visited Skreen, Stone Hall, Cara, and Coolaney, all of which are regularly visited by Mr. Hamilton of Ballina, who has had and has exercised exemplary patience, having long and anxiously waited for the appointment of some good brother in the ministry of the gospel to share the labour with him. I trust the Committee will see its way clear to make such an arrangement with the greatest possible despatch, as it is most urgent and pressing.

I visited Dublin on my return home, according to appointment, for the purpose of preaching at the re-opening of Abbey Street Chapel, and though some disappointment was felt by the tardiness with which the repairs and painting had been prosecuted, we held public service in the chapel in the evening, and had a respectable gathering. Brother Milligan should have more help. Rathmines might be occupied now with great advantage, and in a short time, under the divine benediction, a cause there would be self-sustaining. Nor do I see any valid reason why the denomination should not have another chapel in the city besides Abbey Street, the general opinion being that a right headed, warm hearted, and thoroughly devoted minister of Jesus Christ would gather round him a steady and influential congregation.

Apologizing for the length of my statement, and believing that better and brighter days are yet and soon to dawn on Ireland, I would most earnestly entreat the friends of pure and undefiled religion in this highly favoured country to come forth to the help of the Lord, "to the help of the Lord, against the mighty."

Believe me, dear brother,
Yours very faithfully,
W. Blackwell Bowes.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
A Friend	0	10	0
A Thankoffering	1	0	0
Amersham	5	0	0
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Simpson, The Misses	1	0	0
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Tottenham, Moiety of Collection	2	15	7
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A parcel for Mr. Eccles has been received from Mrs. Cozens.

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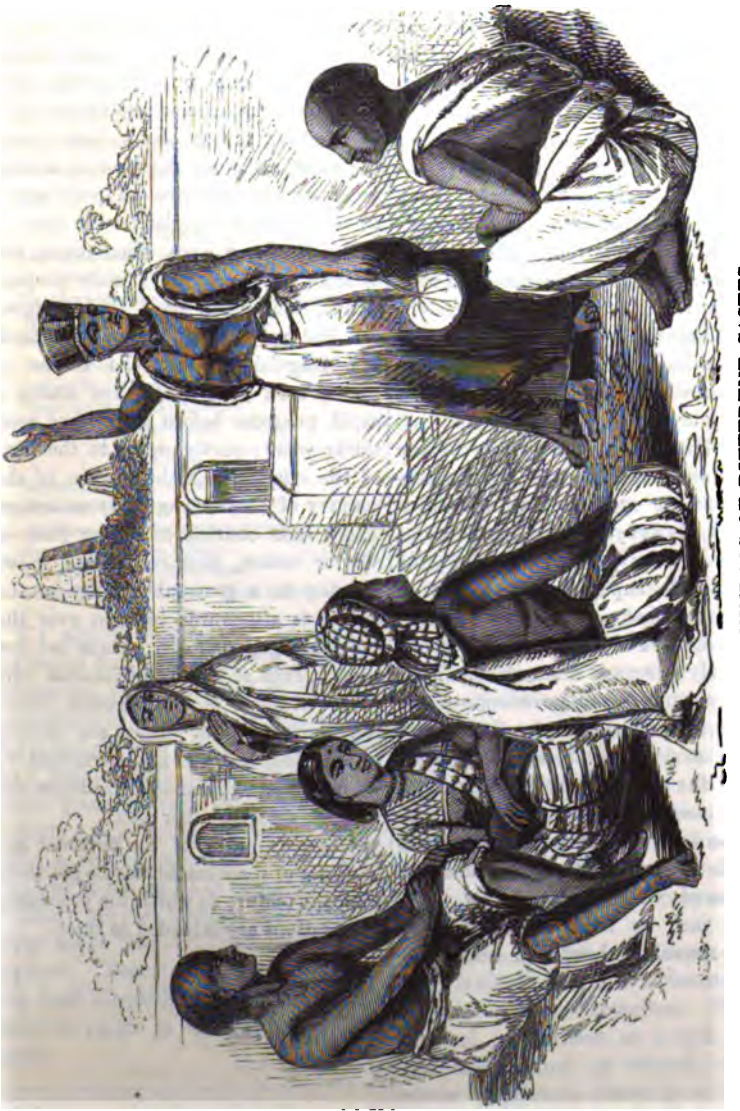
THE MISSIONARY HERALD.



BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

The Hindoos are divided into four principal classes, which, they say, proceed from Brama, the creating power, thus;—the *Brahmin* from the mouth, implying wisdom to instruct; the *Cshatriya*, or *Ketterree*, proceeding from the arms, implying strength to fight and govern; the *Bhyse*, from the abdomen, implying nourishment, and indicating the class of husbandmen and dealers; and the *Sooder*, from the feet, implying subjection, and denoting the class of labourers and menials. Each tribe is subdivided into *castes*, amounting in all to eighty-four. These never intermarry, or intimately associate with each other.

The Brahmins only are admitted to the priesthood,—they alone understand the *Shastras*, or sacred books, consisting of the four *vedas*.

The Hindoos are commonly of the middle stature, slight, and well proportioned, with regular and expressive features, black eyes and a serene countenance. They are distinguished for obedience to superiors, resignation in misfortune, filial, parental, and conjugal affection. For the most part they are extremely sober and abstemious. They eat in the morning and evening. Their cooking utensils are simple; their plates and dishes are generally formed from the leaf of the plaintain tree, or the *nymphæa lotos*, that beautiful lily which abounds in every lake. The furniture of their houses is simple, and adapted for a people whose wants are few.

The men in most of the Hindoo tribes shave the head and beard, but leave a small lock of hair on the head, and sometimes the moustachios on the upper lip. They wear variously coloured turbans, and a *jama*, or long gown of white calico, which is tied round the middle, with a fringed or embroidered sash. Their shoes are of red leather, or English cloth, sometimes ornamented, and always turned up with a long point at the toe. The inferior castes sometimes wear only a turban, and a cloth round the waist, although the poorest among them usually contrive to purchase a silver bangle or bracelet for the arm.

The Hindoo women, when young, are delicate, and beautiful, finely proportioned, their limbs small, their features soft and regular, and their eyes black and languishing; but the bloom of beauty soon decays, and age makes a rapid progress before they have seen thirty years; partly owing to the heat of the climate, and the custom of the country of contracting early marriage. Their dress consists of a long piece of silk or cotton, tied round the waist, hanging in a graceful manner to the feet, it is afterwards brought over the body in negligent folds. There are few women, even of the lowest families, who do not in some degree decorate themselves with jewels. They are utterly uneducated, and are not permitted to eat with their husbands or brothers, nor to associate with other men.

A general idea of the personal appearance of these castes may be gathered from the picture to which the preceding observations are intended to refer.

THE MANTRAS IN POPULAR USE IN BENGAL.

(From the Oriental Baptist.)

Continued from page 579.

In some Hindu books, the goddess Káli and her consort Shiv are represented as delighting in blood; and formerly human sacrifices were offered to them. In a certain book called Chintámani, there is a dialogue between Shiv and his wife, respecting magical rites, in which are contained a number of mantras, for procuring the death of an enemy: we subjoin a few of these spells.

"Om!
"Adoration to thee, supreme power,
Kali, ratri, black night,
To whom the bloody flesh of man is dear,
Whose very form is fate and death.
Seize, seize on the life, in such a one,
Drink blood! drink blood!
Devour flesh! devour flesh!
Make lifeless! make lifeless!
Hoom Phut."

"Om!
"Adoration to thee, supreme goddess,
Thou dweller in cemeteries;
Oh, thou, by all the demons served,
Come hither, come hither,
Devourer of the buffalo, come!
Hrim! Kroum! Hroum! Hrim! Swaha." *

We almost shudder at the terrible malignity that first prompted these incantations, and more still in the contemplation of the *timid* Hindu, who in the midnight hour retires to some cemetery, burning with revenge, repeats the above mantras with the intention of bringing destruction in all its forms upon a real or supposed enemy. How opposed to the spirit of Christianity!

There are also mantras for charming away snake-bites, the small-pox, and the cholera. Repeated failures do not in the least diminish the faith of the poor deluded people in the efficacy of these spells.

* The untranslated words give to the mantra its supposed mysterious power.

It is singular that mantras of this class are not limited to the Bráhmans, but are in the possession of some of the lowest castes.

4. The Hindus are firm believers in demoniacal possessions. However, they do not recognize evil spirits in our sense of the word demon. Their evil spirits are departed men who delight in revenging past wrongs either upon the real perpetrators, upon those who in any way are connected with them, or upon any one else that will best answer their purpose.

Mental alienation in all its forms,—the melancholy, the mild, raving and foaming,—dumbness, epilepsy, hysteria and all cases of children being stillborn, are ascribed by the Hindus to the malignity of demons. In cases of the above description, recourse is had to some one celebrated for his knowledge of the demon mantra, and however revengeful the demon may be, it is believed that he can no more resist the influence of the mantra, than a feather can resist the force of the whirlwind. Some Bráhmans pretend that they have the power of making the ejected demon to speak. This trick is performed in a room made completely dark, and is effected by a species of ventriloquism; the Bráhman changes his natural voice to one of most unearthly character, and we can affirm from knowledge, that the illusion is strong enough to convince a timid Hindu.

5. Connected with every Hindu family, there is a Bráhman, who is denominated *guru*, or spiritual preceptor. This individual is regarded as a god, whose injunctions must be obeyed, and of whose displeasure there is a painful dread. When any member of the family

has attained to years of maturity, the *guru*, for the first time, whispers the mantra in his ear, and by this process he is constituted a disciple. The mantra must be never revealed nor uttered aloud, and must be repeated so many times in the course of the day. Those who have seen Hindus bathing must have observed them muttering and stealthily glancing round about, lest they should be overheard.

Most of the mantras are unmeaning monosyllables. We asked a learned Bráhman what benefit could follow the repetition of a word without any meaning. He replied, that a grain of corn in the hand is unproductive; but when planted, and watered, it would grow and produce more; in the same manner the mantras, when whispered in the ear and meditated upon, would purify both body and mind, and would lead to a knowledge of the Supreme.

The Hindus attach the greatest importance to the mantras, and they constitute the bond of union between the gurus and the disciples, and are an ample source of revenue. The gurus make periodical visits to the houses of the disciples, where they are well feasted, and must always be sent away richer men than they came. It is a question of great practical importance, whether or not the Sudras, or rather the present mixed castes, have a right, according to the Hindu laws, to be initiated by the mantras. We can assert from experience, that we have found the subject one of intense interest to the common people. Some Bráhmans have become outrageous when we have questioned the legitimacy of the practice, others have freely admitted its illegality, adding that it is a convenient mode of making money. To determine the question let us consult the law.

Laws of Menu, X. 4. "The three twice-born classes are the sacerdotal, the military, and the commercial; but the fourth, or servile, is once born, that is, has no second birth from the *Gáyatri*, and wears no thread."

IX. 334. "Servile attendance on Brahmans learned in the Veda, is of itself the highest duty of a Sudra, and leads him to future beatitude."

In chapter X., the duties of a Brahman in time of distress are explained.

109. "Among the acts generally disapproved, namely, accepting presents from low men, assisting them to sacrifice, and explaining the scripture to them, the receipt of presents is the meanest in this world, and the most blamed in a Brahman after his present life;"

110. "Because assisting to sacrifice and explaining the scripture are two acts always performed for those whose minds have been improved by the sacred initiation."

From the above quotation it is quite evident that the Sudras are cut off entirely from the five great sacrifices which make up the sum of religious duties; hence the practice of modern Brahmans in performing religious duties on account of Sudras, either at their houses or elsewhere, is a direct violation of the laws of Menu. A Sudra has no priest, no altar, no sacrifice, no religious worship, his whole and only duty is to serve Brahmans. The military and the commercial classes are no longer in existence, it therefore follows that if Brahmans were to act according to Menu, their sacerdotal duties would be entirely limited to themselves. But a Brahman, like other mortals, must have the means of subsistence, he will therefore perform *pujá*, not only for any impure caste, but for the most immoral character in society. When the Government contemplates any measure which has for its object the suppression of indirect murder or any act of cruelty, the Brahmans and the great Babus of Calcutta, clamour about breach

of faith, depriving the Hindus of their religious rights, &c. If we stood in the position of Government, we would ask these Sudra Babus to prove their religious rites, and we would give to the Brahmans a hint on the propriety of passing an Act to enforce the laws of Menu, which prohibit the performance of any religious rite on behalf of Sudras. Such an act would confer a lasting benefit on the masses of the people, and would at once close the Brahmanical shop.

We have not been able to discover either in the laws of Menu or the Vishnu Purana, any trace of the existence of the relationship that exists between the modern guru and his disciple. In both the above compositions we find gurus mentioned, to whom great reverence is commanded; but the relation between the teacher and pupil terminated at the close of the pupilage, whilst the modern guru exercises authority over his disciple till he dies. The ancient guru was a real teacher, because he taught the Vedas to the three pure castes, but the modern guru teaches nothing but one simple unmeaning mantra.

The Hindu is not a personal agent in matters of religion, the guru acts vicariously for him. The guru system is the most complete and effectual mode of surveillance that ever existed: every family has its guru, and every member of that family is caught in the meshes of that guru; and this network is spread over all Bengal. Though some of the Hindu shastras declare that the Brahman who gives the mantra to a Sudra is reduced to the same level, and that by the hearing of the mantra, the Sudra is hurled to eternal destruction, yet even this is not sufficient to check the rapacity of Brahmans, who make money their shastras, their god, their all.

STRANGE THINGS.

We have been very much interested by the accounts which have appeared in the papers, extracted chiefly from the Indian Journals, of the manner in which the day of humiliation and prayer was observed. As these accounts may not have been seen by very many of our readers, and the facts are singularly illustrative of the state of public opinion throughout that vast country, we propose to give a short statement embodying their main features.

The Queen's proclamation was published in this country in April last. The notice appointing the day was issued in Calcutta in June, fixing Sunday the 16th July, and stating further that "the Lord Bishop had been requested to compose a form of prayer suitable to the occasion." But this notice was not intended for the members of the episcopal church alone, for it is added, "And the governor-general in council invites all who are subjects of the British crown to implore the blessing of Almighty God upon our arms, and to pray for the restoration of peace."

We cannot conceal our satisfaction at the wording of this notice. The former part was doubtless in accordance with ecclesiastical usage in *the* church, as it is sometimes called. But our readers should know, that there is no such a thing as an established church in India. Inasmuch then as the vast bulk of the people were idolaters, and very many of the Christian population belong to other sections of the church of Christ, it was courteous and considerate in the governor-general, to

invite the subjects of the British crown to unite in the proposal.

This invitation was almost unanimously responded to. Parsees, Hindoos, and even Mussalmans thronged their respective places to offer up "prayer for the success of the British arms, and the restoration of peace." This fact shows how deep is the hold which we have of the people in India, and is a proof of their attachment to our rule. It would appear almost absurd to speak of their loyalty to the Queen. Yet this is very much like it, and perhaps does indicate the existence and growth of such a feeling. If so, it will greatly facilitate the progress of reform, and materially assist the government in all their plans to improve the condition of the masses of the people.

In addition to these interesting particulars, there are some others which cannot be read without surprise. Nay, more, they will not fail to excite the hope of better days being near at hand. It seems that the present year in the Hindoo cycle is entitled "the year of joy." An article upon it appeared in a Marathi newspaper, and this article is cited by the editor of another vernacular journal, as a proof of the native enlightenment. The following are some extracts from this remarkable paper.

"The year began on Wednesday. Simple Hindus gathered together to hear their astrologer, almanack in hand, announce the fortunes of the year . . . The old orthodox Hindus, clinging to their long cherished opinions, put implicit faith in these prophecies; but the educated and enlightened reject the whole thing, knowing well that the power of reading the future belongs to God, and that he has not imparted it to these Bhats. Without at all inquiring what the Brahmins have said, I venture to prophecy the following things."

These would occupy too much of our space to be given in full detail. We content ourselves with citing some of the more striking. The writer goes on to say:

"There will, this year, be a great increase of knowledge in Western India, since the governor is about to devote a larger sum for the promotion of education. Libraries are springing up here and there . . . Two new Marathi newspapers have appeared, and others are to be started."

"Commerce will also receive a new impulse, for railroads are rapidly being constructed, and the electric telegraph is presently going into operation . . . the surplus of any article in one part of India can be despatched at once to to those parts where there is a deficiency."

"Unless the governor shut up the grog shops, there will be an increase of poverty, misery, and disease.

"Those who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

"Christianity will be propagated with success in many countries, and other religions will decay. Many will, this year, renounce all confidence in charms, magic, astrology, oracles, idolatry, caste.

"He that will fear God and diligently keep his commandments, will be happy. Those families will flourish in which mutual love and piety shall reign. Those communities shall prosper and be honourable that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, foreign commerce promoted, shall witness great improvement. The government that shall reign in righteousness, refain from oppressing the weak, labour to promote the interests of the people, and be contented with the territory they possess, shall long endure."

"In this year, God is the king . . .

He is lord of hosts, in Heaven above, and in the earth beneath . . . He is God over all . . . Let us worship Him alone, who is their and our Creator, the most High, the Almighty, the Omniscient, the all Holy, the infinitely Just, the all merciful, adorable God: then will this be indeed a year of joy."

With great truth does the editor of the journal which reprints this article, remark, that a few years ago the editor of the Marathi newspaper would have been suspended from caste for its publication. When a popular newspaper gives utterance to such views, it shows that a great change has been wrought in the opinions and feelings of the people.

And who can doubt, after reading these extracts, that a great change *has* been wrought; for we should search in vain for any such opinions in the publications of the past few years. These opinions have been silently growing; but their expression in print is a new thing, and they would not have been expressed at all, if there had not been a sympathy with them widely diffused in the popular mind. In such a country as India such notions as these, diametrically opposed to the teaching of two thousand years, to all their social customs and religious rites, must necessarily be of slow growth. But they have shot up, and are bearing fruit. Whence did they arise? Who scattered the seed? What hands have nourished and watered them? Surely the Missionary's; and the blessing of God descending silently on their toil, which some have thought fruitless toil because the result did not soon appear, has brought forth this which we now see and hear. Rich reward this to you, who half a century ago toiled, and prayed, and in faith laboured on when there was little else than the consciousness of doing your duty, and the promise of God to cheer you! You have long gone to your rest in heaven. But if you are permitted thence to look at the scenes of your former labour, these manifold proofs of your success cannot fail, even now, to enhance your joy! May we who enter into your labours possess the the same faith, devotedness, zeal, and perseverance, which so eminently distinguished you. The kingdom of God cometh not indeed with observation. Now, as in the days of the blessed Master on earth, it is like a grain of mustard seed, which is indeed the least of all seeds. But it takes root, and by and by springs up, and eventually, though its growth is not perceptible, except when observed at distant intervals, it becomes a goodly tree, and the fowls of the air lodge in the branches thereof. May we who are now endeavouring to prosecute this great work never forget these lessons, lest we be faint and discouraged; for insignificance in its origin, slow, but steady and certain progress, terminating in success and glory, have ever been the characteristics of the kingdom of God.

A REMARKABLE RACE.

We have been much interested by an article in a recent number of the *Friend of India*, respecting a tribe, of whom we had no previous knowledge, inhabiting a district named the Colehan, lying to the west of Calcutta, between Midnapore and Chybassa, and covering about 1500 square miles. They are described as savages who still prowl through the Indian jungles, relics of the aborigines, and similar to the lowest sections of the city populations of modern Europe. Civilization seems only to drive them still farther from the

ranks of the community. They are found within a day's journey of the Indian metropolis, and present a promising field for missionary effort.

They number about seventy-five thousand, and seem to be the most degraded of all the tribes in India Proper. Divided into families or clans, they have no caste, no creed, no gods, no hope, and no fear of a future state of being. The only religious impulse affecting them, is an inordinate terror of evil spirits, or of witchcraft. Under this influence, men have murdered their own parents and children, and others, accounted rich from the possession of a few cattle, reduced themselves to beggary, when attacked by sickness, by sacrifices, hoping thereby to avert the wrath of the evil spirits. And when this resource has failed, they steal the property of others to meet the incessant demands on their herds. Naturally lazy, they only cultivate when they cannot rob, and they limit their agriculture to the production of the rice necessary for present subsistence. In their villages there are one or two weavers, who furnish the small quantity of cloth required by a people who go almost naked, a maker of pottery, and a few herdsmen to watch the cattle. Besides these, they have no artisans or tradesmen. All the rest are agriculturists and idlers. They are lazy and irascible. The slightest provocation rouses a Cole to phrensy; and if they cannot inflict immediate vengeance, they commit suicide. A government officer has been placed among them, whose presence has somewhat restrained their violence; but suicides have lamentably increased. This disposition, strange to tell, is particularly prevalent among the women.

Some efforts have been made to improve this singular race, and not without such success as to show, that though degraded, wrathful, and cruel, they are not hopeless. In 1837 government sanctioned the establishment of a school in which English and Hindee were taught. Not only did the boys crowd to acquire the *latter* language, but old men were seen gravely conning the alphabet. But unhappily the master persisted in teaching English, which these people no more wanted than the pupils in our ragged schools wish for Greek, and finding they could obtain nothing else abandoned the school in disgust.

A subsequent attempt was made. Three vernacular schools were established. But there was no inquiry as to the language of these people. Bengali was fixed upon, whereas theirs is an aboriginal dialect, and the language spoken around them being Hindee, they will only attempt to acquire it. The schools, it is said, still exist, but they are useless to the people for whom they are intended.

They are moreover represented as perfectly willing to work, and to work hard, in their own way, for an adequate inducement. Possessed of great bodily strength and hardihood, they make admirable artisans, and excel particularly in smiths' work and carpentry. They are fond of learning, and it is to be deeply regretted that, through mistake, the right sort of instruction is not provided.

Now it is very plain that in such a district, among such a people, there is a fine field for missionary effort. Its proximity to Calcutta renders the attempt possible, and we hope attention may be turned to it. The people are numerous enough to justify exertion. They have nothing to unlearn, and they have no caste to break. They are ready for a particular form of instruction, and have shown, under favourable circumstances, an aptitude for civilization. If schools were established, and the Christian doctrines made known to

them, a race, in many respects as low and debased as the negro, or the cannibals of the South Sea Islands, might be rescued from ruin, and raised to civilization and the fear and love of God.

FOREIGN INTELLIGENCE.

CEYLON. Colombo.—It will be recollected by our readers that Mr. Carter was last year selected for this station. On his arrival he at once commenced the study of Singhalese, giving himself wholly to it for five days a week. In about four months he was able to preach his first sermon in that language. The church at the Pettah much wished that he should take the oversight of them, but he determined to give himself, as far as possible, entirely to native work. By a recent arrangement, the result of a conference of the brethren in the island, the care of the jungle churches has been assigned to him. He gives the following description of his labours:—

"I now spend four days a week with my teacher, and hope I am rapidly advancing. Three days a week I go out for the purpose of visiting the jungle stations, and taking the various opportunities which occur for tract distribution and conversation with the people. On Sunday I generally preach at two stations, and after each service have a long conversation with the people. The more I talk the more manifest it becomes, that even the members of our churches are only very partially enlightened, and need much more instruction concerning the kingdom of God.

"Some of the schools are not what we could wish them to be, but the greater part of them are doing considerable good, and will, we hope, in the course of time, make a mighty inroad in the kingdom of Satan. But how slow the work! May it be pushed on by the mighty agency of the Holy Spirit! Many of the teachers of our schools are not qualified for their work. They possess little knowledge. Of others I can speak more favourably. . . . They now attend me once a month, and their respective pastors once a week for instruction. By these means we hope to improve them. The native preachers also come to me once a month for the same purpose. We commence by prayer, read a chapter in Singhalese, make remarks, and ask questions upon it, then hear and criticise each of their sermons, prepared upon a subject previously chosen. I instruct them also in arithmetic and singing. Even the best of them sing in a most miserable manner, and congregational singing is a combination of discordant sounds. . . . There is reason to hope that the preachers will derive much advantage from the course pursued. Although there was plenty of room for criticism (the first time we met), yet not having before been called upon to form and express an opinion, they were at a loss, and had little to say.

"Lord's day, May 7th, I visited Kallowellgodda. No European had ever before preached there on a Sunday, and only once had a native pastor done so. The members were all delighted to see me, and like one of old said, 'they thanked God and took courage.' It is my intention to visit them in turn on a Sunday. It cheered my heart to meet with such friends. It seemed to say that I had not come in vain. Next Lord's day I purpose visiting Thumbowda. It is on the Galle road, and about ten miles from Colombo. I believe it has not been visited by a European baptist missionary more than once or twice during the last few years, though one of our readers preaches there every alternate Sunday. There are fifteen members, and about forty persons attend the chapel. The Romanists are busy there, having lately settled a priest, fresh from Italy, in the village. As I am now able to conduct a service without the aid of a native teacher, I intend to visit that place also in turn. I have my eye too, upon some valleys about fourteen miles distant, in which I hear there is not a single Christian, nor a single effort made to Christianize the people. The ground is also, I believe, untouched by the papists. The Tamil population is here nearly as large as the Singhalese. It is therefore desirable to be able to communicate to them also the words of eternal life. I hope, therefore, to be able to commence their language in the course of a few more months, when I shall no longer need my Singhalese teacher."

INDIA. Chittagong. — Our brother Johannes informs us, in a recent communication, that he has a dozen candidates and inquirers at Kulikapoor, and that the progress of the gospel in that district is encouraging. He deems it necessary to provide some suitable dwelling for these people when they come among them, as they lose their all,

not now, as formerly, in consequence of an unjust law, but from social customs not yet changed. It seems, that in this country, we can scarcely form a just opinion of the sacrifices which a heathen makes, when called by the grace of God, to come out from the world. But he adds, what we are glad to transcribe,

"I believe, and it is my firm conviction, that to encourage converts with money is wrong; but it is that our Kalekapoor converts, when once properly settled among us, as they are at present, do not solicit our aid."

We notice, with pleasure, that the church under our brother's care are not wanting in a sense of what is due on their part to the cause. Last year they contributed towards chapel expenses, their school, and feeding and clothing orphans, the sum of £27. The more they practise this duty, the more will they be able to contribute, since whatever is pleasant in the way of duty is easily practised, and the power to do increases with the habit of doing.

DELHI.—Mr. Jackson, who with Mr. Smith of Chitoura had paid a visit to this city, strongly urges its re-occupation. Mr. Thompson, who died about two years ago, laboured there for more than thirty years. It is one of the largest and most important cities of India. There are some fifteen baptists residing there; among these is a gentleman who, when he lived in Agra, was treasurer of the auxiliary in that city, and will be a great help to any missionary who may be sent to Delhi. Mr. Jackson thinks that all *local* expenditure could be met on the spot, and perhaps some part of the missionary's salary. Mr. Jackson adds:

"Do send your first available man to occupy this important post. The friend to whom I have already referred, has offered to support a native assistant, and superintend his labours, and we hope to send him one soon. We hope also to make some arrangement so as to have English services there two or three times a month. Either Mr. Smith, Mr. Williams, or myself, may go up alternately for this purpose. We have more than enough to do already with Agra, Muttra, and Chitoura, but feel that Delhi is too important a post to be left entirely. The Propagation Society have already established a mission at Delhi, and I fear that unless Muttra be more efficiently occupied by us than hitherto, they will take possession of that too. Do send your first men to these two important stations."

The brethren gone have their stations fixed. Those about to go will most likely be located in or near Calcutta. Let then Mr. Jackson's appeal be pondered. At present there are no candidates for mission service. Churches, think of this! Pray the Lord of the harvest to send forth labourers. The next appointments will doubtless be for this district. The brethren labouring there are over pressed. Ill health has compelled Mr. Phillips to come home. When one labourer leaves, his labours have to be taken up by brethren whose hands are *more* than full. They need help. Let us employ the right means, fervent prayer, to obtain it.

POONAH.—We are glad to learn by a letter received only last month from our esteemed brother Cassidy that he is in good health, and prosecuting his work with goodly tokens of encouragement. He has the prospect of building a place of worship. The design has been made out, and he has applied for a suitable piece of ground on which to build it. The estimated cost is somewhat over £400, and accommodation will be provided for four hundred persons. We trust our devoted brother will soon see the place erected, and when opened filled with a people prepared to receive the gospel.

MUTTRA.—Our readers are aware that this station is the one occupied by Mr. Phillips, who is now in this country with his family seeking a restoration to health. During his absence, Mr. Smith of Chitoura has kindly consented to look after it, as well as his other labours will permit. From his statement respecting this station and his own, Chitoura, we extract the following:

"I have just returned from Muttra, and I think the school and preaching operations are going on as well as can be expected without any resident missionary. I preached with the native brethren, morning and evening, to large and attentive crowds, in several places in the city. It is a most important station, and we have it all to ourselves. But unless we occupy it more effectually, six months more will not pass without another society doing so; and thus we shall be brought unnecessarily into contact with other denominations. Muttra is 50 and Delhi 150 miles from Chitoura, and we don't yet travel

by railway; so you may form some idea of our duties. Unless you want to wear us all out and make room for better men, you must not delay in sending us help."

CHITOURA.—We hope the few preceding emphatic words will be well considered. The writer is one of the most laborious of men, and shrinks from no toil. It has often been a wonder to us that he has stood so long. But a kind providence has hitherto supported him. But we ought not to presume on that.

May we soon have the pleasing duty of informing him that help is on the way.

"All is going on at Chitoura tolerably well. On the first sabbath in this month, September, I had the pleasure of immersing five men in the presence of a large concourse of natives, and in the evening of the same day, they joined us at the Lord's table. They are superior men, and four of them can read the word of God for themselves. We received them after long trial, and I hope they will continue faithful servants of Jesus. I have a number of other inquirers, and I expect before long to receive some of them into the church.

"AT DIGNEER the prospect is somewhat darkened. Our congregation is broken up, and the old zemindar has had to seek refuge from the rage of his family on the mission premises. The school however continues, and I hope the shock will soon be forgotten. I anticipated these proceedings as soon as the old man broke his caste, and consequently am not at all astonished. The SHAMSHABAD school is getting on remarkably well. It has a permanent attendance of sixty, the majority of whom are daily reading the word of God in their own vernacular dialect. Our sabbath schools at CHITOURA are doing much good. The attendance is upwards of seventy, including many adults both male and female. We are making a strong effort to educate all our people, and have commenced a day adult school, every morning for an hour, at which nearly every man in the village attends. I trust the Lord will smile on these labours, and make them useful. It is of the first importance that our own people should be attended to, that they may become patterns to the heathen who watch them narrowly. We are dreadfully ill off for buildings. The chapel is crowded and unhealthy. I have suffered from it much this hot season. Nor is it large enough to classify the scholars, and carry on the school with any comfort. I think we have got £100. But we shall want £400 more at least. Can you do nothing for us in this matter? Boxes of fancy articles would assist. I feel that I have a strong claim on the society, as it is purely a missionary one."

We commend these concluding lines to the ladies who form the working parties of our larger auxiliaries. No missionary more deserves the help which he asks. We second his plan most heartily, and we trust it will be responded to.

WEST INDIES.

BAHAMAS.—Mr. Capern, writing from Nassau, informs us that two of the churches on Long Island had sent an invitation to Mr. M'Donald, who had been for nine years native teacher at Government Harbour, to become their pastor, and to keep a day school also. The letter is signed by two of the leaders, who say that the people are very desirous of having a minister and schoolmaster, but evince an unwillingness to contribute towards his maintenance. Mr. Capern observes:—

"When I was among them in April, I wished them, if they invited brother M'Donald to take the oversight of them, to state severally what they would give. The invitation is signed by forty-seven members who engage to raise about £9 sterling. The teacher has a wife and four small children, should he therefore go to labour among them, it is clear that he must be assisted by the society. It is true, there are other churches on the island. But the nearest is twenty-four miles distant, and will never do much for him, should he be desired to visit them.

"My wish is to divide the island into two districts, and to have a native teacher, or presiding elder, in each. The churches are too widely scattered, and too far distant from each other, to be efficiently superintended by one man. Besides which we must see to the opening of schools, or the rising generation will be taken from under our care by those who teach for commandments the doctrines of men. Wherever there is a native teacher settled, there should be a school. Since the widow of our late teacher, Fowler, left the island, several months ago, we have had no school there. But she will return this week, and re-open her school. The people are very urgent with her to come back and live among them, promising to do their best for supporting herself and children. As she is an intelligent useful woman, I am glad that she is about to return."

JAMAICA.—Our brethren are again passing through deep waters. The cholera has made fearful ravages in some districts. Many churches have lost able and efficient deacons

and members, and the number of widows and orphans to be cared for is very large. Medical attendance is so expensive, and, from the distance which practitioners have to come, so difficult to obtain, that our brethren have to visit the sick and administer medicine themselves. Besides which they have to incur great expenses in procuring suitable food and clothing for the sufferers, and not only are their own means very much diminished by the loss of valuable members, and the general pressure on the people's resources which so terrible a calamity induces, but these diminished means have unusually large demands made upon them.

Mr. Clark writes, "The cholera is abating around us, but there is a great deal of distress arising from it; I have already assumed responsibilities to between £20 and £30 for medicine and nourishment, and there are constant calls for more." In a subsequent note he informs us that, "the cholera has ceased at Sturge Town, but there have been eighty deaths, and a large number of widows and orphans are left almost or quite destitute. The disease is still at Dry Harbour and other places near us. I am going to Sturge Town to hold a thanksgiving service, for the removal of the pestilence. Although threatened with its ravages in this immediate neighbourhood, Brown's Town, there having been several cases and some deaths, it has not yet spread."

In a letter to Mr. Peto, which has been kindly handed to us, Mr. Clark enters into more detail. From it we learn, that the pestilence first broke out at Kingston, and then appeared at Spanish Town, and then went on to the north side of the island. "At St. Ann's Bay, out of a population of eight hundred, about one hundred and fifty have died. It then extended to Salem and Sturge Town; in the former, with a population of two hundred, twenty have already fallen, without having any medical attendance. Last week I heard that the people were fast dying at Sturge Town, that no doctor could visit them, and they were in a state of hopeless despondency. A gentleman of this little town kindly offered to accompany me to the scene of affliction. We took a large quantity of medicine and nourishment. We found there had been thirty deaths, and not one recovery. Coffins were made and graves dug for those who had been attacked. Nearly the whole population seemed to think they were given up to death. Our native minister, Mr. McLaggan, and the officers of his church were indefatigable. We went from house to house, administering suitable remedies, endeavouring to cheer the people, pointing them to Him who was able to save them. Sixty have died out of a population of six hundred (up to date June 22nd), and it is feared many more will fall beneath the scourge. During the previous visitation I do not think there was a single death at Sturge Town. It is one of the cleanest and healthiest settlements in the island. If it has been so fatal there, we tremble for the consequences should the disease reach other places, where there are materials in abundance, to give intensity to its fatal power." How delightful must the visit to this place, mentioned in a previous extract, have been, when our indefatigable brother went over to mingle in the thanksgivings of the people for God's goodness in removing the calamity!

Similar communications have reached us from the brethren Gould of Four Paths, Armstrong of Gurney's Mount, Day of Port Maria, and Jones of Annotto Bay. In addition to their ordinary duties, they have to take their share in the labours of the different boards of health which have been established in their various districts, and, as we have seen, to undertake the onerous responsibilities of administering medicines when professional advice and skill were not to be had. It is right to say that grants have been made from the Cholera Fund, which is now reduced to a balance of *less* than £100, to these and other brethren, who have been the greatest sufferers. Some friends intend to give fresh gifts to that fund, that more help may be sent; for what remains will not go very far. We shall be glad to receive any contributions for this object. We find that what has been sent has been expended in some such ways as these. Getting visitors to go from house to house with medicine and nourishment, purchase of medicine, small sums to the most destitute, supplying some of the *orphans* with flour, rice, and sugar; purchasing a few garments for desti-

tute children; paying a small weekly allowance to those who are utterly destitute. Our friends would be surprised, if they saw the statements of the brethren, how far a little money is made to go, and the amount of real relief it affords. The great pressure of this dire visitation is doubtless abated, but the claims of the vast number of widows and orphans must press heavily on the pastors of the afflicted churches, and will do so for a long time to come. It is on these grounds that we think some additional help should be sent to them.

HOME PROCEEDINGS.

The meetings during the past month have been numerous, and the accounts which have reached us of some of them, are encouraging. We hope that those of which we have had no report, have been equally so. We earnestly urge on all our brethren who take part in public meetings, to keep steadily before the friends the increasing demands of the mission, and the need of more fervent prayer, and of continued liberality.

Mr. Leechman has been in North Devon, Mr. Hands at St. Alban's and Markyate Street, Mr. Carey in the East Riding of Yorkshire, Hull, and Beverley, Lincoln, Horncastle, and places adjacent; the brethren Cornford and Stent, in Worcestershire; Mr. Bigwood, Monmouthshire and Glamorgan; Messrs. Makepeace, Phillips, and Middleditch, the West Riding of Yorkshire; and Mr. Trestrail, with Mr. Millard, recently returned from Jamaica, Hastings and Lewes.

ANOTHER MISSIONARY ACCEPTED.

It is with great pleasure that we have to announce the offer of service of the Rev. J. Mackay, late of Bradford College, who, previous to entering that institution, had studied in Edinburgh, and St. Andrew's University, supporting himself, much to his honour, by following his trade in the summer, that he might take the classes in these institutions during the winter. After receiving very high testimonials from his tutors and other ministers in the north, Mr. Mackay met the sub-committee first, who recommended the committee to accept him for mission work. This recommendation, after they had first seen Mr. Mackay, the committee adopted. We hope he will be on his way in the course of a few weeks.

FINANCES.

The receipts of the society during the past month have not been so good as we had hoped. Making all due allowance for the special contributions last year for India, we confess to some feeling of disappointment. Doubtless the effects of the war are beginning to be felt in the trading and manufacturing districts. But now we have reaped a bountiful harvest—a harvest not only most abundant, but of exceeding good quality, and gathered in unusually favourable circumstances. We notice, with great pleasure, the almost universal prevalence of gratitude. Surely, then, this is the time for Christians to show *their* gratitude, not in words, but in generous contributions to the cause of God. While He is opening his hand, and giving to us the bread which perisheth, let us, his people, to whom he has entrusted that work, unite our efforts, and strive together, to give to the perishing heathen the bread of life.

DEPARTURE OF MR. UNDERHILL.

A very interesting service was held, in connexion with Mr. Underhill's departure for the East, on Monday, Sept. 18th, at Rev. J. Russell's chapel, Lewisham Road. After singing a hymn, the Rev. J. Spence of Poultry Chapel, Mr. Underhill's brother-in-law, offered prayer. Mr. Peto, who presided, then explained the circumstances which had led the committee to ask Mr. Underhill to undertake this mission, and mentioned a few of its more important objects. Rev. J. H. Hinton called his attention to some of the great questions which would necessarily demand his most serious attention, and concluded an affecting address by some kind words of counsel and friendship. To this Mr. Underhill responded in a speech expressive of his own feelings and views. Mr. Russell then commended him and his family to the divine blessing and care, and Dr. Steane closed the service. The attendance was large, Revs. J. Sherman, now of Blackheath Chapel, T. Timpson, P. Cater, some members of the Committee, and friends of other denominations were present, and took a lively interest in the object of the meeting.

On Tuesday we went down to Southampton with our colleague and friend, Mrs. Underhill and their eldest daughter, accompanied by parents and relations of both. The arrangements respecting luggage, and other such matters, having been made, the remainder of the evening was spent in converse on the journey and its objects, and in prayer for God's guidance and blessing. Early the next morning we were all on board the "Indus," a remarkably fine ship, one of the best belonging to the Oriental Steam Com-Company. The weather was very threatening. Rain, squalls, and rising waves, betokened a rough night, in which notion the commander evidently shared by lowering some of the more lofty spars, and making all as snug as possible. By and by came the "good bye," and many were the painful scenes going on around us. Parents parting with their children, relatives and friends bidding each other adieu, very many evidently overcome with emotion, led one to think what a vast amount of varied feelings—hope, fear, sorrow, joy, were lodged in the people on board that one ship!

Just before we left the wind suddenly veered round to the north, some smart showers of rain calmed the sea, and when our small vessel cast off, the skies cleared up, a beautiful evening set in, and the noble vessel sped her way over what was now a smooth sea, and very soon was out of sight. May the heavens be bright, the winds fair, and may a kind providence protect our friends during the voyage, and speedily bring them to their desired haven.

Besides Mr. Marshman we saw on board Dr. Anderson and his colleague, going out as a deputation from the American Board of Commissioners for Foreign Missions, one or two missionaries, and some friends of those to whom our party were well known. They will have at once Christian brethren on board. This will contribute much to the pleasure of the voyage, and converse with those who are going on a similar errand cannot fail to be a mutual advantage.

We learned from Mr. Birrell that the friends at Pembroke Chapel at the same hour, were holding a meeting in concert with that at Lewisham Road. We trust that there were many such, and that this event, together with those of not inferior interest which have happened during the year, will have the effect of awakening a very deep interest in the welfare of the society, and much prayer for the success of those honoured brethren who are labouring in the field which God hath called them to occupy.

DEATH OF THE REV. J. G. PIKE.

We cannot allow this number to go to press without adverting to the loss which the General Baptists have sustained in the decease of the honoured

and indefatigable founder and secretary of their mission. His was a long, laborious, and useful life. Its end was remarkable and impressive. He preached as usual on the Lord's day, on the Monday attended the united prayer meeting of ministers, by whom he was congratulated on the improved state of his health, and to whom he proposed a united public thanksgiving for the abundant harvest. He subsequently paid some pastoral visits, dined with his family, and afterwards retired to his study to attend to his correspondence. Not answering the call to tea, one of his daughters entered his study, and found him, pen in hand, with his head resting on the desk, senseless and lifeless! His end must have been instantaneous, and he passed away to another world without a struggle. He died at work. "Blessed is that servant whom, when the Lord cometh, he findeth so doing."

We knew Mr. Pike well, and only a few weeks ago saw and conversed with him. His character was spotless; his spirit eminently Christian; his labours abundant; his preaching sound, earnest, and eminently useful. We offer to our bereaved brethren, and the family, sincere condolence, for his loss is a very severe one to the denomination at large, and especially so to their mission. The crowds that attended his funeral, and the large body of ministers present, both episcopal and nonconformist, from Derby and the vicinity, attested the estimation in which this honoured minister was held by all who knew him.

FOREIGN LETTERS RECEIVED.

AMERICA—BOSTON, Peck, S., August 31.
FREDERICTON, Spurden, C., August 23.
MONTREAL, Davies, B., July 15.
ASIA—BENARES, Heinig, H., July 6.
CALCUTTA, Lewis, C. B., Aug. 3; Thomas, J., July 14 and 15; August 4; Wenger, J., August 4,
CHITOURA, Smith, J., July 8.
JESSORE, Parry, J., August 1; Sale, J., July 11.
KANDY, Davis, J., July 21.
MONGHIR, Lawrence, J., July 20.
POONAH, Cassidy, H. P., July 19.
ROORKEE, Carey, W. H., May 10.
SERAMPORE, Trafford, J., August 3.
BAHAMAS—NASSAU, Capern, H., July 10.
BRITTANY—MORLAIX, Jenkins, J., August 25, September 18.
JAMAICA—BROWN'S TOWN, Clark, J., June 22, August 8.
CALABAR, East, D. J., August — and 23.
FOUR PATHS, Gould, T., August 8.
KINGSTON, Oughton, S., August 10 and 26; Spraggs, W., and others, August 26; Whitehorne, J. C., and others, Aug. 10.
SAVANNA LA MAR, Clarke, J., July 28, August 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Waltham Abbey, by Rev. S. Murch, for a Bengali Testament;
Mr. Joshua Nicholls, Luton, for a parcel of copy books and slips, for *Rev. J. Davis, Kandy;*
Mrs. Allen, Ramsgate, for a parcel of magazines;
The Missionary Working Party, Lewisham Road, for a box of useful and fancy articles, value £10 10s., for *School at Calcutta;*
Female friends connected with the Juvenile Missionary Society, Hanley, for a box of clothing, &c., for *Western Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1854.

	£	s.	d.
Annual Subscriptions.			
Bacon, Mr. J	1	1	
Bellamy, George, Esq...	1	10	0
Carthew, Peter, Esq. ...	5	0	0
Chandler, John, Esq. ...	2	0	0
Thornton, Miss	1	1	0
Donations.			
Bacon, Mr. J. P., for *India*	1	1	0
Bible Translation Society, for *Translations*	200	0	0
Bowser, A. T., Esq.....	2	2	0
Lincoln, Miss A. L.....	0	10	0
Stevenson, George, Esq.	50	0	0
Legacy.			
English, Miss Margaret, late of Colchester.....	289	10	0
LONDON AUXILIARIES.			
Prescot Street, Little—			
Collection	5	0	0
Spencer Place—			
Sunday School	4	11	5
Do., President Place	1	16	6
BERKSHIRE.			
Reading, on account ...	22	14	8
BUCKINGHAMSHIRE.			
Princes Risborough—			
Collections.....	3	3	0
Towersey—			
Collection	2	5	0
Sunday School, for *books for schools in India*	0	17	10

	£	s.	d.
CORNWALL.			
Bude—			
Contributions, by Mrs. Tregidgo.....	1	1	0
LANCASHIRE.			
Liverpool, Pembroke Chapel—			
Sunday Schools, for *Intally*.....	8	9	1
SOMERSETSHIRE.			
Bristol—			
Cross, Rev. W. J., A.S.	1	1	0
Watchet and Williton—			
Collection, Watchet...	2	1	0
Do., Williton...	1	19	0
Contributions	4	3	0
Do., Sunday School	0	5	0
	8	8	0
Less expenses	0	8	0
	8	0	0
STAFFORDSHIRE.			
Hanley—			
Juvenile Society, for *Africa*.....	11	0	0
Wolverhampton—			
Collections.....	3	3	4
Contributions	2	2	6
	5	5	10
Less expenses	1	5	10
	4	0	0

	£	s.	d.
WILTSHIRE.			
Melksham—			
Collections.....	5	18	0
Do., Beanacre	0	3	0
Do., Forest	0	2	0
Contributions	21	0	0
	27	3	9
Acknowledged before and expenses	20	6	0
	6	17	9
YORKSHIRE.			
Leeds, on account, by Mr. H. Gresham	110	0	0
Rotherham—			
Collection	2	11	6
Less expenses	0	8	
	2	3	6
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon—			
Collection	3	4	0
Contributions	0	15	0
SCOTLAND.			
Gilmerton—			
Menzies, Mr. James	1	0	0
Glasgow—			
"An offering"	1	1	0

ERRATUM, ANNUAL REPORT, p. 74.

In the Camberwell list of Contributions, the Donations to the Special Fund for *India*, entered thus:—

	£	s.	d.
Gurney, T., Esq.....	5	5	0
Young, Thos., Esq.....	2	2	0

should have been—

	£	s.	d.
Young, Thos., Esq.....	5	5	0
Young, Mrs. Thos.....	2	2	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the accoun of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

OCTOBER, 1854.

Report of the brethren Pottenger of Newcastle, Carrick of North Shields, and Lancaster of South Shields, to some of the Stations in the Northern District.

DEAR BROTHER,

In conformity with a resolution passed at the annual meeting of the Northern Association of Baptist Churches, and which received your cordial support, we have lately visited a number of stations in this district, more or less connected with the Baptist Home Missionary Society, and we now embody, in as few words as possible, the results of our observation.

Hartlepool claimed our attention in the first instance, and, according to previous arrangement, brethren Lancaster and Pottenger proceeded thither on the 4th of July. Notice had been given of our intention to visit the friends and hold a service in the chapel. Addresses were delivered upon the mission entrusted to the church by her risen Lord, and upon the necessity of eminent piety to great usefulness. Our brother Kneebon has done a good work there in the erection of the chapel amid many discouragements, and in the rigid economy which has been maintained in the expenses. The chapel will seat about five hundred persons, the debt upon it is small, it stands in an excellent situation, in the midst of the people, and would strike any Christian as an important sphere for effort in the cause of our Redeemer. We ascertained that the attendance on the means of grace is not as encouraging as could be desired; yet the station is one of such magnitude that it should be vigorously sustained and worked, in the hope that at no distant period it may support itself and also help destitute places in the neighbourhood. Hartlepool has risen into importance with unusual rapidity, and the whole district around it is likely to be occupied with a thriving population, hence we desire to see there a flourishing church as the fruit of home missionary effort, and in the meantime both pastor and people need our sympathy, prayers, and co-operation.

Our mission thus begun was suspended from unavoidable circumstances until the 21st of August, when brethren Carrick and Pottenger visited the church at Broomley, on the Tyne side. In some respects the season of the year was not the best for farmers, yet after the duties of the field were over we had a good attendance of members and others who heard our addresses with attention, and we hope with profit. The population, as you know, is but small and scattered, consequently the sphere for effort is limited, and there is no immediate prospect of the church becoming self-supporting. A few friends cherish it with peculiar affection, and spare neither time nor expense in its behalf. There is a fair attendance both at Broomley and Broomhaugh, but as our brother Maclean is not cheered by additions to the church, special meetings for conference and prayer on the subject seem to us very desirable.

Leaving Broomley, we proceeded by way of Carlisle and Penrith to Brough in Westmoreland, once connected with

your society. The weather was exceedingly wet and tempestuous, but having arranged for a meeting at night we pushed forward amid wind and rain till we reached our destination. Under such circumstances the attendance was small, as indeed we expected; but we addressed words of counsel and encouragement to those who were present, and at the close of the service requested the members to remain for conversation. For a considerable time the church has been without a pastor and has suffered in consequence. The members are scattered over a large district of the country which renders frequent intercourse and communion almost impossible, and at the same time prevents a concentration of effort upon any one spot. Brough, having a neat chapel and but a small debt upon it, should form the base of their operations in that quarter, especially as that district is likely to have the advantages of railway communication which will add greatly to its importance for home missionary purposes.

The evening after our arrival we walked over to Winton, a station three or four miles from Brough. We had a good meeting, the place being well filled. We found a flourishing sabbath school there supported by the members and friends who live on the spot. They have also a library, procured from the Tract Society, which is a great benefit to the villagers. Altogether the station manifests signs of life and usefulness.

On the night following brother Carrick preached at Crosby, another of the out-stations. There, also, the attendance was very encouraging, and at the close of the service the members remained for conversation.

On the Lord's day brother Carrick preached at Brough, both morning and evening; the congregations were very good, especially at night. In the afternoon he went over to Winton, according to previous announcement, when the place was crowded out. The visit of a stranger, the fine day, and the rest of the sabbath, brought together such a number of persons that many had to stand outside. Winton being a central part of the district, several of the local preachers came to meet Mr. Carrick, and the interview was refreshing to both parties. After service a conference was held with the brethren who have carried on worship at the various stations since the late minister left, and we cherish the hope that they will return to their work with renewed earnestness and success.

On Monday, July 28th, brethren Carrick and Pottenger met at Darlington, and at night held a meeting in the chapel. The attendance was really encouraging for the time of harvest, and we learned with much satisfaction that of late there has been a decided improvement in the congregation. The chapel is both neat and comfortable, the population of the town is increasing, and the district is becoming one of vast importance in consequence of the erection of large works in the immediate neighbourhood. It is an admirable spot for home missionary effort, and we trust the committee will support it to the utmost of their ability until they see the fruit of their labours in a self-sustaining church. We met the members of the church, and did all we could to encourage them in their work. They seem to be thoroughly united and affectionate.

From Darlington we proceeded to Hamsterley, and held a service at night in the old chapel. The attendance was equal to our expectation. We ascertained from different friends that the congregation on the Lord's day has much improved under the ministry of brother Cardwell, and at the out-stations there is a good muster of hearers, but while one brother preaches in

several places to good congregations, and in some instances the saying has been verified, "one soweth and another reapeth," he is discouraged by the fact that there are no accessions to his own church.

We could not conveniently visit Middleton in Teesdale; we intend to take an early opportunity of going to Shotley Bridge. We closed our visitation of the churches by a meeting at Wolsingham, where Mr. Cardwell preaches alternately with Hamsterley. As at all the other stations we had an encouraging attendance; yet religion seemed to be in a low state among all denominations in the town, and many were at ease in Zion. We were struck with the large populations that are springing up along the different lines of railway in Weardale, and our mission in that district will not be fulfilled unless vigorous efforts are made to convert them to God. If one station is unproductive year after year let it be relinquished for another where fruit might be reaped unto life eternal, and where signs of commercial activity are seen on every hand the church must put on her strength, and not be outdone in zeal by men of the world, or by the dupes of false teachers.

As a whole the visitation has left upon our minds the impression that while some of the churches are wanting in spiritual power, the missionaries are worthy of our warmest sympathy and support. We found brethren labouring in season and out of season to preach the word, sometimes travelling long distances in all kinds of weather, holding services in chapels, in rooms, or in the open air, but often cast down for want of success. They have strong claims on our sympathy, they need our prayers, and they will be encouraged by proofs of our affection. It is but just to add, that there are difficulties and discouragements peculiar to home missionary labours which must not be overlooked in our estimate of the general results. Nor can we conceal from ourselves the fact, that many parts of our country would remain unenlightened and unblessed with the gospel were it not for the self-denying efforts of such men as your Society supports. The least we can do is to cheer them on and to love them for their work's sake.

In conclusion, our convictions have been strengthened with regard to the desirableness and utility of these fraternal visits. We went as brethren of their common faith, wishing to do them good, and they received us with much affection. The presence of pastors from other churches is an event which they know how to appreciate, and in secluded parts of the country they value it all the more for its novelty. We regret it was not in our power to stay longer at each station, so as to hold a series of meetings, and in any future visitation we should recommend this course. As it is, our own spirits have been refreshed by seeing the brethren, and we shall be well rewarded for our effort if the churches are revived and God is glorified. Affectionately yours,

J. Pottenger,
John D. Carrick,
R. B. Lancaster.

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Milford	0	9	0
Newport	2	15	6
Niton	1	4	0
Parley	0	10	0
Portsea, First Church	5	17	3
Do., Ebenezer	1	10	0
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Romsey	3	8	0
Ryde	1	5	0
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THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

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THE

BAPTIST MAGAZINE.

NOVEMBER, 1854.

MEMOIR OF THE LATE JAMES FAWCETT, ESQ., OF GREEN FIELD, NEAR HALIFAX, YORKSHIRE.

BY THE REV. PETER SCOTT.

THE subject of the following brief memorial was grandson to the late Dr. Fawcett of Hebden Bridge, whose praise is in all the churches for sanctified talent and usefulness; and he was the second son of Mr. John Fawcett, of Ewood Hall, near Halifax, in the same county, who was alike distinguished for attachment to his Saviour, and for urbanity and benevolence, so that few, indeed, ever more fully resembled the beloved disciple. It was certainly to the honour of the subject of this memoir that he did no discredit to the memory of such worthy ancestors, the foul breath of calumny itself having never dimmed the lustre of his fair name.

He was born at Ewood Hall on the 30th of September, 1797, and died at Green Field, where he had resided for many years, in the immediate vicinity of his birth-place, on Friday, May 13th, 1853, in the fifty-sixth year of his age; and on Wednesday the 18th was interred in the burial ground connected with the baptist chapel at Wainsgate, which, though bleak and remote, is often visited by the lovers of piety and the admirers of genius, as the place where Dr. Fawcett commenced his ministry, and where his mortal remains are laid.

His death was occasioned by an apoplectic stroke which prostrated him at once in body and mind, and though he lingered from the 8th to the 13th, never so far recovered as to be able to hold any communication with his friends, which was to them a great affliction, but perhaps sent in mercy to spare him the pang of separation from those he loved. The news of his death produced a wide and deep impression on the public mind. May it be sanctified to the good of many. His sudden and unexpected removal when he had but just passed the meridian of life, connected with the general esteem in which he was held, makes his departure particularly painful to his immediate relations and a large circle of friends who sincerely mourn his loss.

All that remains to us now is to endeavour to improve this afflictive

event by making it subservient to our own spiritual and eternal interests that we may be enabled to live in the blessed hope of a reunion in a brighter and better world. Let us, therefore, endeavour to follow our departed friend as he followed Christ; and that we may be induced to do so we shall record a few things concerning his religious experience and Christian character. It sometimes happens, in cases of this kind, that no authentic account can be obtained of the conversion and experience of the departed, which leaves a blank regretted by survivors. Happily that is not the case in the present instance, as our late esteemed friend's experience read before the church at Hebden Bridge, when he was received as a member, still remains, and is as follows:—

"Dear Friends,—I appear before you under circumstances deeply humiliating and affecting to my own mind. I am the oldest surviving member of a family, having been privileged with the holy and pious example and instruction of a grandfather, and the solicitude and prayers of a beloved father. I have witnessed the influence of Christian principle upon each of my beloved brothers and sisters in succession, and every act of decision to walk in the footsteps of their divine Master has doubly endeared them to my affections. But how I could so long forbear to embark in the same holy warfare may have excited your surprise, and ought deeply to humble myself that I could year after year neglect the commandments of Christ. It was not until I was eighteen years of age that my attention was arrested to see the importance of religion, when by the affliction and happy death of my eldest brother, I felt the importance of divine things. But, alas! my goodness was like the morning cloud and the early dew: it soon passed away.

"At the close of the following year I was visited with a severe and dangerous complaint, which was of considerable duration. It was at this period of my existence that the value of my soul was permanently fixed upon my mind, and in the strength of divine grace I resolved, in case of being brought back to health, I would give myself to the church and people of God, and the service of Christ my Saviour.

"In the spring of 1818, I mentioned my desires to my dear father, and he, after having expressed the pleasure it gave him to find me in earnest respecting my salvation, encouraged me to attend to the ordinance of Christian baptism. After making it a subject of prayer, I went to a neighbouring minister and laid my feelings and wishes before him. The good man gave me every encouragement to persevere and attend to the institutions of Christ, yet from motives, as he thought, of prudence, declined to accede to my request. I returned home greatly affected and disappointed, and found my way was hedged up with thorns. Since that time my life has been a chequered scene, and though I have valued the interests of religion, and made many resolves to surrender myself to Christ, yet such has been my unfaithfulness and want of ardent love to my Saviour that I did not dare to come out of the camp bearing his reproach, and now have to mourn over many backslidings of heart and life. Had it not been for sparing and preserving mercy, I should ere this have been cut down as a cumberer of the ground: it is to divine grace and the freeness of the love of Christ that I must give the glory. But it is with grief I look back on so many years of my life in which I have lost seasons of spiritual enjoyment, lost the benefit of the prayers of my Christian friends, and deprived a dear and honoured parent of the pleasure of

witnessing the last of his children as a wandering sheep return to the fold of Christ. That was an interesting season to my mind when, on the first sabbath of the year 1838, I was enabled publicly to profess my attachment to my Saviour, and was baptized by my brother William. I had always loved him but never met him under circumstances which gave me equal pleasure. His sermon in the morning was from the appropriate words, 'The love of Christ constraineth us,' and after a subject and sermon so animating, I and three others professed our attachment to the Saviour, to whom we owe all our hopes. It was to many an affecting scene, and I trust the impression then produced will be deeply and permanently felt.

"My views of religious truth are those generally maintained by yourselves. Permit me to request an interest in your prayers, that I may be enabled to maintain a conduct becoming the gospel of Christ, that I may be preserved from the snares and temptations of this sinful world, that I may keep a watch over my own heart, and in all things adorn the doctrine of God my Saviour, and when death shall summon me from this state of probation I may enter into the rest which remains for the people of God. And finally, dear friends, allow me to say, that in obeying the commandments of Christ I have experienced a great relief to my own mind. How often has conscience spoken when passing by the table of the Lord, and had I continued to neglect the duty of connecting myself with his church, how could I have met him as my Judge at the last day, when an account must be given of even the one talent we possess. May I not also be permitted to hope that as it regards my own family, what might have been a stumbling-block to them will be removed? Nor do I wish to receive a greater blessing from my Saviour than to see my dear children consecrated to his service. Upon Christ I desire to fix my faith, and expect to receive from him all my spiritual life. He alone is the foundation of my hope, and I trust it is my wish to be found looking for his mercy unto eternal life. 'And unto him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.'"

If persons will neglect to follow the path of duty and the convictions of their own consciences, they must suffer regret, remorse, and shame for it sooner or later, and it is well when they are enabled, by divine grace, to put away the stumbling-block of their iniquity, and double their diligence and redeem lost time, as our friend did. Then like him, too, they will have the comfort and advantage of it.

He continued in connexion with the church at Hebden Bridge, until the interest at Brearley was commenced, in which he took a leading part, and, along with his esteemed coadjutor, Mr. Hodgson, conducted its affairs for upwards of seven years, with more than ordinary success. Not only was there a neat and commodious chapel built, and a considerable congregation and a numerous sabbath school gathered, but the church increased from eight members to about sixty. It was no easy task to find suitable supplies for the pulpit for seven years together. This, however, our friend mostly did, with much discretion and advantage, owing to the extent of his acquaintance and the respect in which he was held by ministers in general. He was truly a lover of good men, and given to hospitality, a virtue he inherited from more than one generation of his ancestors. So far from shrinking from the infant cause at Brearley, because it was weak

and needed assistance, as some persons, wise in their generation, would have done, he embraced it as his own; watched over it with almost more than parental solicitude, and made it one of the great objects of his life to promote its interests. When a man denies himself and takes up his cross to follow his Saviour, when he holds himself in check from the eager pursuit of the profits, pleasures, and honours of the world, that he may devote himself to higher objects and nobler ends, when we find him frequently leaving his own comfortable mansion, and wending his way among the hills and valleys to attend religious services, or to visit the abodes of sickness and sorrow to administer both temporal and spiritual consolation without any professional necessity, and when we find him holding on in such a course for years, while others are minding their own things not the things which are Jesus Christ's, building up their fortunes, or enjoying their ease with dignity, we must be led to heighten our estimate of his principles in proportion to the inducements he has to act otherwise, and to form no ordinary estimate of his character. Such was our departed friend, which makes his removal a loss to the neighbourhood. One whom he used to visit in his affliction said to the writer, since his death, "Where is there such another? The poor and the sick of the congregation used to look eagerly for his coming, and when the ear heard him it blessed him, and when the eye saw him it gave witness to him, and he caused the widow's heart to sing for joy."

It is good to feel for the poor, but it is better to assist them. It is good to send help, but it is better still to carry it. This our friend did, remembering the words of our Saviour, "I was hungry and ye gave me meat, sick and ye visited me; for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our blessed Lord well knew how precious is the balm which sympathy drops on the wounded spirit and the bleeding heart. His disciples are but too apt to forget this. Were he on earth himself, and in these circumstances, would they think it right to neglect him? or enough to send him a little succour? Would they not carry it with their own hands, and think it an honour to be permitted to do so? But they forget that our blessed Lord actually identifies himself with his poor and afflicted disciples. Mr. Fawcett's visits were made very useful to the souls as well as to the bodies and circumstances of many. One of the last additions to the church attributes, as a means, his being brought to a decision to his visits and exhortations. Happy would it be for our infant churches if there were many such nursing fathers to watch over and cherish them; for want of this some are stunted in their growth.

The sabbath school is a field which the Lord hath blessed; it is not only beautiful, therefore, with buds of promise, but rich with clusters of fruits of righteousness also. Like other fields, however, much depends on the manner in which it is cultivated: for want of proper cultivation it sometimes resembles the field of the slothful and the vineyard of the man void of understanding, and this is sure to be the case where the teachers attend as seldom as they can, and while they are ready to say, What a weariness it is; when will it be over? To such the hungry lambs look up and are not fed, for in the expressive language of scripture, "Their own shepherds pity them not, but say, We will not feed you; that that dieth let it die, and that that is to be cut off let it be cut off; neither do they visit those that be cut off, neither seek they the young, nor heal that that is broken, nor feed that that standeth still." Such

idle shepherds have their arm clean dried up, and their eye is utterly darkened, they have neither power nor skill for such a work. The reverse, however, is the case where they count their work a privilege and not a task, and are ready to say as the language of their hearts,

"Delightful work, young souls to win," &c.

Mr. Fawcett and his fellow labourer, Mr. Hodgson, were true yoke-fellows in this as well as other departments of their Master's work, labouring together harmoniously for more than twenty years, and the last seven at Brearley as perpetual teachers and superintendents, as regular as the day and as punctual as the hour, enforcing punctuality and diligence on others both by precept and example.

Mr. Fawcett often breakfasted before the other members of the family on the Lord's day in order to be in time for opening the school. It was, therefore, so ordered and conducted as to be a blessing to the neighbourhood, an ornament and not a disgrace to the place of worship, and a nursery to the church, many having become members, and in giving their experience blessed God that ever their youthful feet had been led to that sabbath school. Several of the young persons who lately joined the church ascribed their first or deciding impressions to his teaching as the means. One of them said: "Once, when he had read a passage of scripture relating to the sufferings of Christ, he said to his class, Did Christ suffer all that for sinners, and shall not we love him in return? She looked up and saw tears in his eyes, which so affected her that she thought she saw Christ on the cross in agonies and blood suffering and dying for sinners." Some think meanly of sabbath school instruction, but he had discernment enough to perceive that it is one of the most powerful moral levers that can be employed for raising the masses out of that vice, degradation, and misery, into which they have sunk, and placing them on a happy and an honourable elevation. He, therefore, applied his highly cultivated and well-informed mind to the working of it with all his might, and from what we have already seen he did not labour in vain, and none ever will who labour as he did. Is it not said, "Be not weary in well-doing, for in due time you shall reap if you faint not?" Some who were the fruit of his labours went to heaven before him, others will follow after, and we have no doubt he will have a goodly number to present before the throne of God at last with exceeding joy, saying, Here am I and the children whom thou hast given me.

Persons of liberal education and in affluent circumstances are apt to consider themselves elevated above the level of sabbath school teaching; but they are the very persons who should engage in it, for elevation gives influence. It was this, for one thing, which gave him so much power to do good, combined with piety and zeal, and a kind and condescending disposition. To think it beneath them would betray an overweening conceit of themselves and of their own importance. King David, and Solomon in all his glory, did not think it beneath them to teach the young the first principles of religion, for the one says, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord;" and the other says, "Remember now thy Creator in the days of thy youth." But a greater than either David or Solomon is here—David's greater Son, of whom it was foretold, that "he would feed his flock like a shepherd, gather the lambs with his arm, carry them in his bosom," who in the days of his flesh said, "Suffer the little children to come unto me, and forbid them not, for of such is

the kingdom of heaven." The great Father of all does not disdain to teach them; for while the saving truths of his word are hid from the wise and prudent, they are revealed unto babes, for so it seemed good in his sight. He saves the children of the needy, and delivers their souls from deceit and violence, and precious is their blood in his sight; and he will require the blood of innocents at the hand of those who neglect them, and let them perish for lack of knowledge.

This is a work, then, worthy of the highest powers of human nature, and the highest classes of society, and it is one in which they may reap more honour and happiness than in any other in which they can be engaged, for in this way they will lay up riches for eternity, and shine as the brightness of the firmament, and as the stars for ever and ever.

Mr. Fawcett not only taught in school hours, but invariably sat with the children in time of worship, and truly never did he appear more dignified, or to enjoy more conscious satisfaction than when thus surrounded by his youthful charge, who vied with each other which could sit nearest him, especially the little ones, who clustered about him and looked up to him with more than filial reverence, while he looked upon them with an eye of benignity and affection. It was really an edifying sight, and one could not help saying, this is the true way of levelling society and yet of conserving it, by making the brother of low degree rejoice in that he is exalted, and the rich in that he is made low. And these are the flowery bands by which its different classes will be knit together in peace and harmony, and a little child shall lead them. They shall not hurt nor destroy in all God's holy mountain, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea. They all felt that each had a father's interest in his heart.

"His ready smile a parent's warmth expressed,
Their welfare pleased him and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven;
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

This is no mere flight of fancy. In his case it was true to the letter. When, therefore, he was so suddenly and unexpectedly taken away from them, they were almost broken hearted. The sabbath after his death the place was literally a Bochim, a place of weeping; and scarcely yet can his name be mentioned in their hearing without drawing tears. Who would not prefer such a heartfelt tribute of respect to the louder but hollow applause of the world? The best of judges did when he made his triumphal entry into Jerusalem, riding upon an ass and a colt the foal of an ass, amidst the sneers of the scribes and pharisees, but surrounded with the hosannas of the children. Out of the mouths of babes and sucklings God hath perfected praise. Who can calculate the good an individual may do in this way in the course of his life? It is more than a repetition of the prophet's miracle; it is casting in the salutary principles of divine truth and grace into the very fountains of human life and society, and so healing the streams that would otherwise be naught, as in many instances, at least to prevent spiritual death and barrenness. "Every one, therefore, wherever he comes," as Matthew Henry says, "ought to endeavour to make the place better for him, to sweeten bitter spirits, and make barren souls fruitful by a due application of the word of God." This did our departed friend, and it is noticed the more because of its importance, and because it brings out in relief one of

the most prominent and beautiful features of his character. It was truly the love of Christ that constrained him to these works of faith and labours of love. On that he loved to dwell. He knew its power from his own experience. He made it, therefore, the great theme of his instruction to the children; and those sermons were most acceptable to him which had most of the cross in them, and those hymns his greatest favourites which breathed most of a Saviour's dying love; such as the following:—

"Oh! love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?" &c.

"Sweet the moments, rich in blessing,
Which before the cross I spend," &c.

"One there is above all others,
Well deserves the name of Friend," &c.

And many others of a similar stamp. Once, when conversing with the writer on this subject, he said, "They talk about the sublimity of Milton's poetry, but these affect me more than Paradise Lost." He loved to hear them sung in sweet and lively tunes, too, and said he had no idea of being dull and gloomy in the worship of God; there was no melancholy music in heaven.

The same powerful and hallowed principle which influenced him in the church and in the sabbath school regulated his conduct in domestic and civil life. He was an affectionate and devoted husband. His kind and unwearied attentions to his long and greatly afflicted partner in life makes his death to her a bereavement indeed, one which can never be repaired; and his solicitude for his children's welfare, both temporal and spiritual, makes it to them a serious loss. And to the writer, who enjoyed his friendship for nearly forty years, it was a painful stroke, especially as he anticipated closer fellowship and sweeter communion with him, and his co-operation and sympathy in carrying on the cause of God at Brearley.

He combined a firmness of principle and a decision of character with a rational and well sustained experimental piety, which the Christian church may well desire to see more generally prevail. His place, we trust, will be supplied by others, who shall with equal consistency maintain the great principles of protestant nonconformity, and combine with decided evangelical piety that increased public activity so evidently called for by the stirring spirit of the times. To say that he was not perfect, that he had his defects as well as his excellencies, would be saying only that he was a man. There is no perfection under the sun, and that luminary himself, if narrowly inspected, will be found not to be immaculate; but who would think of disparaging the orb of day on that account? The people of God, with all their defects, are "the salt of the earth, and the light of the world," and our departed brother was one of them. A person who was long and well acquainted with him, writing to his bereaved widow soon after his death, said for her consolation, "He was a man of God, a vessel of mercy, a saved and sanctified believer in Christ Jesus, a monument of everlasting love." But he is now out of the reach of the feeble praises or censures of mortals; he has, we have no doubt, joined the general assembly and church of the First-born, whose names are written in heaven, and mingles with the spirits of just men made perfect.

We naturally shrink from sudden death, and pray to be delivered from it, and no wonder, when we consider what an august and holy presence that is into which we enter immediately after death. But a true and lively faith in Christ and years of habitual intercourse and communion with God con-

stitute the best preparation for entering into his more immediate presence.

By constant family worship and secret prayer he made his habitation none other than the house of God, and no doubt, therefore, God made it to him the gate of heaven, both in life and death. As far as we can judge, he was in the best attitude and frame of mind in which the pale-faced messenger could have found him. He spent the whole of his last day of consciousness on earth either in teaching the sabbath school or in the worship of God, and was observed by several to be more serious and devotional than usual. At the close of the afternoon service he came into the vestry to the writer, and expressed his high satisfaction with what he had heard, and hoped it might be made an extensive and lasting blessing to the congregation; which he had never done before. In a short time after that, he was prostrated by the blow of the last enemy. Thus, like the angel mentioned in the book of Judges, no sooner had he finished the sacrifice than he ascended to heaven in the flame of the altar. And thus he closed his last sabbath on earth to commence the still holier and more delightful sabbath of the eternal skies. To him it was but a step out of the porch into the temple. What a mercy that when there is but a step between us and death, there is but a step between us and heaven. This is the case, however, only when we are found walking in the the right path,—found in Christ, who is the way, the truth, and the life. This, we trust, our friend was. And how comfortable for survivors to look from the shades of mortality and the corruption of the grave, into that glorious futurity whither he is gone, and which is the region of their own brightest hopes and prospects.

The family of the deceased who survive him will, we trust, endeavour to sustain a character worthy of ancestors so justly esteemed by all who knew them, and will cherish the remembrance of their father's prayers, oft-repeated counsels, Christian graces, and consistent walk, and the anxious solicitude he was wont to express that they might all be found at last among the friends of Jesus. May the God of heaven imbue their minds with a double portion of the spirit of their fathers. May thy servants continue, and may their seed be established before thee.

Brearley.

AMERICAN TRANSLATION OF THE FIRST EPISTLE OF JOHN.

I. What was from the beginning,
what we have heard, what we have
seen with our eyes, what we gazed
upon, and our hands handled; con-
2 cerning the word of the Life, (and
the Life was manifested, and we
have seen, and do testify, and declare
unto you that eternal Life which
was with the Father, and was mani-
3 fested unto us,) what we have seen
and heard declare we unto you, that
ye also may have fellowship with us;
and, again, our fellowship *is* with
the Father and with his Son Jesus
Christ. And these things we write 4
unto you, that your joy may be ful-
filled.

And this is the message which we 5
have heard from him, and report
unto you, that God is light, and
darkness in him there is none. If 6
we say that we have fellowship with
him, and walk in the darkness, we
lie, and do not the truth; but if we

7 walk in the light, as he himself is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all
8 sin. If we say that we have no sin, we deceive ourselves, and the truth
9 is not in us. If we confess our sins, he is faithful and righteous to forgive us *our* sins, and cleanse us from
19 all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write unto you, that ye sin not: and if any one have sinned, we have an Advocate with the Father, Jesus
2 Christ the righteous; and he is himself the propitiation for our sins; yet not for ours only, but also for the whole world.
3 And hereby we know that we have known him, if we keep his command-
4 ments. He that saith: I have known him, and keepeth not his commandments, is a liar, and the
5 truth is not in him; but whoso keepeth his word, truly in this man hath the love of God been perfected: hereby we know that we are in him.
6 He that saith he abideth in him ought himself also so to walk, even as He walked.
7 Beloved, I write not a new commandment unto you, but an old commandment which ye had from the beginning: this old commandment is the word which ye heard
8 from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness passeth away, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in the dark-
10 ness until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling
11 in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, little children, 12
because your sins have been forgiven you for his name's sake. I write 13
unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write* unto you, little children, because ye have known the Father. I have written unto 14
you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the 15
things in the world: if any one love the world, the love of the Father is not in him: for all that *is* in the 16
world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth 17
away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour; 18
and as ye heard that the Antichrist cometh, even now there are many become antichrists; whence we know that it is the last hour. From 19
us they went out, but they were not of us; for if they had been of us, they would have abode with us; but *it was* that they might be made manifest that none of them are of us. And you, ye have an anointing 20
from the Holy One, and know all things. I have not written unto 21
you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is the liar, 22

* Or, as very many read, *have written.*

but he that denieth that Jesus is the Christ? This is the antichrist, who denieth the Father and the
23 Son. Every one that denieth the Son, neither hath he the Father; he that confesseth the Son hath the Father also.
24 You, therefore, let that which ye heard from the beginning abide in you: if that abide in you which ye heard from the beginning, ye also shall abide in the Son and in the Father.
25 And this is the promise which he himself promised us, the life eternal.
26 These things I have written unto you concerning those who would
27 deceive you. And you, the anointing which ye received from him abideth in you, and ye have no need that any one teach you: but as the same anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you,
28 ye shall abide in him. And now, little children, abide in him; that, when he shall be manifested, we may have confidence, and not be shamed away from him, at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness hath been begotten of him. III. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God! therefore the world knoweth not us, because it knew not him.
2 Beloved, now are we children of God, and it hath not yet been manifested what we shall be, but we know that, when it* shall be manifested, we shall be like him, for we shall see him as he is.
3 And every one that hath this hope on Him purifieth himself, even as
4 He is pure. Every one that committeth sin committeth also violation of law; and sin is violation of law. And ye know that He was 5
manifested to take away our sins; and in him is no sin. Every one 6
that abideth in him sinneth not; every one that sinneth hath not seen him, neither known him. Little 7
children, let no one deceive you; he that doeth righteousness is righteous, even as He is righteous. He 8
that committeth sin is of the devil; for the devil sinneth from the beginning. For this was the Son of God manifested, that he might destroy the works of the devil. Every 9
one that hath been begotten of God doth not commit sin, for his seed abideth in him: and he cannot sin, because he hath been begotten of God: in this are manifest the children of God and the children of the 10
devil.

Every one that doeth not righteous- 11
ness is not of God, and he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another; not as Cain was of the 12
the wicked one, and slew his brother; and wherefore slew he him? Because his own works were wicked, but his brother's righteous. Marvel 13
not, my brethren, if the world hateth you. As for us, we know that we 14
have passed out of death into life, because we love the brethren: he that loveth not *his* brother abideth in death. Every one that hateth 15
his brother is a mankiller; and ye know that no mankiller hath eternal life abiding in him.

Hereby have we known love, be- 16
cause He laid down his life for us: we also ought to lay down *our* lives for the brethren. But whoso hath 17
the world's goods, and seeth his brother have need, and shutteth up his bowels from him, how abideth

* Or, *he*.

18 the love of God in him? My little children, let us not love in word nor with the tongue, but in deed and truth.

19 And hereby we know that we are of the truth; and shall assure our
20 hearts before him. For, if *our* heart condemn us, God is greater than our
21 heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence toward God.
22 And whatsoever we ask, we receive from him, because we keep his commandments, and do the things
23 that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us command-
24 ment. And he that keepeth his commandments abideth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he gave us.

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the
2 world. Hereby ye know the Spirit of God: every spirit, that confesseth Jesus Christ come in flesh, is of God.
3 And every spirit, that confesseth not Jesus Christ come in flesh, is not of God; and this is that *spirit* of the Antichrist, whereof ye have heard that it cometh, and now it is in the
4 world already. You, little children, are of God, and have overcome them; because greater is he that is in you,
5 than he that is in the world. They are of the world; therefore *what is* of the world they speak, and the
6 world heareth them: we are of God; he that knoweth God heareth us; he that is not of God heareth not us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another; for love is of God, and every one that loveth hath been begotten of God, and knoweth God. He that loveth 8
not knoweth not God; for God is love. In this was manifested the 9
love of God in us, that God hath sent his Son, the only begotten, into the world, that we might live through him. Herein is love, not 10
that we loved God, but that he loved us, and sent his Son a propitiation for our sins. Beloved, if 11
God so loved us, we also ought to love one another. No one hath at 12
any time seen God: if we love one another, God abideth in us, and his love hath been perfected in us. Hereby we know that we abide in 13
him, and he in us, because he hath given us of his Spirit. We also 14
have seen, and do testify, that the Father hath sent the Son *as* Saviour of the world. Whosoever shall con- 15
fess that Jesus is the Son of God, God abideth in him, and he in God. We also have known and believed 16
the love that God hath in us. God is love, and he that abideth in love abideth in God, and God in him. Herein hath love with us been per- 17
fected, that we should have confidence in the day of judgment, because as He is are we also in this world. There is no fear in love, but perfect 18
love casteth out fear; because fear hath punishment: but he that feareth hath not been perfected in love. We love him, because he first 19
loved us. If any one say: I love 20
God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have 21
we from him, that he who loveth God loveth also his brother.

V. Every one that believeth that Jesus is the Christ hath been begotten of God; and every one, that

loveth him that begat, loveth him also that hath been begotten of him.
2 Hereby we know that we love the children of God, when we love God,
3 and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not burden-
4 some. For all that hath been begotten of God overcometh the world; and this is the victory that over-
5 cometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
6 This is he that came by water and blood, Jesus the Christ; not with the water only, but with the water and the blood; and the Spirit is that which testifieth, because the
7 Spirit is truth. For there are three
8 that testify,* the Spirit, and the water, and the blood; and the three
9 agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he hath testified
10 concerning his Son. He that believeth in the Son of God hath the testimony in himself: he that believeth not God hath made him a liar, because he hath not believed in the testimony which God hath testi-
11 fied concerning his Son. And this is the testimony, that God gave to us eternal life, and this life is in his
12 Son. He that hath the Son hath life; he that hath not the Son of God hath not life.

These things have I written unto 13
you,† that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. And this is the con- 14
fidence that we have towards him, that, if we ask anything according to his will, he heareth us: and if we 15
know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him. If any one see his brother 16
sinning a sin not unto death, he shall ask, and‡ shall give him life, *even* to those who sin not unto death. There is a sin unto death: not for that do I say that he shall pray. All unrighteousness is sin; and 17
there is a sin not unto death.

We know that every one that hath 18
been begotten of God sinneth not; but he that hath been begotten of God keepeth himself, and the wicked one toucheth him not. We know 19
that we are of God, and the whole world lieth in the wicked one. But 20
we know that the Son of God is come, and hath given us understanding that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and the Life eternal.

Little children, keep yourselves 21
from the idols.

TRUTH ELICITED IN LUKE IV. 3, AND ESTABLISHED IN REV. XV. 6.

BY MR. JOHN FREEMAN.

THE word of God, having been perfect as it came from its divine Author, ought not to appear to a disadvantage either from human defects, or from the ravages of time, since means for making straight what is crooked require not our

* Two or three inferior copies here insert the words: *in heaven, the Father, the Word, and the Holy Spirit; and these three are one And they are three that testify on earth.*

† Or, as very many read, *that ye may know that ye have eternal life, who believe in the name of the Son of God.*

‡ Or, *he shall give.*

visiting the heavens above, or the depths below, but exist within the reach of mortals. Thus, in former papers, the writer's object has been to recover truth where lost; while, without giving up the intention of still further recovering truth, he for once directs his attention to what is idiomatic in Luke iv. 3, and, in reference to Rev. xv. 6, applies his principles to the establishment of truth once lost for a thousand years over all the nations of Western Europe.

When Satan addressed the Saviour in the language of the Holy Land, one of his Syro-Chaldaic expressions was virtually this: "If thou art God's Son, give such command to this stone lying about in different directions as shall convert it into as many portions of bread." Thus, if we give plural for plural, Matthew says the tempter's language was, "If thou art God's Son, command that these stones become loaves;" while Luke says "this stone" for "these stones" and "bread" for "loaves,' using what the writer calls the quantitative number, as when we say *much fish* for *many fishes*, and *much straw* for *many straws*, or *much barley* for *many barley-corns*, and *much people* for *many persons*. Thus in Matt. iv. 3, and Luke iv. 3, there is but the appearance of a contradiction without the reality, the meaning of both passages being, "If thou art God's Son command that these stones become bread."

In Rev. xv. 6, as investigation will show, the Greek word LINON signifying *linen*, continued to exist universally till, by the *Extinctive Process*, its middle letter became illegible in some one manuscript. And then, by the illegible letter being thought to be *Theta*, the word LINON became, by the *Misrestorative Process*, LITHON, signifying *stone* in the quantitative number.

Thus in one manuscript that was the parent of others, it was made out that the seven angels having the seven plagues were "clothed with pure and shining stone," instead of being "clothed in pure and shining linen."

Moreover, when the seven angels are thus erroneously said to be "clothed with stone" they are so far assimilated to the woman drunk with the blood of the saints. For, with the Greek word LITHON in the aforesaid quantitative number, it is said of her in Rev. xvii. 4, "The woman was clothed with purple and scarlet, and adorned with gold, and precious STONE, and pearls."

As to Jerome who furnished the Latin Vulgate fourteen centuries and a half ago, he did not adopt in Rev. xv. 6, the pre-existing Latin word *Lintea* there given for LINON, but translated from a Greek manuscript in which LITHON was found. And inasmuch as he was not sufficiently alive to the style of the Greek of the Apocalypse, he lost sight of *Lapidibus* as an equivalent, and adopted the Latin word LAPIDE meaning WITH A STONE. Hence Wickliff, translating from Jerome, calls the illustrious personages having the seven plagues, "seven ahngels clothid with a stone clean and white."

By corrections of the Latin Vulgate, indeed, we have instead of *Lapide* the word *Linteamine* written *Lintheamine* in *Bibl. Reg.* 1 *B. VIII*, in *Bibl. Reg.* 1 E I,* and in *Bibl. Burn.* 3, all British Museum manuscripts of the thirteenth century, while we have the word *Linteo* in *Bibl. Reg.* 1 A XVII., and the word *Lino* in *Bibl. Reg.* 1 E II, both British Museum manuscripts of the fourteenth century. In the *Codex Amiatinus*, however, a Florence manuscript written in the sixth century, LAPIDE is the word used; and, in eighty-one manuscripts which the writer has examined at the British Museum, he finds the word LAPIDE retained just as

* In this manuscript *lintheamine*, originally written, has *lapide* in fresher ink written over it.

Jerome gave it. In short, the five variations being obviously the result of three distinct attempts at correction, and being so prodigiously outweighed by the eighty-two other manuscripts, some of which are many centuries old, conspicuously places before us the fact that, during a dark millennium, there was in England and the other nations of Western Christendom a *transfer* into Latin of the *Misrestorative Process in Greek*.

Thus in Latin manuscripts, as interpreted by Wickliff, it was stated in Rev. xv. 6, "And the seven angels, having the seven plagues, came out of the temple, clothed with a stone clean and white."

In adverting to Greek manuscripts, however, we have incontrovertible evidence that the three distinct attempts to correct the Latin Vulgate were in the right direction, as was the correction the Lollards made when they substituted in Wickliff's Bible the word *stole* for *stone*. For, in reference to a *robe* clean and white, they spoke of "seven ahngels clothid with a *stole* clean and white." Eventually, however, truth, thus groping its way, found a settled rest, the meaning of Rev. xv. 6, being correctly given in language which may be thus expressed:—

"And the seven angels, having the seven plagues, came out of the temple clothed in pure and shining linen, and girded about the breasts with golden girdles."

What the seven angels do appears to be the involving, as a wheel within a wheel, the transactions of other agents, the result being a plague as if poured forth from a vial. Thus Herod's imprisonment of Peter, with an intention to put him to death, was under the control of an angel saying virtually, "Thus far shalt thou go and no farther;" and the result of the angel's wonderful interposition on behalf of Peter was, through Herod's wickedness, death to the keepers of the prison.

In an aspect of this kind, the seven angels appear to be ministering spirits at seven periods of time, each period calling into action one angel, as captain of the Lord's host, and other ministering angels acting in concert with him.

That what the seven angels do is the acting out of unmingled holiness is seen by their garments being spotless as a stratum of new fallen snow, and shining like the face of Moses who brought from the top of Mount Sinai a portion of the bright beams which, emanating from Jehovah, had alighted on his faithful servant.

Moreover, though Jesus said to his disciples, "Let your loins be girded about," yet to angels this admonition is superseded — they are already girded about. Yea, as the messengers of Immanuel whose riches are unsearchable, and whose metropolis, the heavenly Jerusalem, is paved with "pure gold," they are "girded about the breasts with golden girdles."

Thus, in the language of Ps. ciii. 20, 21, we may devoutly say, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure."

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INFANT BAPTISM AND POPISH MISSIONS.

As we would look not into the pages of an historical novel, but into the annals of authentic history, to learn the true consequences of men's actions; so we may resort to the practices of the church of Rome, to learn the proper

results of the errors in the doctrine of baptism which still fatally pervade the formularies of the church of England.

Romanists have a juvenile missionary society, at the head of which is the bishop of Arras, an able active man; it is called "The Enterprise of the Sacred Childhood," referring to the infant life of our blessed Lord, whom in this character it professes to take as supreme patron. It publishes a monthly magazine, which contains incentives to the work, a chronicle of its success at home and of its work abroad. The number before us opens with the statement that "the infant Jesus continues to bless his privileged work." On the cover is an official announcement that Pope Pius has granted in perpetuity, plenary indulgences for the living and the dead, in favour of members of the association; and children who have not yet celebrated their first communion are invited to entitle themselves to these favours, by assisting at a mass to be performed for the association. There are forty pages of communications from different dioceses, narrating the progress of the promoters of the mission in obtaining funds, showing that the young of the catholic population of Europe, including our own country, are systematically engaged in the support of the so-called missionary work: "nearly every step of the society is signalized by a triumph."

The efforts thus made are carried to a ludicrous extreme, all kinds of puerile contrivances are enlisted in the service, and the results given in language suitable to the nursery. Let one instance suffice. Speaking of the success of a lottery for raising funds, an anecdote relates, "What is most interesting is, that the vacant prizes these good children, at the expense of their play-time, undertook to supply. They worked to dress a doll. They began, and shortly completed it. Italian, Swiss, and Greek costumes, visiting dresses, robes for the first communion: nothing was wanting but the little shoes. It had not, however, time to catch cold, two of them turned shoemakers, and the doll was able to make its entrance into the world."

But our present concern is with the object of the society as bearing upon the baptismal controversy, and showing the proper results of the cordial belief of baptismal efficacy as a sacrament. The simple object of the society is to baptize the young children of the heathen, and to do so, in a manner entirely unconnected with faith, knowledge, or vows, by or in behalf of the unconscious subjects. This enterprise is carried on most successfully. A few extracts will best display this model case of infant baptism. "The greatest number of children is baptized by those Christians, who, without exercising precisely the functions of baptizers, seek to discover the sick children in their neighbourhoods, and by introducing themselves into their families to baptize their children *openly or secretly according to circumstances.* We may mention in particular one courageous man who practises medicine a little, and who has already baptized several hundred pagans, without their parents' knowledge. Sometimes he baptizes them secretly with a little water which he carefully wrings from his pocket-handkerchief; at others he asks for a little water under pretence of washing the child to see its disease the better, and thus he purifies its soul from original sin. Often he carries his medicine in a small instrument in the hollow of which he carefully places a little water, he turns it round, and when no one is observing, he spills the water, which if it afterwards appears on the child's head is mistaken for a little useless medicine."

We may deride these things as puerilities, or mourn them as perversions, but we cannot despise the devoted

earnestness of the actors, nor the great success which has attended their efforts to enlist the sympathies and aid of the instructed population of Western Europe in this enterprise.

Meanwhile it behoves us to cherish, uphold, and declare the more excellent way into which we have been brought; and to pray and work in the spirit of the supplication, "*O Lord, are not thine eyes upon the truth?*" We accept with thankful satisfaction, the category in which we are placed by the standard catholic authority of the present day. "Luther having, as we observed in a former place, connected the efficacy of the sacraments with faith only, it is not possible to understand why infants should be baptized: and from the reformer's point of view, it was not difficult for any one to discover the utter want of an adequate ground for this ecclesiastical rite."—*Moëhler, Symbolism, Eng. ed.* Vol. ii. p. 156. S. R. P.

POISONED EDITIONS OF POPULAR BOOKS.

An amiable, accomplished, and saintly priest is introduced, it appears, into a modern edition of "Robinson Crusoe." Mr. J. E. Gordon, in a work which he has recently published, tells us that he was led to this discovery by carelessly turning over the leaves of a splendid octavo edition of "Robinson Crusoe," presented to his children by a friend. Some expressions having caught his eye, which materially differed from his juvenile acquaintance with the same passages, he was led to pursue the investigation, and presently found himself in the company of a very accomplished popish ecclesiastic, evidently introduced as an impersonation of the church to which he belonged.

"It is not a little curious that almost the next book which he took up was 'The Pilgrim's Progress;' and there, too, in that last of all imaginable productions of the Spirit and the pen, he discovered that similar liberties had been taken by the same parties, although not to the same extent. He cannot dismiss these revolting instances of papal fraud, without a solemn caution to parents to exercise the strictest jealousy and watchfulness over the more popular works of the nursery, convinced, as he is, that the juvenile literature of the country has been tampered with by papists and their tractarian coadjutors to an extent of which the public have not the slightest idea.

"ONE THING IS NEEDFUL."

"One thing is needful"—not the power to wield
The monarch's sceptre, or the victor's sword,
Though sweet it be to boast the hard-won field,
Or hear all nations hail thee as their lord.

'One thing is needful"—not the wealth to spend
In idle whim, or hoard in useless chest;
Not skill the knotty problem to resolve,
Nor wit to multiply the idle jest.

"One thing is needful"—greater than to bear
The wisest head, or fill the highest seat;
In childlike love combined with childlike fear,
To sit and listen at the Master's feet.—J. B. W.

REVIEWS.

The Autobiography of the Rev. William Jay; with Reminiscences of some Distinguished Contemporaries, Selections from his Correspondence, etc. Edited by GEORGE REDFORD, D.D., LL.D., *and* JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. 1854. 8vo. Pp. xiii. 584.

IT is justly remarked by the editors of this volume that "a preacher who, from his first appearance in the pulpit at the age of sixteen, till he retired from it when eighty-four years old, fixed and held the attention of the public; who during this lengthened period was heard with equal interest by the aged and the young, the learned and the illiterate, who always crowded, whenever he presented himself, to listen to his teaching; who was eulogized by such men as Wilberforce, Beckford, and Sir William Knighton; by Hall, Chalmers, and Foster; who, whether he preached in the city or in the village, drew after him his ministerial brethren, both of his own church and most others; who was esteemed and admired by all denominations of professing Christians; and who, when his sermons were sent forth from the press, raised for himself in both hemispheres, a reputation such as few of his own day, or any other, ever obtained,—must have possessed elements of power, after which it is worth while to inquire, not only for the purpose of gratifying curiosity, but to prompt and guide the spirit of lawful emulation." These pages, therefore, proceeding partly from the pen of Mr. Jay himself, and partly from those of intelligent persons who were acquainted with him at different stages of his career, deserve to be read by all, and to be studied carefully by preachers who are not too old to improve, by young men who are contemplating an entrance on the ministry of the gospel, and by those especially whose position gives them opportunity to advise and train the public instructors of the coming generation.

It was as a preacher that Mr. Jay was pre-eminent. As an author, as a pastor, as a platform speaker, he was equalled or even excelled by many of his contemporaries. His publications were almost exclusively sermons or parts of sermons, and their sale was greatly assisted by the popularity of his pulpit exercises. What then were the elements of that popularity? How did he acquire his celebrity? How did he maintain it for half a century, and more? What are the lessons which his history teaches to men who are anxious to excel as public teachers of religion? These are questions with which in their minds we hope that many of our readers will peruse and ponder the contents of this volume.

It is certain that Mr. Jay's superiority as a preacher cannot be traced either to intellectual precocity or to educational advantages. He looks back to the difficulty with which he acquired the art of reading; to the fears entertained in his family that he never would gain it; and to the smallness of his literary attainments at the time when he worked with his father at the business of a stonecutter and mason. A letter which he wrote to Mr. Winter of Marlborough who afterwards became his instructor has been preserved, and has been given to the public in this volume, very properly, word for word and letter for letter. We rejoice to have the power of presenting it to our readers, for it shows that a man may rise to eminence who begins low, and proves that a youth who has been brought

up in ignorance, but who desires to prepare himself for usefulness, may succeed if he is industrious. Who can despair, when he finds that the following extraordinary document proceeded from the pen of the celebrated Jay?

"To Mr. Winter, Marlborough.

"Tisbury, January 30th, 1785.

"DUTIFUL FREIND,—this comes with my kind love to you hoping It will find you in good health as it Left me and all my friend at tisbury thanks be to god for his mercy and Goodness in preserving us to this present moment in health and strength, health is the hony that Sweetens every temporal mercy to be well in body is a great blessing but to be well in Soul is a much greater Blessing than this what is the body when compar,d with the Soul it is no more than the Candles Slender Light to the great illuminary the Sun in its meridian Splender and beauty.

"I received your Letter and was very thankfull for your kindness to me in it. You Desired to hear from me by Mr Serman's return and if I could write you something of my Christen Experience. my experience is that I Desire to Love the Lord above all and Desire to Live more to his Glory and honour. I hope I can Say that he is the Cheiftest to my Soul of ten thousand and altogether Lovly I Desire to know nothing but Jesus and Desire to be found in him not having on my own Righteousness which is pulluted with sin and impure but the Righteousness which is of god which is for all and upon all that Believe in him. my father says he will find me in cloths as much as he is able I can come at any time when you think proper So I conclude with my father and mother's Love to you I am your humble servant

"WILLIAM JAY."]

"It will naturally be supposed," says Mr. Jay, "that no one could have gone to an academy more destitute of many advantages than myself. But I had a thirst for knowledge, and a valuation of it, which would ensure *application* when opportunities and means were afforded. Mr. Winter's library was not large, but it was large to me; and every moment I could spare from my studies I was searching it as for hidden treasure. It may seem strange, but the authors I was most struck with then, have continued to be my favourites ever since, and my views and taste with regard to sermons and preachers have no otherwise changed than as they have been enlarged and improved.

"As our tutor rated learning very high, I was obliged to fag hard. At first, the difficulties were not only trying, but seemed insuperable; but in a little time I felt encouraged, and soon found pleasure in even the languages. But my progress was not considerable; and the literary acquisitions of the students were not a little impeded by what the tutor deemed justifiable. The state of the country then was very different from what it now is, as to an evangelical ministry. The real labourers were few. The spiritual condition of many of the villages was deplorable, and the people were perishing for lack of knowledge. No one cared for their souls. (So it was with the vicinages all around Marlborough, and their spiritual wants if not their wishes cried aloud, 'Come over and help us.') Mr. Winter, therefore, obtained and licensed various private houses to preach in, and not only went as often as he was able himself, but also sent his young men to instruct these poor creatures, and show unto them the way of life. In the milder seasons which would allow of it, we often addressed large numbers out of doors; and many a clear and calm evening I have preached down the day, on the corner of a common, or upon the green turf before the cottage door."

Had the principal object of Mr. Winter been to make his students men of learning, this would have been injudicious; but it was not. His chief desire was that they should be good preachers; and it is as reasonable to expect to make men good swimmers by lecturing them on the art of swimming, without allowing them to touch water, as to teach them to preach well by telling them how to preach. Preaching is after all an affair of the heart, even more than of the head; right feeling and warm feeling are of paramount importance; and practice in village preaching is above all things advantageous to the candidate for a metropolitan pulpit.

"This early preaching," says Mr. Jay, "unquestionably broke in much upon our studies: but the tutor did everything in his power, by rule and restriction, to lessen the injury, while there were some rather compensatory advantages arising from it. *First*, Hereby good was done in the conversion of sinners in many instances, some of which were very striking; and what is the gain of the whole world to the value of one soul? And, *secondly*, The usage tended, by its exercise, and by the preparation for it, to keep the minds of the students in the things of God; and it is well known, that literary application, and the free mingling of young men together, do not much befriend spirituality of mind. *Thirdly*, It was of great advantage to the young pupil to begin, before he knew too much, to feel certain difficulties, and to gain confidence and facility by practice. And thus, though the scholar was injured, the preacher was benefited."

"I was little more than sixteen when I began; and from this period I was called to preach with no little frequency; and before I was of age, I had preached, I believe, near a thousand sermons; for in all our places, then, we always preached three times on the sabbath, with some week-day services.

"While I was at Marlborough, and after I had begun preaching, with considerable acceptance and success, it was inquired by some of those who had contributed to my educational support, and who were themselves moderate Episcopalians, whether it should be proposed to me to go to the University, and enter the church; but Sir Richard Hill and John Thornton the philanthropist decided against it, saying, 'God has opened the young man's mouth, and for years to come we dare not shut it, while there are so many immediate and pressing calls for exertion.' But for this I have reason to believe Mr. Winter would have had *then* no objection to the proposal. As it was not made to myself, I was neither required to consent nor refuse; though, had I been, the latter I am persuaded would have been the result. My views upon some subjects have always been *firm*, though *moderate*, and allowing me to distinguish between preference and exclusion, and leaving every one to follow his own conviction."

It is not to the frequency of his preaching alone, however, that his eminence is to be ascribed, but rather to the correctness of the views to which he was led of what a good preacher is, and his determination to become one. He devoted himself to this work with his whole heart. Preaching was not with him a secondary object, or a means of obtaining a living while he gave himself in retirement to more interesting occupations; it was his favourite science. His notion of preaching too was that it was to direct the masses to Christ and the blessings he bestows: his aim was not to secure the esteem and approbation of any class, but to interest and evangelize all. It will be well to allow him to tell his own tale.

"After having for some time been confined to village efforts, I was *elevated*

to preach occasionally in some of the respectable congregations, both in the neighbouring and remoter towns. Here also I found favour; and from report and observation I began to think I possessed something *more* than I had formerly been aware of, and I supposed (I trust I may say this without arrogance) what it was, and that it might be improved; and that it would be my wisdom to adhere *chiefly* to it. I knew some attainments were not in my power; and that few individuals ever had talent enough to excel in *many*, or even in *several* things. A remark had struck me in reading Johnson's Life of Watts, in which he says, the reason why the ancients surpassed the moderns was their greater modesty. They had a juster conception of the limitation of human powers; and, despairing of universal eminence, they confined their application to one thing, instead of expanding it over a wider surface.

"I cannot deny that even at this time I felt enough to excite and encourage a moderate hope that, by the blessing of God in the diligent use of means, I might become a preacher of some little distinction. The work also appeared the noblest under heaven, and to be a sufficient employment in *self*. To this, therefore (not entirely neglecting other things), I resolved more peculiarly to *dedicate* myself, keeping as much as possible from encroachments, and endeavouring to make everything not only subordinate but subservient to my chosen and beloved aim.

"Nor, though it may seem vain, could I state things truly and fully unless I observed also that I perceived some common failings in preaching which I thought might be avoided, and some sources of attraction, impression, and improvement, that might at least be essayed with propriety. Of course I refer more immediately to the state of the pulpit in the religious connexions in which I moved. It is probable my meaning will be explained and exemplified before the close of these letters. But in what I have here intimated, I am certain I judged from my *own* views and feelings. I also left nothing to mere speculation. I tried the case, in some humble degree, and my conviction was increased by a measure of success."

"I never considered an essay a sermon, or a sermon an essay; I always loved arrangement and division. I am aware that the former may be found without the latter, and intelligent and reflecting minds may recognize it; but as to the mass of hearers, concealed method is much the same as none. And why should it ever be concealed? The lower orders peculiarly need it; it relieves and quickens their attention; it aids their apprehension and understanding. It also enables them the better to retain and carry away what they hear; and how limited is the efficiency of what pleases and interests *in the act of hearing only!* And how desirable is it, that our people should keep in memory what is preached unto them, that they may not believe in vain!

"Hence it is much to be wished that the divisions should be short, simple, and easy; the language everywhere plain, and the exemplifications natural and familiar. Few can imagine how much I have always made this my aim and effort; nor have I less wished and endeavoured to be, in some measure, not only intelligible but impressive. This is no easy thing; and some of the means that would conduce to it, especially among the vulgar, are by many too much overlooked or despised. But is it not strange that men of God, who profess to be ministers in a kingdom not of this world, and who are sent to seek that which is lost, should, while sitting in judgment upon their mode of preaching, inquire not what kind of address and illustration is most likely

to be useful to the bulk of an audience, but what agrees best with the most admired modes of composition. Longinus, or Quintilian, or Cicero, has more authority with them, even in the things of the Spirit, than the manner of the sacred writers. The Jews had no schools for dialectics and rhetoric; their orators spoke only the eloquence of nature. Rules were originally derived from the excellency of works, and not works from the excellency of rules. Criticism is useful in its degree and place; but it is not a standard of *absolute* authority, especially with him that like Paul would 'become all things to all men, if by all means he might save some.'

"I early preached in villages, and never discontinued the practice, as long as I was able and had opportunity. I ought, therefore, to know from much experience what is required in such services. I never went to them unprepared. It appeared to me strange that any should suppose that less care and labour are necessary in preparation as those we address are less discipled and qualified to receive instruction. I always peculiarly studied for these occasions, only my study was how to be intelligible and interesting. The minds of the rustics are not inaccessible, but you must take the trouble to find the avenues to them. There are modes of making them look eagerly, and hang upon the preacher's lips; and the preacher who secures *their* attention, whatever some think, has the honour of resembling Him of whom it was said, 'the common people heard him gladly.'

"Persons of education may be approached through mere intellect, but the poor generally are like women, whose heads are in their hearts. They are like poets, who feel before they think. Application with them is an effect rather than a cause. They attend not to feel, but must be made to feel in order to attend. When will preachers remember the observation of Rollin,—*viz.*, that 'the eloquence of the scripture is the eloquence of things, and not of words, and, therefore, it is that so much of the spirit and mode of the original shows itself even in the plainness of the translation.'

"I seem disposed to continue a little longer in the same strain. I shall, therefore, venture a few more remarks freely with regard to preaching.

"Upon the principle before mentioned, the *ex re nata* of extemporaneous speaking will always be more effective than what is read from composed documents, or doled forth from mere recollection. Animation is desirable, and with ordinary minds no other quality will fully supply the want of it; but then it must *appear* to be the result of feeling. Whenever this is really the case, the animation will glow and rise with the subject. What is *continuous* and *invariable* must be mechanical and assumed. This is a sad secret let out by the uniform and constant bawlers or strainers. I have heard a whole sermon from the beginning to the end, whatever inequalities there were in the importance of the parts, delivered precisely in the same degree of tone and forced vehemency. But how can the fire precede the friction? And how can all the picture be light without shade?

"Nothing that requires a lengthened connection of argumentation will succeed with ordinary hearers. They are not accustomed to unbroken trains of thought or discussion. For them, if the preacher be wise, he will find out acceptable *words;* for the *words* of the wise are as goads and as nails. The mass are not mathematical; they are not logical. The deep and the subtle in reasoning will commonly escape them. Yet there is often in them largely—the principle of common sense; and they are capable of taking in even a profound proof or argument, if it be despatched

with brevity and plainness. It is also very advantageous, if not necessary, in their case, to attach to the proof or argument some fact or image, not in evidence, (for metaphors prove nothing,) but in illustration. Thus a kind of handle is given to the subject, by which they are enabled to lay hold of and carry away what would else be too large, or unfit for their grasp.

"I have always thought the regular dissenters were to blame at the origin of methodism. They did not indeed oppose, as the church generally did, on the ground of doctrine, for in this they essentially acquiesced, but as to the mode of preaching. The dissenters were educated ministers themselves, (for at that time there was scarcely a lay-preacher among them,) and their sermons were not only orthodox but studied, grammatically correct, and methodical; but, with a very few exceptions, pointless, cold, and drawled off from notes. On the other hand, many of the new preachers had not been trained for the ministry; and delivered themselves in a way very unacceptable, in many respects, to cultivated minds. They were often boisterous, rude, coarse, incoherent. Yet they were powerful and efficient; and noise and novelty will not account for all the effect they produced. Reflecting men might have perceived this. Our ministers saw that the meeting was thinly attended, and that crowds were drawn to the Tabernacle. Instead of listening to reports, which always magnified the mistakes of these men, and dwelling so much upon their deficiences, they should have owned that God honoured them and did much good by them; they should have heard and judged for themselves; they should have examined whether there were not some things in which these labourers (for such *indeed* they were) deserved not only to be tolerated, but even imitated. And there were a few who nobly differed from the many of the general body. They were candid and judicious enough to own these men, without approving everything in them. They perceived, that, with all their supposed or real faults, they had an earnestness in their manner, with strokes of fancy, touches of passion, striking metaphors, plain anecdotes, bold addresses and characteristic applications to the conscience, which might be detached from their accompanying improprieties, and adopted in an improved state, in combination with elements of their own. Accordingly, these soon displayed, in addition to their own superior learning, accuracy, and order, an ease and a liveliness which, as ministers, they knew not before.

"And it is this union, so to speak, of the dissenter and methodist, that has produced the better style of preaching than either of them had separately attained. They have corrected and improved each other; and introduced freedom without irregularity, arrangement without stiffness, animation without violence, soberness without dulness, solemnity without sanctimoniousness, readiness without rapidity, and plainness without vulgarity.'

"With regard to *subjects*;—what I have always deemed the best kind of preaching is neither highly doctrinal nor drily practical; but distinguished by what I should call *experimentality*, or a constant blending of the doctrine and practice of the gospel strongly with the affections and feelings. Many of our northern divines have been sadly deficient here. Their sermons have had theology enough in them, and were well methodized, but there was little in them to rend or to melt. How much of 'The Scotch Preacher' (not the last) might be read through without the troublesomeness of a single emotion! There was an extreme among the 'Marrow Divines,' and a mode of evan-

gelical composition which for a good while obtained there, best denominated, perhaps, by the term 'luscious.' In many instances, preaching is now getting towards the right medium in Scotland; and our brethren there, with the talents and learning which distinguish them, are likely to become, generally, able ministers of the New Testament, not of the head only but also of the heart.

"There is nothing against which a preacher should be more guarded than length. 'Nothing,' says Lamont, 'can justify a long sermon. If it be a good one it need not be long; and if it be a bad one it ought not to be long.' Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth, 'That he should know when to stop.' Boyle has an essay on patience under long preaching. This was never more wanted since the Commonwealth than now, in our own day, especially among our young divines and academics, who seem to think their performances can never be too much attended to. I never err this way myself but my conviction always laments it; and for many years after I began preaching I *never* offended in this way. I never exceeded three quarters of an hour at *most*. I saw one excellency was within my reach—it was brevity, and I determined to attain it."

The commencement of his public course is described thus:—"As I was now leaving Mr. Winter, after too short and imperfect a course of preparation, I came in contact with the Rev. Rowland Hill, who, with the permission and approbation of my tutor, engaged me for a season to go to London, to supply Surrey Chapel. This was indeed a formidable engagement, but I was carried through it far beyond my expectations. The place, though so large, was soon crowded to excess; and when I preached my last sermon, the yard before the dwelling-house was filled with the lingering multitude, who would not disperse till I had bidden them farewell from the window.

"This visit to London was, with regard to myself, a very important and influential event. It gave me an enlarged publicity. It led to a friendship between Mr. Hill and myself, which continued till his death. It involved me in an engagement to supply Surrey Chapel for a number of sabbaths annually. It brought me into a very intimate intercourse with, and subserviency to, that extraordinary character, the Rev. John Ryland, of Northampton, the father of the late Dr. Ryland, of Bristol. It placed me under the notice, and gave me a share in the affection of that most estimable man of God, the Rev. John Newton, rector of St. Mary's Woolnoth; and it also laid the foundation of my acquaintance with, and admiration of, your entirely beloved and esteemed mother.

"Before I left town I received applications to settle; but owing to my youth, and being anxious before I became a pastor to secure more preparation for the office, I declined them all, and retired to Christian Malford, near Chippenham. This was a small, but to me an interesting village, as I had often preached there while a student, and as here Mr. Winter himself for some time had resided, and laboured in his earlier ministry, as may be seen in his memoirs. My salary was to be £35 a year; but my wants were few, and a considerable tradesman (who had married Mr. Winter's niece) promised to board me gratuitously. Here I was rich compared with the prophet in the house of the Shunamite, who had only 'a little chamber on the wall, and a bed, and a table, and a stool, and a candlestick.' I was therefore as to accommodation and provision perfectly satisfied, and free from all worldly care."

"Here, (it was much my wish in

going there,) I hoped to find abstraction and to pursue my improvement. But my design and expectation failed me in no small degree. My own stock of books was very scanty, and there was no public library to which I could have access. My purse did not allow me to buy, and there was no one from whom I could borrow. I had also become previously too well known in most of our neighbouring congregations to be left unsolicited when they had a lack of service. I was, therefore, urged constantly to preach abroad, and I had not the courage and firmness which time gives one, to say 'No,' to importunity; for, as Mr. Cecil remarks, 'A minister should never be to be had.'"

After spending a year at Christian Malford and another year at Bristol, the death of the pastor of the independent church at Bath led to Mr. Jay's invitation to that city. Of his removal thither he says, "I never felt that I was where I ought to be, or was likely to remain, till I became, as a preacher, an inhabitant of Bath; but from that time I said, 'This is my destination, whatever be its duties or trials; and it was additionally satisfying to understand that this was the conviction of all my friends and brethren in the gospel."

Respecting the visits which he paid to London, Mr. Jay says, "For nearly fifty years I annually supplied Surrey Chapel. In this I yielded to the importunity of Mr. Hill, whom I found it difficult to refuse, as I had rather offended him by declining his pressing proposal to enter entirely into what he called his connection, and by which I should have been at his disposal, to divide my labours among a number of places under his influence, if not authority. From taking that wrong step, (for so it would have proved) I was prevented by the care and wisdom of my friend and father, Mr. Winter, who foresaw consequences of which I was not aware.

"For more than thirty years I supplied for eight Sundays yearly, (a period too long for a pastor to be absent at once from his charge). Then I supplied for six Sundays, then for four, and then for three only. At last I terminated my annual engagement; and I should have done it sooner, had not many, even of my reverend brethren in London, urged me to continue the service. My reason for gradually shortening, and entirely resigning, the engagement, was not for want of respect and attendance in the congregation, to which I was much attached, or want of pleasure in the services; for the cause had become much endeared, and I had often found the place to be none other than the house of God, and the gate of heaven. But, first, my growing disapproval of the system of providing for places by a merely successional supply. This system wants the advantage of a pastoral relation, and robs many churches for too long a time of the labours of their own ministers, while it affects surrounding congregations by tempting hearers, and members, to leave their own places, to follow some one preacher and some another, deservedly or undeservedly popular, with whose novelty and excitement a stated pastor can hardly compete. Secondly, because, in consequence of these engagements, I had less time and liberty to attend to occasional calls for services in other directions; for these had multiplied from the various residences of my children, and the amazing increase of new religious interests, and public institutions calling for assistance."

Of his reading, and his mode of preparation for the pulpit, Mr. Jay speaks thus:—"I was never accustomed to write out extracts from authors. This I lament, as there are many passages I should be glad to review, but know not

where to find them in volumes I shall probably never have time to look through again. I was always a devourer of books that came in my way; and to read the more, and not commanding the leisure I wished, I have learned to read with great rapidity, so that I can throw my eye over the pages, and despatch a tolerable publication at one or two sittings. My reading also was very miscellaneous. I seldom refused anything that came in my way, as I found there was nothing that fell under the notice of a minister but may be turned to some account. I therefore did not restrict my attention to works advocating the sentiments of my own denomination. I was fond of scanning periodicals, few of which, of any note, escaped me. Though a dissenter, I always read and admired the 'Christian Observer,' and took it in from the beginning. Though a cordial believer in evangelical principles, I never omitted those Cyclops of literature—the Edinburgh and Quarterly Reviews. On general subjects—and how many of these there are!—I have derived profit from divines whose theological views have differed widely from my own. In divinity, and for unction, illustration, excitement, and effect, I have much preferred the old authors to most of the moderns. I love not to be singular, but I never could applaud Baxter *above* his brethren. He was a most holy and heavenly-minded man, but I am speaking of him as an author. He was *often* too speculative and metaphysical, and he confessed and lamented it before his death. He knew his skill, and therefore attempted to saw the beams of cobwebs into planks, and multiplied distinctions as well as particulars, to the perplexity of the reader. His more experimental and practical writings are very excellent; but I never perceived more spirituality, or seriousness, or earnestness in them, than in the productions of many of his cotemporaries. Does he in these qualities surpass Alleine, or Howe, or others of his brethren?

"Leighton and Newton were always, with me, very favourite authors. What men of God were these! What a Christian spirit, what a scriptural manner, what an experimental knowledge, what a devotional savour, do we always find in their writings! When a very young preacher, I was much struck with Dr. Hunter, and still more with Saurin. This eloquent author made such an impression upon me, that I instantly began to learn French, to be able to read him in the original, and to peruse the remainder of his untranslated sermons, as well as his other works. By this acquisition I gained access to the writings of many French divines, catholic and protestant, many of which I continue to value.

"The composition of Davies's Sermons, of New England, is too equable and elaborate, and wants relief and shade; but I must confess, no discourses ever appeared to me so adapted to awaken the conscience and impress the heart. In reading them, one seems always to feel that they were written by a man who never looked off from the value of a soul and the importance of eternity, or sought for anything but to bring his hearers under 'the powers of the world to come.' I could wish the sermons of Flavel (especially by some of our ministers) were better known, and more prized and imitated. They excel in evangelism and in brevity (not the common character of the age in which they were written), and in avoiding or rendering needless much explication, its room being occupied by natural inferences and striking applications. The late Mr. Hall spoke much to me in their favour.

"Having mentioned the name of this truly great man, I must judge for

myself even in his presence, and express my dissent from him with regard to Dr. Owen. I think Mr. Hall must have conceived a prejudice against this eminent theologian, from having read only some unfavourable specimen of his works; for I am persuaded, from his manner when Owen was mentioned in his company, that he was not familiar with his publications at large. However this may be, I cannot but join Newton and Cecil in considering him the prince of divines. We let go some of his controversial works (though even these display much learning and acumen); but it seems not a little strange that the author of the 'Exposition of the Epistle to the Hebrews,' and 'The One Hundred and Thirtieth Psalm,' and the treatises on 'The Spirit,' and on 'The Person and Glory of Christ,' and on 'Spiritual Mindedness,' and on 'The Mortification of Sin in Believers,' &c., should have been ever called '*a continent of mud.*'

"As to commentators, I have always deemed Mr. Scott, upon the whole, the best expositor for the connected meaning of scripture, and for the consultation of ministers in any difficulties. The very first page I ever wrote that appeared in print was in recommendation of this work. This may seem strange, and be deemed assuming; but the work was then coming forth in numbers, and (not the author, but) the publishers craved testimonies in its favour from every one who was likely to influence a single subscriber; and these were printed on the wrappers of the numbers as they came out. Yet I did not write without exercising my judgment, and feeling a conviction which has grown upon me ever since. But for private and pious use I never found anything comparable to Henry, which, as old John Ryland said, 'a person cannot begin to read without wishing he was shut out from all the world, and able to read it through without stopping.'

"I always much preferred our own divines to foreign theologians, especially those of the German school—a growing fondness for which I deem no good omen. I have also much prized the French Huguenot divines, who wrote before, and some rather after, the Revocation of the Edict of Nantes. These I consider as deservedly vying with our own theologians in talent and scriptural knowledge, and considerably before them in composition, with the exception of Bates. Would God there was a revival of these great and good men in their now infidel, superstitious, irreligious, and distracted country!

"As to my *studying*, I never set apart regularly any particular time, thereby reducing the exercise to a kind of mechanism or compulsion. I endeavoured to think more habitually. As to preaching, I chose my texts and subjects as early in the week as possible. Thus I not only had always something to fill any spare moments, but approaching what I had selected for discussion, without constraint and repeatedly, and from different sides and aspects, it opened to my mind more naturally and easily, and with more enlargement and variety.

"After a nervous malady, and to avoid sedentariness, I also much accustomed myself to think abroad. The practice was difficult at first, as my attention was often diverted, but I soon by use acquired the power of fixed and regular application, and the sceneries of nature rather aided than injured my meditations, inspiring also the trains of my reflection with a freshness and feeling underivable from dry and dull porings over books. In these musings in the garden, the meadow, the field, the wood, the leading ideas of my discourse soon fell into their proper places, and a division resulted without much

effort; so that, when I came home, I had only to secure what I had already found, and to write what I had already methodized; and I could (without shorthand, which I lament I never learned) by various contractions and natural signs, easily remembered, include much of my subject in a small compass. I seldom, therefore, ever wrote a sermon at full length, but only a draft or sketch (it is commonly, as you know, called a skeleton), more or less full, according to its requirements, leaving the subordinate fillings-up, after meditation and prayer, to the impressiveness and excitations of the audience, and the delivery, and the assistance authorized to be hoped for where means have been duly used. Even these notes I never took with me into the pulpit, till within the past year, and I am sorry I ever took them. The memory, like a friend, loves to be trusted, and seldom fails to reward the confidence reposed in it.

"Though I did not usually write my sermons, in order either to read or mandate them (according to the Scottish phrase and practice), yet I rarely neglected my pen. As I had opportunity I was constantly committing thoughts and sentiments to writing. It was one of the advices of Mrs. Hannah More, at my first acquaintance with her, to write much. 'It matters not, comparatively,' said that extraordinary woman (to whom I early owed much), on what a young composer first writes; by the constant use of his pen he will soon form a style; and by nothing else can he attain it.' She also recommended writing with as much *celerity* as possible, regardless of trifling inaccuracies. 'These,' she said, 'should not be suffered to check and cool the the mind. These may be safely left for correction in review, while advantage is taken of the heat of composition to go on to the end; it being better to produce the whole figure at one fusion, than to cast successively various parts, and then conjoin them.'

"I always composed *rapidly*. If I succeeded at all to my satisfaction, it was commonly at once. What I produced by mere dint of effort seldom pleased me. The mind should, indeed, be excited by love to the subject, or pleasure in the study; but I always found a consciousness of difficulty and elaboration unfavourable to success. The production was wanting in simplicity and naturalness. There is no reaching flowers by ladders and balloons. They do not grow in the air, but in the ground. They are not above our head, but at our feet. We find them in walking. We bend to view them, and stoop to gather them.

"I always found one thing very helpful in the choice and in the study of my *subjects* for preaching. It was the feeling of a rightness of aim and motive,—*i. e.* a simple regard to usefulness; and a losing sight of advantage, popularity, and applause. This, it may be said, is rather a *moral* than an *intellectual* auxiliary. Be it so. But we know who has said, 'When thine eye is single, thy whole body shall be full of light.' And is not even reputation itself better and more surely acquired when it follows us, than when it is pursued? If we do not lose it, we corrupt it, by making it our aim, instead of leaving it to follow as a consequence in the discharge of duty, and so making it the honour that cometh from God only.

"With regard to my *texts*, many from time to time gradually occurred; many also were obtained from the scriptures read in our family worship; but to avoid the loss of time in searching for others, and to secure a constant sufficiency, I followed the advice and practice of Job Orton. I procured a blank book, and wrote at the top of the page any passage of scripture that impressed

me with the thought that rendered it striking. One part of the book in the same way was separately allotted for texts suited to particular subjects, seasons, and occasions. These were always increasing; and to this store I repaired if no other passage immediately offered.

"I also always had a number of plans of sermons ready for use *beforehand*, in case I should be deprived of opportunity or fitness for my usual preparation; and seldom, if ever, did I take advantage of any one of them from idleness, but only from the want of health, spirits, or leisure."

In thinking of Mr. Jay's eminence as a preacher it is but just towards ministers who are less popular than he to remember that there are other departments of pastoral labour which he did not habitually cultivate. The general visitation of his hearers was one. "I have no opinion," he writes, "of a pastor that is not very studious. But study demands leisure and retirement, and 'through desire, a man having separated himself, seeketh and intermeddleth with all wisdom.' He should, therefore, as much as possible, avoid publicity, and be covetous and niggardly of every fragment of time. A man who has some degree of talent, especially an easiness and fluency of speech, may do for an itinerant or an occasional preacher, by his brisk superficialities; but let him become stationary, and have to preach three or four times a week to the same people, and he will soon abound with sameness, and become sapless and unedifying; the young will feel little attraction; the intelligent will be tempted to withdraw; the dull will become drowsy; and the ignorant that remain will be ignorant still. People for their own sakes should do all they can to promote a habit of mental application in their ministers, and be concerned to allow them every opportunity within their reach for exerting it, especially their mornings and evenings. Of course, if they love their pastors, they will feel pleasure in their company, nor will that company be unreasonably refused; but let them, as much as possible, choose the time of intercourse, and not accuse them of indolence, or self-indulgence, if it be not so frequent as they could wish. Perhaps at the very moment of their hearer's complaint they are in their retirement praying for them, or studying to comfort or profit them, if not with the sweat of the brow, with the sweat of the brain; for 'much study is a weariness of the flesh.' I therefore, never felt anything like self-reproach when conscious of being fully employed; and I am persuaded that I was better subserving, not only my own welfare, but that of my people and of the public, in my study, than in gadding about without an aim, wasting time in idle interviews and nursery talk."

It would be incompatible with our purpose to refer now to the details of Mr. Jay's course; but we will cite, in conclusion, a beautiful retrospect in which he indulged when near its course. "You may ask," he says to his children, to whom these autobiographical letters are addressed, "should I be willing, such as I have found it, to go over life again? I have heard many express the sentiment, though not in the poetry of Cowper,—

> 'Worlds should not bribe me back to tread
> Again life's dreary waste,
> To see the future overspread
> With all the gloomy past.'

But such language is not for me. I should not shrink from the proposal of repetition. 'Goodness and mercy have followed me all the days of my life.' My duties have not been burdening and irksome. My trials have been few compared with my comforts. My pleasures have been cheap and simple, and therefore very numerous. I have en-

joyed without satiety the seasons and the sceneries of nature. I have relished the bounties of Providence, using them with moderation and thankfulness. I have delighted in the means of grace; unutterable have been my delights in studying and perusing the scripture. How have I verified the words of Young:—

'Retire and read thy bible to be gay!'

Preaching has been the element of my heart and my head. My labours have met with much acceptance—nor have I laboured in vain. I have seldom been without hearing of some instances of usefulness from the pulpit or the press. God has honoured me to call by my labours not a few individuals, even into the ministry. The seat of my residence was, of all others, the place of my preference. My condition has been the happy medium of neither poverty nor riches. I had a most convenient habitation, with a large and lovely garden—a constant source of attraction, exercise and improvement. I had a sufficient collection of books of all kinds. My wife was a gentlewoman, a saint, and a domestic goddess. My children were fair, and healthy, and dutiful. My friends were many, and cordial, and steady. Where shall I end?

'Call not earth a barren spot,'
Pass it not unheeded by;
'Tis to man a lovely spot,
Though a lovelier waits on high.'"

The editors of this enchanting volume appear to have done their work honestly. They have supplied deficiencies in Mr. Jay's narrative, and while they have secured for him a fair measure of admiration they have abstained from indiscriminate eulogy. The autobiography itself would have been meagre and unsatisfactory, had it not been supplemented by references to facts which the writer omitted to notice, or which occurred after its completion. The selections from his correspondence illustrate the times through which he passed. The two hundred pages of Reminiscences of Distinguished Contemporaries might have been made a separate publication, but as they relate in part to the author's intercourse with eminent persons, thus throwing light on his own position and character, they are with equal propriety included in this. We need not commend them to attention: undoubtedly readers will be found for Jay's recollections of twenty-three remarkable men and women, among whom are John Newton, John Ryland, William Wilberforce, Hannah More, Rowland Hill, Richard Cecil, Samuel Pearce, Robert Hall, Joseph Hughes, and John Foster.

Sabbath Evening Readings on the New Testament. St. Luke. By the Rev. John Cumming, *D.D., F.R.S.E.* London: Arthur Hall, Virtue, and Co., 25, Paternoster Row. 1854.

Sabbath Morning Readings on the Old Testament. By the Rev. John Cumming, *D.D., F.R.S.E. Book of Leviticus.* London: John Farquhar Shaw, 27, Southampton Row, and 21, Paternoster Row. 1854.

Of the previous volumes of Dr. Cumming's Sabbath Readings we gave our opinion at some length in our May number. These volumes are characterized by similar defects; but as many of the chapters are sermons rather than readings, they are on the whole an improvement. Not that it is desirable generally that a book professing to be expository should abound in sermons; but moderately good sermons are much preferable to crude and unsound expositions. Our well-meant criticisms have not been very kindly received by Dr. Cumming; and in the preface to the volume on St. Luke, he attacks us in a manner, to say the least, most undignified. After congratulating himself with much self-complacency for having "light-

ed up many a fireside with pure instruction," he complains of the "ignorant and schoolboy criticisms" of "a writer "in a monthly periodical called the "'Baptist Magazine,' whose own mind "seems extremely uninstructed," and who "is clearly unaccustomed to deli- "cate exegesis, and may be pardoned "his ignorance;" who is wicked enough "to try to hinder the circulation of "evangelical instruction among the ig- "norant, on pretexts and grounds which "the learned alone can easily expose and "demolish;" and who is cautioned not to "calculate on the ignorance of his "readers, and so venture to make asser- "tions which require educated men to "reply to and expose." The coolness with which the doctor insinuates the obscurity of the Baptist Magazine, the ignorance of its readers and reviewers, and his own claim to rank among the "learned" and "educated" is ludicrous. The doctor may delight in his wide-spread popularity, and fondly dream of his never-dying fame, he may fancy that he discovers in himself an illustration of the words, "being dead, he yet speak- eth," but it is quite possible that his own estimate of himself may prove erroneous, and that the Baptist Magazine may be found pursuing its quiet and steady course long after his ephemeral produc- tions are forgotten. It is neither "deli- cate" nor dignified, nor does it answer any good purpose to call one's opponent ignorant or uninstructed. It will nei- ther blind nor enlighten the reader, who will judge for himself after all as to the ignorance of the author or reviewer. We are reminded of the poor beggar in a lunatic asylum, who fancied himself a prince, and was accustomed to treat contemptuously his physicians and vi- sitors, calling them plebeian. Of course they only pitied him and smiled. It is strange, however, that Dr. Cumming should in one volume call us ignorant and uninstructed, and in another (the one on the Book of Leviticus) express his obligation to us for the service we have rendered him in detecting and exposing his mistakes; his remarks in both cases having reference to the same article. If *we* are thus ignorant, *the doctor, à fortiori*—but we forbear.

But what are the grounds on which these complaints are based? Out of many criticisms Dr. Cumming selects two, not we may suppose deemed by him the least vulnerable, on which he says a few remarks may be useful to the reader and to us also. One is on the statement of Dr. Cumming, "that there is no evidence of demoniacal possessions subsequent to the death of our blessed Lord." "If this be true," we asked, "what is the meaning of the words of Jesus addressed to his dis- ciples, 'and these signs shall follow them that believe, in my name they shall cast out devils?'" We also uoted instances of expulsion of evil spirits from the Acts of the Apostles. Dr. Cumming remarks, "To a candid "mind it would have been obvious that "I meant no new possessions after that "event. I did not mean to convey, nor "do my words convey, that all demoniacs "ceased the instant Jesus cried, 'It is "finished,' but that then and there evil "spirits ceased to take possession; while "I did not, and do not, deny that demo- "niacs, taken possession of prior to the "death of Jesus, continued till they "died, or till their evil tenants were "exorcised by apostles."

"There were demoniacs before the "death of Christ. Some of them outlived "his death and the day of Pentecost; but "after their departure, and for eighteen "hundred years, as far us we have any "credible record, no evil spirits have "entered into human beings, and made "them what scripture calls demoniacs. "It is undignified and unutterably small "to quibble about words in a captious "spirit, and especially in a religious

"magazine. Either the writer must "admit that demoniacs have continued "since the days of the apostles, or that "those existing in the days of Jesus died "out in his life-time, or were freed from "their demons soon after in consequence "of, and in connexion with, the death of "Jesus."

What Dr. Cumming *meant* to convey we could not know, but we contend that ours, and not his own, is the legitimate interpretation of his language, and that every candid reader without any quibbling or captiousness, would say that the words *do convey* that all demoniacs ceased at the death of our blessed Lord. In his readings on St. Mark his language is yet more definite. "After our Lord's ascension no such "instances occur, and the relief may "have occurred at the time when he said, "'I saw Satan fall from heaven like "lightning.' God manifest in the flesh "seems to have put an end to that "peculiar type of Satan's power called "demoniac possession." Would any writer acquainted with the English language use such words to convey that when Jesus cried, "It is finished," all evil spirits ceased to take possession? We think not.

But we are not prepared to admit without further proof that evil spirits ceased to take possession of men at the death of Christ. Nearly thirty years later demoniacal possessions are referred to, not as strange or rare occurrences, but as well known and recognized by all. See Acts xix. 12, 13. It is scarcely probable that in every instance the demoniac would have been so many years possessed. The question as to when demoniacal possessions ceased, or whether they have yet ceased, is one of deep interest, and cannot be settled by the few flippant sentences we have quoted. It requires a much more delicate examination of holy scripture than any indicated in these volumes.

Our criticism on the exposition of Matt. xxi. 19, is next attacked. On this passage Dr. Cumming observed: "The "expression, 'Let no fruit grow on thee "henceforward for ever,' is perhaps over "strong; 'for ever,' is not the Greek "word translated 'for ever,' in the sense "of everlasting, but let no fruit grow on "thee, εἰς τὸν αἰῶνα, that is, till the age. "What age? Why, the age when the "fulness of the gentiles shall come, and "the Jew shall be graffed in." In proof of the incorrectness of this statement we referred to several passages in which εἰς τὸν αἰῶνα must mean for ever. Dr. Cumming, after an insinuation unworthy of himself, that these passages were selected from an Englishman's Greek Concordance, says, "The candid "reader will see at once that I do not "pronounce on the general use of αἰων,— "which means simply age, and is applied "often to this dispensation,—or of its "specific use with the preposition εἰς. "All I assert is that in the passage on which I was commenting the transla- "tion 'for ever' is perhaps over strong. "I could not have expressed myself with "greater delicacy or with a more obvious "reference to those uses of the words "which my critic has collected." The candid reader will see at once, that "the translation 'for ever' is perhaps over strong," IS NOT ALL that Dr. Cumming asserts. He asserts, and we refer to the quotation, "FOR EVER' IS NOT THE GREEK WORD TRANSLATED 'FOR EVER' IN THE SENSE OF EVERLASTING." There is no obvious reference to the passages we have quoted; and if Dr. Cumming, "calculating on the ignorance of his readers," had wished to produce the impression that εἰς τὸν αἰῶνα never meant "for ever," but always, "until the age of the gentiles," he could not have employed more suitable language. Whatever meaning the word αἰων may have, the phrase εἰς τὸν αἰῶνα is used in the sense of everlasting in the New

Testament, and in every instance save one, (and there it might be with advantage) translated "for ever" in the authorised version. That our readers may judge for themselves, we refer them to the following passages which are all in the New Testament in which εἰς τὸν αἰῶνα occurs: Matt. xxi. 19; Mark iii. 29; xi. 14; Luke i. 55; John iv. 14; vi. 51, 58; viii. 35, 51, 52; x. 28; xi. 26; xii. 34; xiii. 8; xiv. 16; 1 Cor. viii. 13; 2 Cor. ix. 9; 1 Pet. i. 25; Heb. i. 8; v. 6; vi. 20; vii. 17, 24, 28; 1 Pet. i. 23; 2 John 2. The word αἰων is generally, when found in the singular, translated "world," and used to denote this earth, and that which is associated with it, in opposition to that which is heavenly. For instance, Matt. xiii. 22, "The care of *this world*;" Luke xvi. 8, "The children of this *world* are wiser in their generation than the children of light;" 2 Cor. iv. 4, "The god of this *world*." That it may be used to signify "this dispensation," we do not deny, but it is not, in a single instance, employed in this signification in the New Testament. This meaning has been adopted to support some favourite theory, on a principle of interpretation which is radically vicious, and cannot be too strongly condemned. In translating a passage, we have to do with the meaning, and use, and construction of the words; and to endeavour, by a forced translation, to reconcile such passage with any predictions of Christ or his apostles, or with any speculations or conceits of our own, which we may call "express predictions of Christ," or of "St. Paul," is a grand mistake.

The attempt to identify us with writers of whom we are ignorant, in "periodicals of extreme views," and thus weaken the effect of our criticism, is miserably small. Nor is the charge of hindering the circulation of evangelical instruction less pitiable. We should be sorry to recommend to our readers books that are not evangelical; but the mere fact that they are evangelical will not atone for feebleness, empiricism, and gross mistakes. B.

BRIEF NOTICES.

Jesus Tempted in the Wilderness. Three Discourses By ADOLPHUS MONOD, *Pastor of the Reformed Church at Paris, Senior Professor of Protestant Theology at Montauban. Translation sanctioned and revised by the Author.* London: Partridge, Oakey, and Co. 1854. Pp. iv. 117. Price 2s. 6d.

The name of the author of this little volume is a sufficient guarantee for its excellence. Whether we consider the subject, its treatment, or the rendering of the author's fresh and vigorous thought into plain English, it is excellent. It is a book for the closet, and especially the student's closet. It treats of the temptation of Jesus (Luke iv. 1—13) in three meditations: the conflict, the victory, the arms, forming three discourses preached before the students belonging to the Protestant Theological Faculty at Montauban. Happy students to have such a teacher! The whole subject of temptation, its mystery, its method, its counteraction, are all touched by a master hand, a hand guided by the Spirit of God, a hand that can probe the recesses of the heart, discover Satan in the disguise of an angel, and bring an experimental acquaintance with the power of evil to bear in all its practical advantage for the caution and encouragement of those who are in danger of falling into "the snare of the devil." We should like to furnish some extracts to make good our commendation, but would rather let the whole book speak for itself to the hearts of our readers. S.

Sermons designed for the Sick Room, Family Reading, and Village Worship. By JABEZ BURNS, D.D., *Minister of New Church Street Chapel, Edgware Road, London; and Author of "The Pulpit Cyclopædia," "Sketches and Skeletons of Sermons," "Christian Philosophy," "Christian's Daily Portion," "None but Jesus," "Light for the Sick Room," and "House of Mourning," &c. &c.* London: Houlston and Stoneman. 12mo. Pp. viii. 436. Price 5*s.*, cloth.

Sermons for the purposes mentioned in the title-page should be serious, plain, and short.

Such all the discourses in this volume are; and many of them evince much ingenuity. The subjects are diversified and important. We have observed some things which are not in exact accordance with our notions; but simple-hearted and devout persons generally will derive from them both pleasure and profit.

The Apostle Paul and his Times. By Mrs. STALLYBRASS, *Principal of the Ladies' College, Clapton.* London: Ward and Co. 1854. 12mo. Pp. viii. 339. Price 5s. 6d.

This is an admirable book for the young. It will help them to read intelligently the historical parts of the New Testament, to connect the epistles with the narrative, and to realise and picture scripture scenes. In all its statements we do not concur; but still, such is the general excellence of the work, that it has our cordial recommendation. B.

The Jubilee Memorial of Horton College, Bradford, containing the Sermon preached at the Jubilee Service, August 2nd, 1854, by the Rev. B. GODWIN, D.D.; *also an Historical and Biographical Sketch, by the Rev.* B. EVANS. Leeds: Heaton and Son. London: Houlston and Stoneman. 1854. 18mo. Pp. 69.

Both the preacher and the historian have done their work exceedingly well, producing what will amply repay the attention of the readers. We fully concur in the suggestion of Dr. Godwin, as applicable, we fear, to other colleges as to that of Bradford, that on our present system sufficient time is not appropriated to theological studies. "After the completion of the classical and scientific course, full two years would not be too much for such a purpose; and thus the students would close their academical career with an appropriate transition to the pastoral and ministerial office, instead of emerging at once from an absorption in literary and philosophical studies to the duties and engagements of a preacher of the gospel."

My Connexion with the Sabbath Movement in France in 1853, 1854. *By* CHARLES COCHRANE. London: Houlston and Stoneman. 1854. 8vo. Pp. 48. Price 1s.

The author and his coadjutors in the French metropolis had sheets of paper with two columns, the one containing the names or signatures of the tradespeople who closed their shops on the Sunday; the other, of those who were willing to do so on condition their neighbours would do the same. He adds, "I visited, myself, the tradespeople with these lists, and we also employed agents for this purpose; so that in one column or the other we succeeded, with but few exceptions, in recording their assents. The returns were printed and distributed among the parties interested, whom we then convened together to fix an early day for closing their shops; and it is pleasing to be able to say, we were invariably successful. I think I can with safety now declare, that in the leading commercial streets of Paris, such as Vivienne, Richelieu, Rue de la Paix, St. Honoré, Rue Neuve des Petits Champs, &c., three fourths of the tradespeople now close their shops; whilst in December last, there were, on the average, not half a dozen in each street who did so."

Select Works of THOMAS CHALMERS, D.D., LL.D. *Edited by his Son-in-Law, the Rev. William Hanna, LL.D.* Edinburgh: Thomas Constable and Co. 1854.

We are glad to see the commencement of this series. The Lectures on the Epistle to the Romans with which it begins are very interesting and instructive, imbued deeply with the peculiarities of the extraordinary man from whose pen they proceeded. This volume goes as far as the ninth verse of the eighth chapter.

Christianity worthy of God and suitable to Man. A Lecture, &c., &c. By the Rev. A. P. BLACK, A.M., F.R.S., *of the Scottish National Kirk, Commercial Road East.* London: Houlston and Stoneman. 1854. Pp. 52. Price 6d.

This pamphlet contains a series of Discussions on Secularism. Mr. Black has proved himself fully competent for the engagement he undertook; but as we have never yet heard of any good results growing out of what are termed public discussions we fear his strength has been pretty much expended on the wind. To ourselves it seems a much wiser course to continue preaching in affectionate and earnest terms the gospel of Jesus Christ, than to turn aside for discussion with every man who aspires to be a Secularist Lecturer. W.

The Natural Capabilities of Man, briefly considered with especial reference to the question of Human Accountableness: containing Introductory Remarks upon the Puro-Adamic state. By JOSEPH WRIGHT, *Author of "Israel in China."* London: Piper and Co. 1854. Pp. 48. Price 2s.

After several attempts to read and understand this strange pamphlet, we are free to confess our repeated failures. If our readers are disposed to invest two shillings in its purchase they can try the experiment for themselves. W.

No better than we should be; or, Travels in Search of Consistency. By ANDREW MARVELL, *Jun. Addressed to all Christians, Patriots, and Philanthropists.* London: R. Bulman. 1854. Pp. 168. Price 2s.

We heartily unite with the writer of this outspoken and pungent little book, in deploring the manifold inconsistencies which exist in the various sections of the church of Christ. He has done a good work in exposing them. But as we have had such a number of hands engaged in this work of late, we cannot help expressing a fervent desire that some earnest, holy man would supplement their labours by suggesting and enforcing the best remedies for so unhealthy a condition. Any one may expose existing evils; but the person who shall succeed in attempting their removal will need an inti-

mate acquaintanceship with the rule of faith and life, and much of the spirit of Christ Jesus the Lord. W.

A Great Mystery. London: Binns and Goodwin. Pp. 196. Price 2s. 6d.

The title of this book conveys no idea of its subject. For the guidance of our readers we may just say that the volume is an Exposition of the Song of Solomon. In the writer's judgment that song sets forth the union which divine love has formed between Christ and his church: and in the application of this principle of interpretation throughout, he has furnished us with a series of devout profitable reflections. W.

The Journal of Sacred Literature. New Series. Edited by the Rev. H. BURGESS, LL.D., Ph.D., *Member of the Royal Society of Literature. No. XIII. October,* 1854. London: Blackader and Co. 8vo. Price 5s.

Among the many valuable articles in the present number, there are two that especially demand our notice: one, a paper on Inspiration and Infallibility, by our lamented friend Dr. Joshua T. Gray, who finished it a few weeks previously to his decease; the other, a spirited defence of a reviewer in the Baptist Magazine, against what the writer thinks Dr. Cumming's "unfortunate and very unfair attack." This last article will be found in our "Collectanea."

The Pilgrim; or John Bunyan's Apparition in the Bed-Room of the Rev. J. M. Neale, Warden of Sackville College, East Grinstead. A Waking Dream. London: James Nisbet and Co. 24mo. Pp. 75.

Mr. Neale, the mutilator of the pilgrim, might well be frightened when he heard or thought he heard Bunyan addressing these remonstrances to him at midnight; but after all we doubt much if it were Bunyan himself. It is not likely, in our judgment, that Bunyan would say, "Time was when I would have disowned the infant's baptism; for in the days of my flesh I saw no place for it. But," &c. . . . This is not language that the real Bunyan would be likely to employ; his creed being now, we fully believe, as scriptural, and his attachment to the truth as strong, as at any former stage of his existence.

Nelson's Household Library. Modern Household Cookery: a New Work for Private Families: containing a Great Variety of Valuable Receipts; with Directions for the Preparation of Food for Invalids, and for Children, &c., &c. By a Lady. London: T. Nelson and Sons. 1854. 16mo. Pp. 396. Price 3s. 6d.

We confess that we have been more interested in the chapter on carving than on those on the preparation of food for the table. We should be glad for all young baptist ministers to learn to carve; because, to be able to carve well conduces much to a man's acceptance in general society. No one, however, can learn to carve skilfully without practice, and therefore a minister's friends should take care that his own table should be well supplied with diversified materials on which to exercise himself. How can a pastor be expected to carve a goose or a turkey nicely at a deacon's Christmas party, if he never sees one at home?

Nelson's Household Library. The New Household Receipt Book: containing Maxims, Directions, and Specifics, for promoting Health, Comfort, and Improvement in the Household. By Mrs. SARAH HALE. London: T. Nelson and Sons. 1854. 16mo. Pp. 631.

So much of human discomfort arises from small troubles, and so much additional enjoyment may be caused by small operations, that it is benevolent to desire an extensive circulation for this encyclopædia of domestic economy. Every wife, mother, and sister may find here hundreds of suggestions which she is sure to find opportunity to make use of, together with hundreds more which perhaps she may never need. The price is three shillings and sixpence; but that amount will soon be saved by attention to its counsels. No bridegroom belonging to the middle classes will ever regret the gift of this and its companion volume to his bride, as soon as she begins housekeeping.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Everybody's Business; or the Moral Condition of Man the Measure of his Happiness or Misery. By T. AVERY. *Aylesbury: Printed by J. H. Marshall.* 16mo., *pp.* 32. *Price* 4d.

The Aborigines of Australia; a Lecture delivered in the Mechanics' Hall, Melbourne, before the John Knox Young Men's Association, on Wednesday, May 10, 1854, by EDWARD STONE PARKES, Member of the Legislative Council of Victoria, and formerly Assistant Protector of Aborigines. Published by request. *Melbourne: Hugh M'Coll. London: James Nisbet.* 8vo., *pp.* 31. *Price* 1s. 6d.

Sin. Tracts for Inquirers. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. No. I. Second Edition enlarged. *London: Ward and Co.* 24mo., *pp.* 16. *Price* 1d.

The Eclectic Review. October, 1854. Contents: I. De Quincey's Works. II. Schaff's Church History. III. Van de Velde's Syria and Palestine. IV. Balder. Part the First. V. Whewell's History of Moral Philosophy. VI. Lord Mahon's History of England. VII. Dove's Elements of Political Science. VIII. National Education: State of the Question. Brief Notices. Review of the Month. Editorial Postscript. Literary Intelligence. *London: Ward and Co.* 8vo. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. October, 1854. *Edinburgh: Johnstone and Hunter.* 8vo. *Price* 5d.

INTELLIGENCE.

AMERICA.

IMMIGRATION AT NEW YORK.

The total number of immigrants who arrived at New York, from the 1st of January last to the 24th July, was 87,922, being an increase of 18,883 over the same period last year. The immigration this month is already larger than ever before during an equal length of time, with few exceptions. A striking feature in this movement is the great increase in the German element of emigration. It now, as it has done since the year 1852, exceeds any other. The number of Germans arrived this year is 44,208, against 17,749 Irish.—*Macedonian.*

UNCULTIVATED SOIL.

It is stated that from the southern border of Texas to the south pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the border of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission.—*Macedonian.*

GRANDE LIGNE MISSION.

During the first five years of its existence, this mission numbered only one minister and two teachers. Within the second five years, three other ministers engaged in the work, two of whom were fruits of the mission. There are now in service six ordained ministers, two licentiates, ten teachers, and three colporteurs. There are four churches into which 370 converted Canadians have been received; and, notwithstanding the losses occasioned by deaths, exclusions, and emigration to the United States, the number embraced in them is now 200. Many others have been brought to a saving knowledge of Christ, and as many as 1,000 have abandoned the errors of popery, and come under the influence of the gospel.—*Macedonian.*

ASIA.

PROME.

Mr. Kincaid, of the American Baptist Missionary Union, gives the following pleasing intelligence:—

On the 22nd of February, Moung Kong, the first fruits of the gospel in Prome, was baptized, a man forty-eight years old. Till grown to manhood, he was a priest; then threw off the yellow robe and became a merchant at Shway-doung; was successful in business, and, becoming wealthy, built a large kyoung which he took us to see. Last rains he was in Rangoon, heard the gospel frequently for a fortnight, and obtained tracts and the gospel of John. Briefly this is his history. He is well educated, speaks fluently, and in his manners is polished and prepossessing. He is a man of considerable property, and has fitted up a room in which he receives people, and is constantly preaching Christ.

On the 2nd day of April we organized a church, consisting of nineteen members, eleven baptized in Prome, and eight dismissed from the Rangoon church,—the first Christian church in Prome. In the afternoon Koo Poo, from the Rangoon, was unanimously chosen pastor, Moung Kong, deacon, and he was at once set apart by the laying on of hands and prayer. Since that time, twelve others have been baptized and added to the church. So the church now numbers thirty-one. Several more profess faith in Christ, and a large number are hopeful inquirers. We have also some good inquirers in Shway-doung, where we have preached occasionally; also some inquirers in the villages where we have preached.

Among the converts are three men of high rank, and what is better, men who possess first-rate preaching talents. Moung Poute, aged forty-three, was educated at Ava, was a palace writer for years, became secretary to a woongee, obtained the rank of nobility, and came down into the provinces just before the war began. To escape the bands of robbers, he took refuge in Prome under the English flag. Here he heard and believed in Christ, and for two months now has been boldly and eloquently preaching the glad tidings. His perception of divine truth is quick and clear, his preaching is rapid, but not confused, his manner is bold and commanding. No assembly can be listless while he speaks. Another disciple, Ko Ha, seventy years old, is an eloquent and commanding speaker, and is now at Poung dai, an inland city thirty miles south-east of this, and is preaching the gospel there. Among the females are several from the very first families in Prome. Mrs. Kincaid started a female prayer-meeting the next week after reaching Prome, and got Ko Dway's wife to invite a few to come. Three came at first, and then six or seven, and finally from eighteen to twenty,—and all the first heathen females that came, to the number of eleven, are now themselves Christian women.

AUCKLAND, NEW ZEALAND.

From Mr. W. Morgan, of Auckland, we have received the following information:—"The baptists here, though they are few in number, and though they have many difficulties to contend with, are doing what they can. A month or two ago, a small church was formed of baptized believers, which now numbers nine members. I had the pleasure of immersing two individuals last year, and three a short time since. All but one of these have joined the church. We meet every Lord's day to attend to the Lord's supper, to exhort each other, and to preach the gospel; also on Thursday evenings for prayer. At present we assemble in a school-room. We received intelligence, some time ago, that a baptist minister was on his way to this city. He has not yet arrived, but is daily expected. There is an abundant field for usefulness, and, should this minister prove faithful and zealous in his work, he cannot but do good. There are many baptists communing with other denominations, and there are others waiting to be immersed by a minister, so that we trust shortly to have a united and flourishing church. The baptists, if they are willing, and if they do their duty, are quite able to support a minister, and, if need be, to erect a chapel."

EUROPE.

ROMANISM IN BELGIUM.

The Quarterly Paper of the Evangelical Continental Society, issued last month, gives the following information:—

The population of Belgium at the last census, taken in 1846, amounted to 4,337,196 inhabitants; of whom one half speak the French language, and the other half the Flemish language, which nearly resembles the Dutch.

With respect to religious worship, the population, according to the same census, was apportioned as follow:—

Roman catholics, 4,326,873; protestants, 6578; Anglicans, 790; Jews, 1336; other denominations not specified, 1019; citizens not professing any religion, 600—total, 4,337,196.

It results from this that, in Belgium, the number of protestants is to that of Roman catholics in the proportion of 1 to 650; their number, then, is extremely small, much smaller comparatively than that of the French protestants, as in France there is 1 protestant for every 25 Romanists.

The territory forms one ecclesiastical province, divided into six dioceses.

The archbishopric of Malines, comprising the provinces of Antwerp and of Brabant; the bishopric of Bruges, comprising the provinces of Western Flanders; the bishopric of Ghent, comprising the provinces of Eastern Flanders; the bishopric of Liège, comprising the provinces of Liège and Limbourg; the bishopric of Namur, comprising the provinces of Namur and Luxembourg; the bishopric of Tournay, comprising the provinces of Hainault.

The following was in 1850 the "personnel" of the *superior Belgian clergy*.

Archbishop, 1; bishops, 5; vicars-general of the archbishop, 3; vicars-general of the bishop, 10; canons of the archbishop, 12; canons of the bishops, 40; professors of the great seminaries, 32—total members, 103.

The inferior clergy, at the same epoch, numbered 4702 members, to wit—

Curés of the first class (vicars), 86; curés of the second class, 143; officiating clergy, 2640; curates, 1635—total, 4504.

I have spoken only of the *secular* clergy. It is thought that the number of members belonging to religious communities (Jesuits, monks of every kind, nuns, &c.) amounts at present to about 12,000. This number, judging from the enlarged spread and intensity of popish ideas, goes on increasing every day.

As regards the religious character of the Belgians, a work now before me tells me that "Belgium is the spot, of all Europe, in which the (Roman) catholic religion is professed with most purity and sincerity;" and this is what is generally admitted; so Roman catholicism has a double hold on the people of Belgium. This people has religious wants deeper and more real than the French have; Romanism presents itself to it as prepared to satisfy them. No less need has this people of fêtes and amusements; Romanism, with its pomp of masses and processions, and its worship of forms, contrives to seduce it again.

It would be easy, however, to deceive one's self into the belief that Belgium is more Roman catholic than it really is; and this is the case with many strangers, who, seeing things only in passing, imagine that this religious exterior corresponds in all cases with a profound attachment to the Romish doctrine. I may even add, that in all the great cities of Belgium, the masses are more or less hostile to the clergy, without, however, being enlightened as to the numerous errors that it teaches. From thence it happens that, in a political point of view, the country is divided into two great parties: the *liberals*, opposed, if not to the Romish doctrines, at least to the domination of the Romish clergy; and the *catholics*, who wish the clergy to have the upper hand everywhere. The republican party is of no great importance hitherto.

The part of the country in which French is spoken is the most enlightened, and the least subservient to the requirements of Rome. Nevertheless, a deplorable superstí-

tion too generally prevails there, as well as in the Flemish parts. Must not the superstition in the country be great, that the archbishop of Malines should still dare to print in his catechism, that the Agnus Dei, the wax tapers, the psalms, and other objects blessed by the church, have "the power to bring down the *blessings* of heaven, to foil the *snares* of the devil, to avert the *thunder* and *lightning*, *hail*, *diseases*, and every other evil;" and that holy water in like manner drives away the devil, draws down upon us the blessings of heaven, prepares the soul for prayer and the other duties of religion, and preserves from *all evil*, as well for the *soul* as for the *body*?"

The Belgium people still believe in ghosts and in sorcerers, almost as much as their ancestors in the middle ages; and it is not long ago that, in stormy weather, the priests threw holy water towards the clouds from which the lightnings flashed, in order to chase away the demons who, they thought, gathered the clouds, and used them to produce the thunder.

Although instruction is gradually spreading more and more among all classes, thanks to the impulse given to education by the liberal party, a number of Belgians may be still found who can neither read nor write, and the greater part knowing nothing about religion but what the priests have taught them. Thus these poor people believe, for instance, that the bible is a book which the protestants took into their heads to write some forty or fifty years ago, that Luther separated from the Romish church that he might be at liberty to take half a dozen wives; that the protestants are people who believe neither in God nor in Jesus Christ; for the priests have been calumniating the protestants for three hundred years past, and that without finding any one to contradict them, as the protestants, until these latter times, had not the right to speak in Belgium.

There are many of the people whom the conduct of the priests has rendered hostile to Romanism, but they are not on that account the nearer to the truth. On the contrary, it seems as if the truth could take no more hold on them, so hateful has Rome made the gospel to them.

As to the generality of the Belgians, their Christianity consists in going to mass once every Sunday, and to have a mass said on certain occasions; but they are ignorant of that religion of every day and every moment which requires constant communion with God, an entire obedience to his commands, and which shows us the expiation of our sins accomplished by Jesus Christ.

On Sunday, for instance, the curé of three-fourths of the population is to repair to the church as soon as possible to hear a mass there, in order to be free the rest of the day, and to employ it according to the desires of the carnal heart. Thus Sunday is generally profaned; it is even a general custom among the workmen to work until two or three o'clock on the Sunday afternoon, and then to pass the rest of the day in running from tavern to tavern. All the Sunday morning being employed in work, they are idle on Monday; that is to say, they spend it in dissipation; and this is what they call by the customary phrase, "*faire le Lundi*, to make a Monday of it."

The work of evangelization also meets with much difficulty from this quarter, for it is difficult for a man to break through the habit he has contracted of making the Lord's day a day of dissipation. I am happy to be able to tell you that in the churches of the Belgian Evangelical Society the greater part of the members have renounced these habits, so that great progress may be reported in this respect. I hope that in time they will advance much farther in this good way. These are gladdening facts. In one of our stations a member of the flock was in partnership with his father, still a Roman catholic, and keeping a shop, which remained open to customers on Sunday as well as on other days. It must also be stated that the Sunday was the day of the week which produced the largest receipt; for it was on that the people of the environs usually came to his shop for their supplies. This man struggled for some time between his worldly interests and obedience to the law of the Lord, and, thanks be to God, although his family contended for keeping open the shop on Sunday, he took the good resolution to close it. In another station one of our brethren has given a fine example of devotedness to his principles. He has been repeatedly offered the situation of principal foreman of a factory, with very considerable pecuniary advantages for himself, but he has refused to accept it because he would have had to superintend the works on the sabbath. I could cite many other similar facts.

PROTESTANTISM IN BELGIUM.

The following article is derived from the same source as the preceding:—

It is since the revolution of 1830 that Belgium has enjoyed perfect religious liberty. It was in 1837 that some Christians availed themselves of it to found the Belgian Evangelical Society. From its origin this society proposed to itself to evangelize Belgium—1st. By printing and circulating tracts as well as the sacred volume. 2nd. By having the gospel preached by ministers of the word. 3rd. By founding schools. The very limited number of Christians who lived at that time in Belgium, made it incumbent on them to address themselves to Christians abroad to ask their assistance. This is still the case at the present day. It will not be difficult for

any one to comprehend that in a country where there is scarcely one protestant for 650 Roman catholics, where there is a numerous and powerful clergy supported by the aristocratic and wealthy class, and in which prejudices against the truth are numerous and deep-rooted for long years past, it is impossible that a society for evangelization can find adequate resources.

The number of its different labourers amounts at present to thirty-three, viz.—ministers of the gospel, 9; evangelists, 3; evangelist-teachers, 3; schoolmasters and mistresses, 13; colporteurs, 4; agent of the book shop, 1—total, 33.

These numbers are very small, if compared to those which we have given above for the Romish clergy; and if we had not the assurance that the Lord fights for us, it would be ridiculous on our part, with so small a number, to dare to engage in the struggle.

We are not then discouraged. Besides, why should we be, seeing that the Lord blesses our humble labours and our small beginnings? Since 1837 fifteen congregations—the fruit of the work of evangelization—have been formed, principally in the part of the coutry where French is spoken. Owing to the difficulty of obtaining Flemish labourers, one single Flemish congregation has been able to be formed. Our different churches are for the most part grouped around the city of Liège, and round that of Charleroi. In the course of the year two churches of Brussels, also the fruit of evangelization, have joined ours. This union, which we hope will have happy results, is due in good part to the progress of the principles put forward by the *Evangelical Alliance*. About 3000 to 4000 souls, men, women, and children, belong to our stations.

The expenses of the year 1853–4 (July 1, 1853, to June 30, 1854) have amounted to £2602. We are extremely desirous of doing as much as can possibly be done for the instruction of youth; hence we are seeking to annex a school to every church. We have at present a dozen schools, frequented by about 580 pupils. They are a powerful means of evangelization, since a great number of the children who attend them belong to Roman catholic parents.

Notwithstanding the opposition of the priests, all our schools have gone on well during the past year. At Charleroi, at Golisseau, at Brussels, &c., the school rooms have been too small to be able to receive all the children who have presented themselves. The greater part of our stations have also Sunday schools, but they are still far from being able to compete with those of England.

HOME.

CORTON, WILTS.

On the 24th of September the place of worship belonging to the church at Corton under the pastoral care of the Rev. Joseph Hurlstone was re-opened after enlargement, when sermons were preached by the Rev. J. Farmer and the Rev. J. Howe. The enlargement was required by a great increase of congregation, and the necessity for providing a place for the day school containing sixty children which has recently been established. The expense incurred is about £110, to meet which friends on the spot, though poor, have entered into a weekly subscription which is expected to raise £50. Some friends in the immediate neighbourhood, not connected with the congregation, generously gave all the stone and earth that was required; and the assistance of surrounding churches and Christians at a distance is expected. The chapel and school rooms will now afford accommodation to three hundred persons.

TRING, HERTS.

On Tuesday evening, September 26th, a valedictory service was held in Akeman Street chapel, on the occasion of the removal of the Rev. W. Woods to another sphere of labour at Swaffham, Norfolk.

The service of the evening was commenced by devotional exercises, conducted by the Rev. W. Sexton and J. S. Warren, of Tring, after which Mr. Burgess, on behalf of Mr. Woods' friends, delivered a farewell address to their beloved pastor whose removal they deeply lamented, and in their name presented him with a very handsome purse containing £20, as a parting expression of their affection and esteem.

In making an appropriate acknowledgment, Mr. Woods referred with deep feeling to the sympathy which he had experienced from a large number of the friends at Tring, although his ministry had been objected to by a majority of the church, on the ground of its having embraced the free invitations of the gospel; and expressed his hope that so important a feature of evangelical truth as that, for the sake of which he had felt it his duty to resign his pastorate, would not be given up by those to whom it was now dear. A parting hymn having been sung, Mr. Woods again rose, and delivered a farewell address to the sabbath-school teachers and friends, and closed the affecting and interesting services of the evening with prayer.

CAMDEN ROAD, HOLLOWAY.

The new place of worship erected by the Baptist Metropolitan Chapel Building Society was opened for divine service on Tuesday, October 3rd, when two sermons were preached, that in the morning by the Hon. and Rev. B. W. Noel, A.M., and that in the evening by the Rev. W. Brock;

several of the neighbouring independent ministers taking part in the devotional exercises. The chapel is situate on the top of Carlton-hill, in the Camden-road, about midway between Camden Town and Upper Holloway, and in the parish of St. Mary's, Islington. It is built in the perpendicular style of Gothic architecture, of Kentish rag-stone, with Bath stone dressings. The windows, which are of largo dimensions, are filled in with bays of ornamental tracery and ground-glass. The turrets above the towers are of elaborate design, and executed in terracotta,—said to be imperishable. The roof is open boarded, filled in with panels intersected with carved bosses; the main timbers of the roof are filled in with Gothic tracery. The baptistery, which is of enamelled slate, is placed on the platform, and the pulpit is so constructed as to be moveable when required for baptisms or public meetings, and placed under a lofty stone arch and spacious recess, which also forms the approach to the vestries. The chapel is lighted with a large mediæval chandelier of brilliant effect, and warmed with hot air, passing along the aisles in stone pipes, and escaping at pleasure through brass gratings; the ventilation is rendered most complete by the admission of cold air, instead of hot, when required, and also Louvre ventilators into the towers, &c. The chapel is 101 feet long, and 58 feet wide, and will seat nearly 700 persons on the ground-floor, with ample free sittings. Everything has been prepared for the introduction of galleries at a future time, which will give 500 additional sittings at a comparatively small cost. The present total outlay for the building, including every expense of vestries, warming, ventilating, gas, boundary walls, gates, &c., is £5,340. The architect is Mr. Charles G. Searle, of 29, Poultry.

The chapel was quite filled at both the opening services. At the conclusion of Mr. Noel's discourse, about 300 ladies and gentlemen repaired to the spacious tent which had been erected in the rear of the chapel, and refreshed themselves with an excellent cold collation, which was immediately succeeded by a public meeting, at which interesting speeches were delivered by Messrs. Gilbert, Harrison, Broad, Fishbourne, Wills, Cooke, Cartwright, Barnett, Lewis, and Doctors Steane and Price. The sum collected during the day was £350.

POOLE, DORSETSHIRE.

On Tuesday, October 10, the jubilee of the baptist cause was celebrated in connexion with the recognition of the Rev. J. H. Osborne, as the pastor. The services of the day began with a prayer meeting at 9 o'clock when six brethren invoked the divine blessing. At 11, the Rev. Mr. Randall, of Wareham, read and prayed, and the Rev. A. McLaren, of Southampton, preached from Matthew xii. 29. In the afternoon about 260 sat down to tea, after which a full congregation assembled, when the history of the church was read by Mr. J. Godwin. The recognition service then began; the Rev. E. R. Conder read, prayed, and described the nature of a gospel church; the Rev. T. Sheers gave the charge to the pastor; the Rev. A. McLaren addressed the church and congregation, and the Rev. J. H. Osborne concluded in prayer.

HATFIELD, HERTS.

Mr. Samuel Bird, of London, has been invited by the church of Christ, assembling in Park Street Chapel, Hatfield, to become their minister, in the room of the Rev. S. Raban resigned, and has commenced his stated labours among them.

SALTASH, CORNWALL.

The Rev. John May, late of Lucca, Jamaica, has accepted an invitation to the pastorate from the baptist church at Saltash.

SHIPLEY, YORKSHIRE.

The Rev. J. P. Campbell, late of Towcester, Northamptonshire, has accepted the cordial invitation of the baptist church, Shipley, Yorkshire, and entered upon his pastoral duties on the second sabbath in October.

HULL.

The Rev. R. Hall, B.A., late of Arlington, Gloucestershire, having accepted the unanimous invitation of the baptist church meeting in George Street, Hull, purposes commencing his labours there on the 15th inst. The friends at Arlington kindly presented him, on his resignation, with a handsome time-piece, and some plate.

MOULTON, NORTHAMPTONSHIRE.

The Rev. A. Joseph Lea, late of Kislingbury, has entered on the pastorate of the baptist church at Moulton.

APPRENTICESHIP SOCIETY.

The Annual General Meeting of the above Society was held at the Congregational Library on Tuesday morning, Sept. 26th, the Rev. E. Mannering in the chair. The report of the committee showed that the exertions which had been made during the past year had issued in the best results, three hundred new subscribers having been obtained. Four candidates out of nine were elected to the benefit of the institution, and the officers fo-

the ensuing year were appointed, the Rev. R. Littler and I. M. Soule being added to the committee.

Considerable pleasure was expressed at the meeting by the evidence afforded that the labours of this very useful society were becoming more extensively appreciated.

The committee are endeavouring not only to increase the number of grants voted, but to augment the sum given to each successful applicant, so as to enable the sons of our poorer but esteemed brethren in the ministry to obtain more desirable situations.

RECENT DEATHS.

MRS. M. T. PAGE.

Departed this life in the faith of the gospel, Mrs. Mary Terry Page, of Gwyn Street, Bedford, aged seventy years, for many years a consistent member of the baptist church in that town. One of her children writes: Her life, as to outward things, was indeed a chequered scene. Her early childhood was surrounded with every comfort, but through the imprudence of a gay and worldly father, her lot was entirely changed; she was taken from boarding-school and sent to service, and from that time until a late period in life she had to encounter many storms and struggle with many difficulties.

She always believed that, if converted at all, her conversion had taken place under the ministry of Mr. Hawkins, pastor of the baptist church at Blunham, Bedfordshire: here she was baptized, and joined the church about the year 1812. In 1823 she was left a widow with three children, the eldest being but eight years old, her little property was encumbered with debt, and an ordinary mind would have sunk under such circumstances as she then experienced, but being a woman of untiring industry and perseverance, putting her trust in the Lord, she resolved, if possible, to extricate herself, and preserve her children from sinking into the lowest walks of life. I well remember how continually she used to encourage herself by saying, "He will be the father of the fatherless, and the husband of the widow, and how at the family altar she wrestled for strength and wisdom to battle through. She used to shut up house on the Lord's day, and take her children to the sabbath school where she laboured herself as a teacher, and on Sunday evenings we were taken into her chamber and kneeling beside her were more especially commended to the care of our heavenly Father. The word of God was her constant resource, and by it she governed her children. I remember one of them being greatly enraged with a playmate, and in his childish anger expressing the determination to be revenged, when she called him to her side, gave him the Testament, and bid him read, Rom. xii. 18th and following verses: he never forgot that lesson.

In 1824, on the advice of friends, she removed to Bedford, and soon found a home in the little but united and happy church under the care of the late Rev. Thomas King. Many, many trials of a temporal kind had she to pass through for some years after her settlement at Bedford, but she found consolation in the promises of God and the tender sympathies of his people. I look back with wonder at her influence over her children as they grew up; she was most completely their ruler; as great boys they sometimes found it hard to submit, but yet there was no one on earth they loved so much as their mother.

When her elder son had to leave home and launch on life, she was keenly alive to the dangers by which he would be surrounded, and with many tears did she beseech her heavenly Father to preserve her boy from the evil of the world; such prayers were not offered in vain. As time rolled on her burdens began to get lighter, a very kind friend deeply sympathizing with her had allowed her a small sum annually, and by the blessing of her God on her persevering industry, she had paid all her creditors, and could now regard her little property as her own. Some few years after this, a most unexpected occurrence placed her in quite a new position. A brother from whom she had been long separated, and of whose circumstances she was comparatively ignorant, left her an income sufficient to supply her necessities for the remainder of her days. Never shall I forget her acknowledgment of the mercy and love of her heavenly Father in this matter: her heart overflowed with gratitude that could find no adequate expression. One of the first fruits of her new circumstances was enabling her son, just entering the ministry, to enter on a course of preparation for that important work. This was soon followed by a severe trial of a new character; this son whom she had from early life dedicated to God was now called to labour in a foreign land: he had never been from home, and now she had to part with him with no prospect of ever seeing his face again. She had for years contemplated this event; she was fully sensible of the honour of having her child engaged in so glorious an enterprise as the missionary field; she could regard it but as an answer to her many prayers. "I long ago gave him to the Lord," she said, "to be used for his glory, and I dare not hold him back now, but how shall I look in his face for the last time and say farewell? Oh, it is a pang none but a mother can know!" But she passed through it, and was enabled to say in her very heart, "Thy will be done." Oh that Christians who can only contribute their money would emulate the sacrifice of a widowed mother contributing a son!

From the many trials she had experienced in the meridian of life she had acquired the habit of looking on the dark side, and in the decline of her powers, although her circumstances were changed, this habit continued; it robbed her of many comforts and much peace, still, however, she was deeply sensible of her mercies; when she looked into the world everything was perplexing, vexatious, full of evil, and threatening greater evils to come, but when she looked heavenward all her Father's dealings were mercy, compassion, forbearance, and love.

Last winter and in the spring of the present year her strength greatly decreased, and a visit to the sea-side was recommended. She accordingly went to Ramsgate, Wednesday evening, August 23rd. She went to Cavendish Chapel, to hear Hugh Stowell Brown, was taken ill, and was obliged to leave during the service. It was not perceived that she was dangerously ill until the Saturday evening, and on the Lord's day she died. Her end was peace. No pain or anguish either of mind or body. To her daughter she said with composure, "Good bye!" And then, as if soliloquizing in a low whisper, she said, "Bless the Lord, O my soul." These were the last words she was heard to utter, her consciousness soon after left her, and her breath became shorter and shorter until it ceased, and she found herself before the throne.

MR. WALTER WHITE.

Died at Leeds, September 13th, 1854, Mr. Walter White, aged sixty-six years, formerly a member of the church of Christ at Carter Lane under the pastoral care of the Rev. John Rippon, D.D. Removing to Leeds he joined the church at South Parade, now under the pastoral care of the Rev. A. M. Stalker. He was greatly beloved, and was truly a monument of the grace of God. He was a member of the baptist denomination forty years, and was zealous in its support.

MRS. ANN GROSER.

Died, Oct. 4th, aged 85 years, Mrs. Groser, widow of Mr. Christopher Groser. Her consistency as a Christian did much towards the formation of the character of her two sons, Mr. William Groser, one of the secretaries of the Sunday School Union, and Mr. George Groser of North Shields.

COLLECTANEA.

THE BAPTIST MAGAZINE AND DR. CUMMING.

"We should have added nothing to this brief notice of Dr. Cumming's Readings, had we not found in the preface an unfortunate, and, we think, very unfair attack on a writer in the 'Baptist Magazine,' who, it appears, has rather sharply reviewed Dr. Cumming's former volumes. We call the attack unfortunate, because it seeks to defend what is perfectly indefensible, and endeavours to make pass current what ought to have been acknowledged as a blunder;—one of a class with which we are sorry to say the Doctor's exegetical works abound. It seems that on Matthew xxi. 19, the following comment was given:—'The expression "Let no fruit grow on thee henceforth for ever," is perhaps over strong; "for ever" is not the Greek word translated "for ever" in the sense of everlasting, but, Let no fruit grow on thee εἰς τὸν αἰῶνα, that is, till the age. What age? Why, the age when the fulness of the Gentiles shall come, and the Jew shall be graffed in.' Now, certainly we never read a criticism so puerile, so below the smallest character for scholarship, as this is; it is below contempt, and we should really have thought that, instead of defending it, Dr. Cumming would have been glad to ascribe it to one of those *lapsus* which his very rapid manufacture of books makes inevitable. But no; he attacks the 'Baptist Magazine' because the reviewer in it shows by parallel passages that εἰς τὸν αἰῶνα *does* mean for ever, and adds, 'Dr. C.'s statement is rash, unqualified, and incorrect,' to which decision we entirely subscribe. Surely Dr. Cumming must see that his idea of the fig-tree representing the Jewish nation, and of the consequent necessity for some future fruitfulness to be predicated of it, as he asserts, can have nothing to do with the meaning of the Greek words employed by St. Matthew. They convey an idea plain and precise,—*let no fruit grow on thee for ever*—that is, of course, as long as thou art a tree; a prediction which was verified by the tree withering away. According to Dr. Cumming's principle of interpretation, he ought to say that συκῆ should not be rendered fig-tree, because it represented the Jewish people! The confusion brought into theological questions by this want of good sense and sound scholarship is an intolerable evil, and we cannot, as bound to watch the interests of biblical truth, allow this attempt of Dr. Cumming to defend his own errors, to pass unnoticed. Of the 'Baptist Magazine' we know nothing but that it is the organ of a body certainly not to be treated with contempt on the score of learning, and we think the writer referred to has done good service in exposing so gross an abuse of the office of an expositor. But we must give the choice piece of special pleading by which Dr. Cumming endeavours to make the ignorant render think he has been ill-used by a dunce:—

"'But the reader asks, why hesitate to 'give εἰς τὸν αἰῶνα the usual meaning *for* 'ever in this passage? The reviewer is clearly 'unaccustomed to delicate exegesis (!), and

'may be pardoned his ignorance. The ques-
'tion of the ordinary' (ignorant?) 'reader, for
'whom these Readings are intended, I at once
'proceed to reply to. The fig-tree was con-
'fessedly' (?) 'the type of the Jewish people,
'and its blasting the symbol of their decay
'and dispersion. If *for ever* be the textual
'meaning here, how can I reconcile it with
'the prediction of our Lord, repeated in three
'of the gospels, that the fig-tree is to put forth
'her buds' [what, *this* fig-tree? where?], 'as
'well as the prediction of St. Paul that the
'Jews shall again be graffed in?' [not to a fig-tree, but a wild olive-tree—confusion worse confused!]. 'It is the symbolical nature of
'the fig-tree, and its withering at the words
'of Jesus, that made me suggest, rather than
'dogmatically assert, the modified sense of *εἰς*
'*τὸν αἰῶνα*, &c., &c.'

"We have never met with a passage in ancient or modern exposition more full of errors than this. The whole statement is built on an assumption, namely, that the cursing the fig-tree *did* refer to the coming ruin of the Jewish nation. What our Lord and his disciples might think on the subject we dare not speculate upon, but the record does not lead us to this idea, but merely that the miracle was wrought as an encouragement to the disciples to exercise faith. The making the event symbolical is only the *gratis dictum* of a school of divinity, and while Dr. Cumming, and Mr. Trench, on whom he relies as authority, are at liberty to believe it,—*we* demand some better proof than their subjective convictions. Then, further, supposing the doctrine granted, the Greek criticism is altogether unwarrantable. Will Dr. Cumming follow out his own rule in this instance:—The eucharistic bread represents the body of Christ; the translation *bread* therefore requires modification, and *flesh* would probably be a better term!"—*Journal of Sacred Literature, Oct.* 1854.

MORMONITE WORSHIP.

A case has recently occurred at the Middlesex Sessions at which some of our journalists are much scandalized. A congregation of Mormonites, known in England as the "Latter-day Saints," meeting in Stepney, London, was disturbed by a Mr. Andrew Hepburn, who was subsequently indicted for the offence. The charge was clearly proved, and, under the direction of Mr. Bodkin, a verdict of guilty was recorded. The room in which the meeting was held was duly certified according to law, and Mr. Bodkin consequently ruled, in support of the charge, that "it could not be permitted that any person should erect himself into a judge of what should and what should not be the form of proceeding, and because he entertained different religious views should go to these places, *which had complied with the requirements of the law*, and interrupt and disturb peaceful and orderly congregations." Against the decision in this case the "Times" and other journals have indulged in much loose and angry declamation. It is impossible to read the leader of the former journal of the 15th without feeling how little we are indebted to it for the enlightened advocacy of religious liberty. We, of course, have no doubt about the follies and impiety of Mormonism. In our own country it is bad enough, but in the valley of the Salt Lake it has unveiled its enormities without reserve or scruple. All this we admit, and, were it necessary, we could descant largely on the evils with which this new phase of religious error threatens society. Still we maintain that the members of this sect, be they *idiots* or *rogues*, as the "Times" styles them, or anything worse, if such there be, are entitled to the protection of the law when peacefully assembled in prosecution of their so-called worship. But it is alleged that they are not protestant dissenters, and are not therefore entitled to register their place as such. To this we reply that no other course is open to them in order to secure protection from violence. They are shut up to this course, and protestant dissenters ought certainly to be the last to object to their availing themselves of the only means of safety which our imperfect legislation has left them. To the dictum of the "Times," "Tolerate, but do not protect them," we enter our earnest protest. They are entitled to the latter, and the former we indignantly repudiate. Let the principle of the "Times" be applied to the Mormonites, and other parties will speedily be comprehended within its range. —*Eclectic Review.*

CORRESPONDENCE.

APPRENTICESHIP SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me to say a few words respecting this society in your valuable magazine? I am persuaded that its claims need only to be made known to secure for it a far greater amount of support, thereby enabling the committee to confer a larger number of grants than the present income will justify. It is a serious fact that many of our ministers, through the straitness

of their means, find the utmost difficulty in maintaining their families, while they cannot lay aside the smallest sum to meet extra demands. In a letter recently received, an excellent minister thus writes:—"My dear child, for whom I am anxious to make application to your society, is in his sixteenth year, without a trade or employment, and so, unhappily, he must remain, unless you can kindly assist me, as my means quite prevent my doing anything to get him placed out apprentice." The appeal recently issued to the independent and baptist churches, through their deacons, has met with a very general response, upwards of two hundred and fifty subscribers being the result.

In the name of the committee I would take this opportunity of thanking those churches not only for their contributions, but also for the warm interest they have evinced in the society's welfare. Many churches, who through inability have not subscribed, express deep regret, and fervently bid God speed to our labours. An excellent minister in Cornwall writes: "There are many societies of greater magnitude and importance, but there is not one which, according to its character and extent, is more justly entitled to support than the society for which you plead, and to which we would more readily contribute, were it in our power."

Many of our largest and wealthiest churches have not yet responded to the appeal—I doubt not through oversight—and from such the committee still hope to receive a favourable reply. The sum solicited is very small, yet five shillings a year from each church would give the society such an income as would render it in some measure adequate to the requirements of our beloved but poorer brethren in the ministry.

Thanking you for the kind aid you have ever been ready to afford the society,

Believe me, dear sir, yours truly,

I. VALE MUMMERY.

Warren Cottage, Dalston.

EDITORIAL POSTSCRIPT.

A hope is indulged of presenting to our readers next month a list of baptist ministers residing in England, more accurate and complete than any one that has appeared. It might be made almost perfect, if all our friends would send information respecting changes which have taken place in their own circle immediately; but in former years we have had the mortification of receiving *after* the publication of the list, letters which if received previously would have prevented the errors which it was then too late to rectify. The letter asking why a certain name was omitted has often been our first intimation of the existence of the brother to whom it referred. Communications received before November the eighth will be in good time. In certifying removals, the place whence, as well as the place whither the removal has been made, should be mentioned. It must be observed that the list includes none who do not reside in England; but all who have been pastors, even if they do not sustain the pastoral office at present, are eligible for insertion.

Our engraver is preparing for the January number an excellent likeness of the Rev. James Acworth, LL.D., President of the Baptist College at Horton, near Bradford, Yorkshire.

Knowing that many of our readers have long been anxious for a new translation of the scriptures, we have given them this month the First Epistle of John, as a specimen of the version proposed to be published by the American Bible Union. An account of the way in which the portion of this work that has been printed has been prepared was given in our number for September, when we had not seen the quarto volume in which it had appeared: having since seen it, we are happy to say that it may be procured of Messrs. Trübner and Co., Paternoster Row. King James's Version, as it is called, the Greek Text, and the Revised Version, are printed in parallel columns. In every case in which an alteration is proposed, a note vindicating it is subjoined; and it is but fair to say that in several cases in which the new version seemed to us at first sight to have made changes needlessly, the reasons assigned for them in the notes have appeared to be weighty. All biblical scholars will find the volume deserving of their attention.

We rejoice to learn that the Inland Revenue Board has at length decided the question respecting Receipt Stamps for Charitable Contributions, in accordance with equity. In answer to an application from the Colonial Church and School Society, the Secretary has written, saying, "In reply to the inquiry contained in your letter of the 11th instant, I have to inform you that as some doubt is entertained as to the liability to stamp duty of receipts for subscriptions or donations to charitable institutions, the Board will treat such receipts as if they were expressly exempted from duty."

We learn that our friends at Mare Street, Hackney, are about to rebuild their chapel in a style suited to the taste and requirements of the age, and upon a somewhat larger scale, and as the design will require a much larger expenditure than the amount of their insurance will defray, they will be glad of the assistance of Christian friends.

Intelligence has just arrived of the departure to a better world of the Rev. A

Sutton, D.D., the senior missionary of the General Baptist Missionary Society. It took place at Cuttack on the 17th of August, having been preceded by several days of severe illness arising from fever. Dr. Sutton had been for thirty years a faithful and laborious agent of the Society, and had the honour to complete the revised version of the Oriyah bible.

The duties pertaining to the secretaryship of the General Baptist Missionary Society, long sustained by the late Rev. J. G. Pike, are for the present discharged by the Rev. John Buckley, a returned missionary residing at Castle Donnington, Leicestershire, who expects to go back to Orissa in July or August next.

The report of the Young Men's Association in aid of the Baptist Missionary Society, just published, states that finding it desirable that the work pertaining to their institution should be concentrated in the hands of *one* secretary, and being of opinion that Mr. John Templeton possesses the requisite qualifications in an eminent degree, their committee has induced him to relinquish some secular engagements and to accept the vacant post, under an arrangement giving mutual satisfaction.

We have received from the Rev. Andrew Reed, D.D., the prospectus of an institution of which he is acting as provisional secretary, and which is described as instituted July 31, 1854, at the Mansion House, the lord mayor in the chair. It is called "The Royal Free Hospital for the Permanent Care and Comfort of those who by Disease, Accident, or Deformity, are hopelessly disqualified for the Duties of Life." The rules have evidently been drawn up with care, and they provide against the operation of all party and sectarian influences. Further information may be obtained at the office, 11, Poultry, where attendance is given daily from ten till four.

A project for establishing a Baptist Newspaper has again been publicly announced. Leeds is pointed out as the town whence it is to issue; an able young minister is named for the editorial labour; and several respectable gentlemen are represented as willing to sanction and support it. Under these circumstances we should not be doing our duty either to the projectors or to the public at large, if we did not avow our decided opinion that such a publication is not desirable, and that the attempt to establish it must prove, as every attempt of the same kind has proved, an utter failure. Steadfast adherence to dissenting principles is necessary for the conductors of any newspaper which is to promote dissenting interests; but the baptists as such have no political or social interests separate from those of their fellow dissenters, and in the pursuit of common objects it is well known that "union is strength." There are only two protestant communities in England that can carry on denominational newspapers effectively,—the Episcopalians and the Wesleyans. To say nothing of numerical or pecuniary strength, there is no third body sufficiently exclusive in its taste or predilections to be content with a denominational paper. In matters in which divine revelation does not prescribe the course, baptists always want to know what other people are doing as well as what their own co-religionists say. Baptists desire to see discussions and intelligence which would never find their way into a baptist newspaper, except as they might be copied from other papers some time after their original appearance. Baptist interests require that the proceedings of our societies and the sentiments of our writers on public affairs should be read not exclusively by baptists, or by persons who would subscribe to a baptist journal, but by Christians of other communities. The tendency of such a paper would be to render baptists and their affairs less known than they now are to congregationalists and presbyterians, and the proceedings of congregationalists and presbyterians less known than they now are to baptists. If the enterprise were to succeed, it would place our denomination at a greater distance than ever from other Christian denominations; if it fail, the short-lived rival will injure existing publications which are in some degree advancing our principles, but some of which cannot bear the loss of even a few subscribers. In the important article of advertisements, so essential to the pecuniary prosperity of a newspaper, the exclusive character of the circulation would operate fatally. A governess desiring a situation, a family desiring a servant, a housekeeper desiring lodgers, a young couple desiring apartments, a school-master desiring additional pupils, an author desiring to make known his books, would have to choose between the expenditure of their money in a newspaper circulating among baptists and pædobaptists, and its expenditure in one circulating only among baptists—nay only among those baptists who prefer the baptist newspaper to one conducted on more general principles. These considerations we respectfully submit to our friends who look favourably upon this undertaking, if they have not as yet committed themselves to it irrevocably. Should the attempt be made, we do not intend to wage war against the new-comer, or to take any measures to realize our sinister forebodings; but we deem it our duty to declare now, fearlessly and frankly, our firm conviction that the project can only bring disappointment to its promoters, and detriment to those interests which they desire to serve.

IRISH CHRONICLE.

NOVEMBER, 1854.

THE FUNDS.

It has become necessary to remind our friends that the large balance in favour of the Society which they enabled us to announce in April was not inexhaustible. Very few contributions have come in during the last six months; it being probably thought that further supplies could not be needed at present. There was truth in the supposition; but it is right now to say that unless considerable remittances are received before Christmas, the committee will be in difficulty. It was encouraged, nay directed by the constituency, to enlarge the sphere of its operations. Relying upon supporters who have before proved themselves worthy of its confidence, it has increased its expenditure. Recently appointed agents are now labouring in the important cities of Dublin, Cork, and Belfast, in addition to those who had been previously in the Society's service. Other efforts of a temporary character have also been made during the summer in different places, out of some of which it is not improbable that permanent arrangements creating permanent expenditure will arise. It is proper then that our friends should know that the balance with which we commenced our financial year is more than exhausted, and that the treasury needs to be replenished. It is the more necessary to publish this, because this Society has no agents whose duty it is to make personal or local applications: it trusts exclusively to the spontaneous zeal of those who love Christ and are anxious for the enlargement of his kingdom,—who care for Ireland too, and desire to see that remedy applied to its unhappy case which alone will prove effectual,—a remedy which cannot be supplied by statesmen or legislators, but the administration of which the Lord Jesus has confided to his attached and grateful disciples.

CORK.

Our readers have been apprised that the Rev. C. T. Keen, late of Lambeth, having been engaged for six months to labour in Cork and its suburbs as an evangelist, arrived there with Mrs. Keen and their infant on the 14th of July. He found greater difficulty than had been anticipated in obtaining places in which to preach in the outskirts of the city, but he soon secured the goodwill of the few residents who had formerly belonged to the baptist church in Marlborough Street, and the use of that place of worship, which had been shut up for two years, having been kindly offered to him, he entered on a series of services there. In the latter part of August the Secretary visited Cork, found Mr. Keen very actively engaged, and was enabled to make arrangements of a promising character. Mr. Keen was cordially invited to fulfil the duties of a pastor towards the little church, and his dismission from the church at Lambeth to that at Cork was agreed upon. It has however pleased Him on whose wise determinations all events are dependent, to disable Mr. Keen for the fulfilment of those engagements into which he was entering with so much ardour. A malady from which he had suffered previously to his re-

moval from Lambeth returned upon him with increased force, and obliged him to request to be released from his engagement, that he might seek restoration to health in the enjoyment of repose among his friends in England. At the very time however that Mr. Keen announced his conviction that he must retire from the post, Mr. Crawford, who has been labouring for some years at Lee, decided on a removal from the station he had occupied. He has undertaken to spend two months at Cork, and reached it on the 12th of October, one day before Mr. Keen's departure, so that the vacancy was immediately supplied. May the blessing of the Almighty attend his visit!

EXTRACTS FROM MR. KEEN'S LAST JOURNAL.

THE following paragraphs will give some idea of the obstacles which impede the progress of the gospel in the great cities of Ireland, and at the same time show that they are not insuperable, illustrating the nature of that work which can be performed by those who, in the spirit of faith, are willing to labour patiently and quietly.

Sept. 13, 1854. I hold *four* services every week in the chapel in Marlborough Street. One at Evergreen, about a mile and a half out of town, one at Blackrock fortnightly, and I am also looking out for another station to fill up Friday, my only unoccupied evening.

Monday, Sept. 18. Last evening at the close of my sermon I announced that I should be in the vestry this evening at six o'clock, for the purpose of conversing with any who might be anxious to see me concerning their souls' salvation. At the appointed time a very interesting and intelligent girl, aged thirteen, came to tell me what God by his grace had done for her soul. She remembered having attended the house of God for eight years. About two years ago, she became concerned about divine things, and since that time has been in an undecided but anxious state. Lately, the word of life appears to have wrought powerfully upon her mind, and coming to Marlborough Street on the evening in question, she determined upon opening her mind to me. Her family connections belong to the society called "The Brethren," and she will most likely be baptised by their minister; but still, I regard her as a part of the reward of my labours. I may mention here, also, that it has been my privilege to encourage another from the same congregation, to give herself to the people of God, whom I found in a halting state.

Thursday, 21st. This afternoon I attempted to speak a few words on behalf of Christ, on the Middle Glanmire Road, to a few who stood to listen. In a short time, however, I was disturbed, and my little congregation dispersed by a policeman, who abruptly charged us with obstructing the path. I contended the point with him, till he refused to listen any further. I did not *obstruct* the path, since a free passage was practicable for passengers. The subject I was speaking of was the union of the divine with the human nature in the person of Christ. Several women were very anxious to hear had we been allowed to remain.

On my return home, I found a poor man at my door, to whom I spoke of his soul and the way of life. He very willingly accepted a bible, faithfully promising to set some one to read it to him, being unable to do so himself. He has since brought it back to me saying, "They were going to burn it, and as he did not like they should, he had brought it back." The servant who took it in, being a Catholic, was evidently ashamed of her task, and did not call me, but sent me the bible and the message by another person. Poor fellow! he was what nearly all are with whom I converse, as ignorant as it is possible for a human being to be on the all-important question, "What must I do to be saved?" His notion of the way of life, the way to heaven, was confined to "confession;" beyond this he appeared unable to see one step, and of the work of Christ for him, and the necessity of the work of the Spirit in him, he had evidently never heard anything.

Friday, 22nd. This morning I determined to go and converse with a poor blind man who sits daily at the gate of the Dyke, to ask alms. I accosted him, and at once found him disposed to listen with respectful attention to what I had to say. He had some clear views of general

truths in relation to the divine providence, and thought God had afflicted him in mercy, and had made his natural blindness the means of leading him to serious reflection respecting his soul. Beyond this he knew nothing; he appeared never to have heard of the Holy Spirit, while his idea of the way of gaining heaven was just that which I always find uppermost with this class. He said he had no bible, and having a wife able to read, he thankfully accepted one.

In the evening I visited a poor woman named Nancy, she occupies a miserable garret in a dirty and noxious house. Her only piece of furniture was a small stool. I stood and spoke to her for a time about eternal things, and pointed her to Him who "though he was rich, yet for *her* sake became poor, that *she* through his poverty might become rich." I prayed with her and offered a bible, which she could not read, and having no one to read to her, it was useless to give it.

Tuesday, 26th. This evening we had a special prayer meeting, to acknowledge the goodness of God in the abundant harvest. This morning a young lady who has lately become very much concerned about her soul, came to me. I had one hour's earnest conversation with her. She is now struggling hard with strong temptations. She knows and feels what God would have her do, but the world's attractions are dear to her yet. My very firm hope is that she will yet, and ere long be brought to the cross with godly sorrow which worketh repentance unto salvation. I have also to-day had conversation with an intelligent young man, of whose conversion I have hope.

The number of services I have held during the quarter has been fifty-eight, attended by 1923 persons. I have given away fifteen bibles and testaments, and about half the tracts with which I was supplied.

I mourn over the small amount of labour and good effected, *i. e.* I mourn that *no more* should have been done. Still I rejoice with gratitude that the Lord has thus far allowed me to fulfil the desire I entertained in reference to Cork, the city of my birth; and though the state of my health prevents my settling here, I am truly thankful in having, in some measure, prepared the way for one whose constitution may allow him to do what I cannot. May the Lord of the harvest richly bless brother Crawford, and make him very happy in his work.

Thursday, October 12th. I am thankful for having been allowed to do some little here. I did not, however, think leaving would be as difficult as I find it, the affection of the people is in some instances overpowering, and their kindness has been manifested in many valuable and unexpected proofs, for which may the Lord reward them.

MR. BOWDEN'S VISIT TO CONLIG AND NEWTOWNARDS.

Since his return to Horton College, Bradford, Mr. Bowden has addressed to the Secretary a letter containing the following account of operations in Down:

Owing to the want of a supply since Mr. Wilson left the station, Newtownards had been closed. On the Saturday after my arrival in Ireland (May 20th), a crier was sent through the town to announce the service on the following Sunday evening, on which occasion I had an audience of upwards of forty persons, since then the services have been continued, Mr. Brown and I preaching there and in Conlig alternately. Mr. Brown delivered a course of lectures in Newtownards on our Lord's commission, Matthew xxviii. 19, 20. The average attendance was about thirty.

Thinking that the locality of the room in which we preached would render it suitable for a Sunday school, and also a number of the Conlig church members resident in Newtownards gladly proposing their assistance, on Sunday afternoon, May 28th, we opened a school. Mr. Brown and I, during the preceding week, had visited many of the houses, and made known our intention, and on this the first Sunday there were upwards of fifty scholars, and since that time the average attendance has been sixty-five. Upwards of ninety are on the books, and a large number have not been absent one Sunday. There are five teachers who are members of the church, and three who are not in fellowship.

With the exception of one Sunday, which I spent in Belfast, I was present in the school every day since its commencement, and, indeed, I felt much at being called to leave it, both on account of the desire which I have for its progress, and the necessity there is for more assistance than it has, effectually to carry it on. I am glad, however, to be able to say that the

teachers who are engaged are zealous and qualified, and the Conlig schoolmaster will give his assistance every Sunday. So that with Mr. Brown visiting through the week, as he will, the absent scholars, I have good hope that it will not go down, but go on and increase in numbers and usefulness.

A number of testaments sent some time since by the society to Mr. Brown, were here of great service. A number of small publications and tracts would be found very useful as rewards to the diligent. Perhaps some kind friend would feel disposed to send Mr. Brown such a parcel. I purchased a number myself, as also some tickets, &c., which I found very instrumental in keeping up the attendance. Such gifts to the young may have the double effect of pleasing and instructing.

My labours being thus principally confined to Newtownards and Conlig, I have little more worthy of record. I preached in Belfast three times, twice in the pulpit of Mr. Eccles, and once on the Quay. Once in Portstuart, near Coleraine. Twice in Bangor, which is two miles from Conlig, one of the services was for and at the request of the methodist minister of the place, the other was in a house in which Mr. Brown preaches once a month. In Donnaghadee which is seven miles from Conlig, I preached once in the open air, and was heard by a large number with great attention from the time I began until I closed. Besides the sabbath, I held many week evening services in Newtownards, in houses in which Mr. Brown preaches from time to time. And I may add that I was kindly received wherever I went.

In the north of Ireland it is not popery alone which baptist principles have to contend with. The majority of the northern population are protestants. A large number, perhaps the larger number of these are presbyterians; but carelessness, ignorance, and prejudice, characterize a large portion of them; even the more enlightened are not the less bigoted; and from them generally, neither the baptists nor their views have any sympathy. The baptist minister in Ireland must be one of a despised few who "dwell alone, and are not reckoned among the nation." But we must not be discouraged. If this work be of God it will prosper, and in defiance of either men or devils will prevail. Hasten it, O Lord, in thy time! "May thy kingdom come, and thy will be done on earth as it is done in heaven."

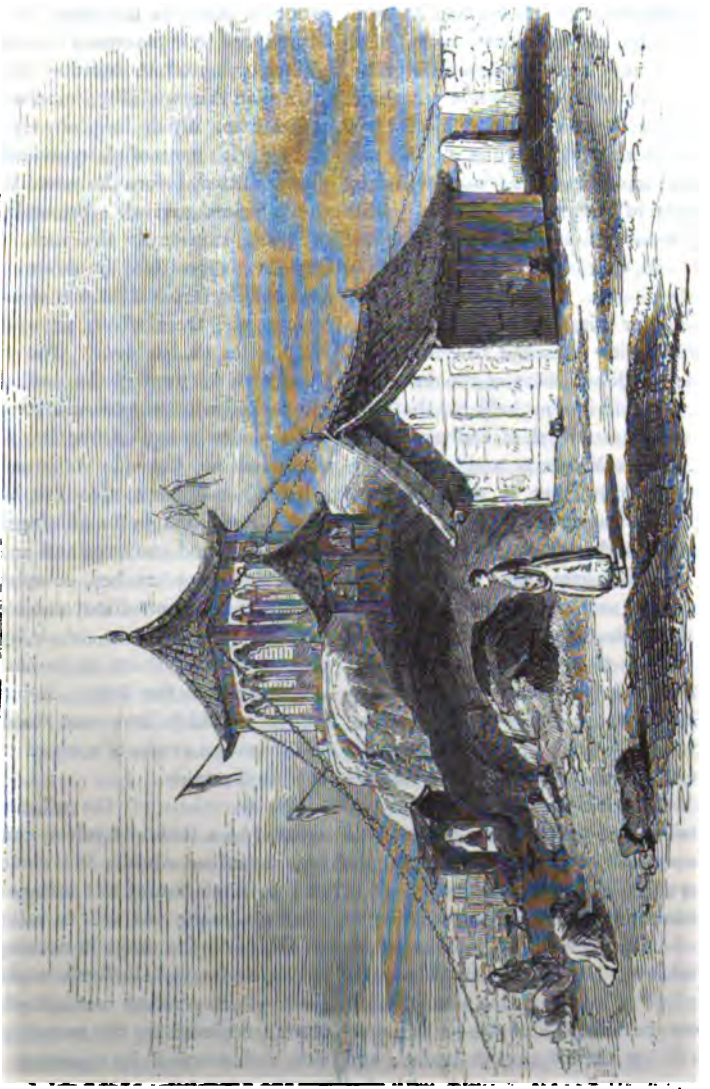
CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
A Friend, by Mrs. Abrahams	0	10	0
H. M.	1	1	0
Birmingham—			
Bird, Mr William	0	5	0
Butler, Mr. E. A.	0	10	0
	0	15	0
Bristol, Collection at Counterslip	10	0	0
Bury St. Edmunds, by Rev. C. Elven—			
Moiety of Juvenile Missionary Society	2	16	6
Lockwood, Collection by Rev. J. Barker	1	8	9
London—Tritton, Joseph, Esq.	5	5	0
Camberwell, A. P. Hepburn, Esq.	1	1	0
Clapton, Mrs. Cozens and Friends, *for School at Conlig*	5	0	0
Walworth, Horsley Street—			
Collection	5	5	0
Collected by the late Miss Townley	1	10	4
Collected by Miss Anthony	0	7	3
	7	2	7
Northampton—			
Brice, Mr.	0	10	0
Brown, Rev. J. T.	0	10	0
Bumpus, Mr. T.	0	10	0
Bumpus, Miss, Weekly Subscriptions by	1	6	6
Errington, Mr.	0	10	0
Gray, Mr. W.	1	1	0
Kightley, Mr.	0	10	0
Underwood, Mr.	0	10	0
Collection	7	10	0
	12	17	6
Sutton, Suffolk, by Rev. W. Large	0	12	5
Tottlebank, by Mr. John Fell—			
Collection	2	15	7
IRELAND.			
Banbridge, by Rev. T. D. Bain	4	0	0

Thanks are due for a quantity of clothing from Mrs. Beetham of Cheltenham, which will be very acceptable; for a parcel for Mr. Brown of Conlig, from Mrs. Cozens; and for a volume of the Baptist Magazine in roan from H. M.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



ADAM'S PEAK, CEYLON.

ADAM'S PEAK, CEYLON.

Our engraving for the present month is a representation of a heathen temple on the summit of a mountain in Ceylon, called Adam's Peak.

The height of the peak is 7420 feet above the level of the sea, and its summit, of an elliptic form, seventy-two feet in length by thirty-four in breadth, is surrounded by a wall five feet high. Immediately within this a level space of irregular breadth runs all the way round; and the centre is occupied by the apex of the mountain, a solid granite rock about nine feet high at the highest part. On this is the Sri Pada or sacred footstep.

Whether this much-cherished memorial is rightly attached to Saman, the tutelar Buddhist deity of the district of Saffragam, it is now held by the Buddhists as a memorial of Gautama Buddha. The Malabars and other Hindoos maintain that it was Siva who left the impression of a monster footstep, and call it Sivano-lipadam. By the Mahommedans it is claimed for Adam, and called Baba-Adamalai. They believe that Adam, whose height was equal to a tall palm-tree, after having been cast down from Paradise, which was in the seventh heaven, alighted on a peak in the Isle Serendib, or Ceylon, and remained standing on one foot, until years of penitence and suffering had expiated his offence, and formed the footstep. That Eve, on the contrary, fell near Jedda, or Mecca, in Arabia; and that after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found his wife—the mountain being thence named Arafat; and that he afterwards retired with her to Ceylon, where they reared their offspring.

This venerated memorial is five feet seven inches in length, two feet seven inches in width; and the slight similitude it bears to the shape of a foot is produced by a margin of chunam, or plaster, coloured to imitate the rock. It is upon this moulding that the yellow metal case, which is profusely ornamented with gems of plain and coloured glass, is fitted, before the usual time of the pilgrims' arrival. A temple, built of wood, surmounts the rock, and is kept in its position by several strong iron chains, fastened to the stone, and also to the trees which grow on the steep sides of the cone. The roof is lined with coloured cloths, and its margin decked with flowers and streamers. This wooden temple, three feet high, is dedicated to Saman. A pansala, or priest's house, six feet square, built of mud, a small temple for offerings, three feet square, and one large and one small bell, the former cracked, complete the catalogue of objects discoverable on the summit. The bell is struck by each pilgrim as many times as he has made pilgrimages to the Peak. A beautiful pagoda is said to have once stood on it, but there is no trace of such an erection now discoverable.

The devotions of the pilgrims are assisted by a Buddhist priest, according to a prescribed ritual. It is customary, at the conclusion of the ceremony, for relatives, young and old, to salute one another, and the usage is accompanied with symptoms of the liveliest affection. Each pilgrim makes a small offering; these are placed on the sacred impression, and removed by a servant. They are the perquisites of the chief priest.

EARLY HISTORY OF THE ORISSA MISSION.

It has sometimes been suggested to us that an occasional paper on the missions of other societies, and more particularly those of the general baptists of this country, and of the baptists in America, would be both acceptable and useful. In this suggestion we entirely concur; and as our attention has recently been directed to a paper by Rev. J. Buckley (whom we had the pleasure of knowing before he went forth as a missionary), to the Orissa mission, we think our readers will be interested in the following account of that mission abridged from a paper prepared by him, and published in the Repository of last year.

We are the more disposed to do this by a remark in the short letter which precedes the account, in which Mr. Buckley says, "In preparing it I have again and again thought of our Lord's words, 'This which this woman hath done shall be told for a memorial of her.' So I think justice and generosity require that what the Serampore missionaries did for Orissa should be told for a memorial of them." And we afterwards learn that the passages given as quotations are extracts from our own periodical accounts. So far indeed it is an account of the efforts made by the Serampore brethren in Orissa, on whose labours the brethren of the general baptist body have so effectually entered, and prosecuted with so much success.

When the nineteenth century commenced its eventful course, Orissa was closed against the gospel: but it shortly after pleased Him who "putteth down one and setteth up another," to deliver the people from the oppressive yoke of the Mahrattas, and to bestow the government of the province on a nation whose military triumphs have often been succeeded by the establishment of a kingdom which cannot be moved. This auspicious event occurred in September, 1803. Soon as the illustrious and immortal men, whose names will ever be associated with Serampore in the annals of the evangelization of India, heard of the triumphs of the British arms at Cuttack and Pooree, they earnestly desired to translate the word of God into the language of the newly-acquired province; and to communicate to its idolatrous inhabitants the gospel of the grace of God. Nor were the desires which they cherished for the benefit of this long-neglected land allowed to slumber. Four months only after the province had been ceded to the British, the following entry occurs in Mr. Ward's journal:—"*Jan.* 21*st*, 1804. Brother Carey has taken a moonshee (*i. e.* pundit) this week, to begin translating the scriptures into the Orissa language;" and in a united letter to the society in the following April the missionaries remark, "The late successes of the British arms in India have put the country of Kuttak, and a large part of the Mahratta dominions into the possession of the English, we thought this an opportunity not to be neglected, and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished." In Kuttak the Oriya is the language of the people. The last remark illustrates the disinterested benevolence of the missionaries.

They observe in the following year: "We have long had it in our minds to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time." But after being silent on the subject of Orissa for three years, they say in March, 1808,—"We have not been unmindful of our

former resolution relative to sending a brother into Orissa, or some of the parts adjacent; but from particular information recently obtained, we are constrained to conclude that the way for the gospel in these parts is at present shut up, which in fact was simply this, that the rulers of British India evinced determined hostility to the propagation of Christianity. The then governor-general, Sir George Barlow, sent a verbal message in 1806 to Carey to the effect that as the government did not interfere with the religious prejudices of the natives, it was their wish that he and his colleagues would not do so. How different the estimate which enlightened and Christian men, to the end of time, will form of the benevolent and self-denying labours of Carey; and of the conduct of the governor who prohibited him and his associates from preaching the gospel. Carey has already a renown wide as the world, though he sought it not, while the name of the governor who opposed the missionaries, and established the pilgrim tax at Pooree is little known, except in the annals of the government of India. In the following year a still more determined and wicked effort was made to hinder the gospel of Christ; but by this time Sir George Barlow had ceased to be governor-general, and on a respectful memorial being presented to his successor, Lord Minto, the proceedings were stayed, though it was not till the renewal of the charter in 1813 that full toleration was enjoyed. On account of the extreme jealousy of the authorities, the missionaries were more careful in sending particulars of their labours to the society. Still, Orissa was not forgotten in their prayers and efforts; and early in 1808 they sent out two native brethren to distribute tracts, and make known the word of the Lord in the province.

It is interesting to notice that the first Hindoo who was honoured to make known the gospel in Orissa was Krishna Pal, the first fruits of the baptist mission, and the author of the pleasing hymn translated by Mr. Ward, which is a favourite with many,—

> "O thou my soul forget no more
> The Friend who all thy misery bore."

In 1809 the missionaries report with thankfulness, a circumstance of immence importance to the best interests of Orissa. A treasure infinitely more precious than Orissa's sons and daughters had ever known, was now prepared for them. *The New Testament was translated and printed in the Oriya language.*

The desirableness of establishing a mission in Orissa was now increasingly felt, and in the same year that witnessed the completion of the New Testament they invited one of their members (John Peter) to enter on the work, and appointed as his associate a Hindoo brother, named Krishna Das. This important step was taken, as they state, "after much deliberation and earnest prayer." A few particulars of these two friends, the first Christian labourers located in Orissa, may with propriety be given.

John Peter was born in Bengal, and his parents, who were Armenians, resided in Calcutta. According to the custom of the Armenian church, he was immersed in his infancy, but his parents were wholly ignorant of spiritual religion, and their son grew up a dissipated and wicked young man. He had obtained a little knowledge of religion from reading the New Testament and some English catechisms; but he knew not the grace of God in truth. While in this state of careless indifference, various troubles befel him, which, by the good Spirit of God, excited anxiety respecting his soul; and this anxiety led him to the house of prayer. A Bengalee sermon by Mr.

Ward, at the Lal Bazar chapel, Calcutta, affected his heart. He gladly received the word, and was baptized. Soon after his baptism he began to exercise his abilities in Bengalee preaching, the brethren heard him with surprise and delight, and spoke of him as "the most eloquent and pathetic Bengalee preacher" there was in the mission. As the Oriya bears so close an affinity to Bengalee, it was thought he might be usefully employed in Orissa, and would speedily acquire the language. In a narrative written with much simplicity and humble piety, he observes: "When it was first proposed to me to go into Orissa to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends and my native place. I prayed earnestly every day on this subject, and God in mercy delivered me from those unpleasant feelings. I also felt much concern as to what might befal me in Orissa if the people should persecute me for preaching the gospel; but the following passages relieved me from all my distress on this head: 'Fear not them that kill the body,' &c.; 'He that loseth his life for my sake,' &c. I now feel a pleasure in the prospect of going to Orissa."

On Peter's arrival in the province in January, 1810, he settled at Balasore, and describes the moral desolation that surrounded him in these words: "The state of this country is deplorable in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets, especially on the river side. Hundreds are going, almost every day, to worship this great idol." He adds, "I proclaim the gospel to them, and invite them to believe in Christ: I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ, showing that he came on purpose to save sinners, and is able to do so effectually: I endeavour to prove that they are all in need of a Saviour; that without Christ none can go to God; and that without his atonement there is no forgiveness." But the people had little disposition to hear, and none to regard his message. But while seeking the salvation of the natives of the country, he did not neglect opportunities of benefiting others through the medium of the English language. There were more at Balasore in those days to be benefited by such labours than at present. His first success was from these efforts. John Slater, a European soldier, was baptized in less than four months. The next month three others were baptized from the regiment, one of whom was the drum major. They are described as very zealous in the cause of God, and as being constrained by the love of Christ to devote themselves to his service. The drum major, whose name was William Smith, appears to have been especially diligent in making known to others the mercy which the Lord had revealed to him. Soon after his baptism, it was said, "Brother Smith talks of Jesus to the sepoys." No doubt he talked of Jesus to the members of his own family as well as to the sepoys, and talked to purpose too, for the following month his mother and his wife, with two others from the regiment, were baptized and added to the church. Before the close of the first year, the church had increased to sixteen, but none of those added were Hindoos.

Other additions were made in the two following years, so that before the close of 1812, more than thirty members are reported; but before this time, many of them had removed with the regiment to Cuttack; and though most of them held fast their integrity, they were but nominally connected with the church at Balasore. Such removals and changes are discouraging and painful; but so-

ciety in India is constantly changing, and the only hope of gathering a church that will remain, is to gather it from the bleak wilds of heathenism. Peter left Orissa for Calcutta in 1817, having laboured in it more than seven years; but the last four years the additions were few and small. It appears that he secured, especially at the commencement of his course, the esteem of the Europeans and Indo-British, and that he was very useful to many of the latter class; but of the results of his labours among the Oriyas, so far as they can be ascertained, fidelity forbids our saying much that is encouraging. Peter refers again and again to the dark and discouraging prospect presented whenever he went among the heathen; and on one occasion, after describing his encouragements in other respects, he adds, "What shall I say concerning the natives? I mourn for them daily. But few of them call on us; they seem afraid to hear the doctrines of Jesus."

The painful part of our story in relation to Orissa's first evangelists remains to be told; and faithfulness requires that it should be told without reserve. The bright scenes of Peter's early ministry were beclouded before he left Orissa. He fell into the snare of the devil, the slave of strong drink. When he removed to Calcutta, he was affectionately received by the Serampore missionaries, who were not aware of his disgraceful conduct. They employed him for a time as the Bengalee preacher at Bow Bazar chapel, Calcutta, and he indulged in secret his intemperate habits; but his sin afterwards was revealed. He was, of course, excluded from the church. After a time, penitence was professed, and it was trusted with sincerity. The unhappy wanderer from the path of holiness was restored to the fellowship of the church; but it was felt, and very properly so, that he could not be restored to his office. At this he was much displeased; and soon after, professing that he had changed his religious sentiments, he united with the church of England, and was employed by, it is believed, the Propagation Society, as a catechist to the natives. Again he grievously fell, and again was dismissed from his post. Of his subsequent course and its close, though diligent inquiry has been made, nothing has been ascertained with certainty. Such is the melancholy history of Orissa's first evangelist, whose early career was so bright with promises and whose ability and eloquence as a preacher were so great, that he has often been styled, "The Robert Hall of Bengal." May we all remember the words of Christ to his disciples, the same night in which he was betrayed, "Watch and pray, lest ye enter into temptation."

It would be interesting if we could furnish particulars of the subsequent Christian course of those who formed the first church of Christ in Orissa, but the members were soon scattered in different parts of India; and it is likely that ere this, most of them have fallen asleep. Still a little is known of three of the members, which it appears desirable to record for the information of the friends of the mission. Mrs. Rennell and her sister, Miss George, were baptized by Peter in April, 1812, and to these friends a brief reference may be made, as they are still approved members of the church at Cuttack. They are the only members now in the church who have belonged to it from the beginning. They were both of the Romish persuasion; and suffered much persecution and reproach when they were baptized, but they bore it patiently and joyfully. When Bampton and Peggs came to Cuttack in 1822, they were the first to join the church which was then formed; their names appear in the church book among the seven who in that year constituted the

church; and, so far as the records of the church testify, they have never been brought under church reproof. It may be interesting to add, that Mr. Rennell, the husband of the former of these friends, was the first baptized by our brethren after their arrival in Orissa; and I believe also, the first member of the church removed by death.

The holy activity and usefulness of Smith, the drum-major, have been already referred to, and the subsequent accounts of him are not less pleasing. It is stated that he continued to grow in the knowledge and experience of divine truth; and was instant in season and out of season in speaking of Christ to others, especially to the natives. When the regiment removed from Balasore to Cuttack, he diligently employed himself at the different places where they halted in making known the gospel, and in distributing scriptures and tracts. He talked with byraggees and brahmins about the love of Christ till he wept; and his soul, he says, was refreshed by the consideration that the Spirit of God was working in these heathen lands. He has left a description of his march, and it is one that would be highly creditable to any missionary. Indeed, in the best sense of the word, he was a missionary, although not set apart to the work by the appointed and appropriate solemnities. On his arrival at Cuttack, he began with much earnestness to preach the gospel to the heathen. He furnishes some affecting particulars of the great Juggernaut festival in 1811. The number of pilgrims that passed through Cuttack was immense. When the idols were brought out, the press was so great, that the multitude trod one upon another, and a hundred and fifty were killed. Numbers destroyed themselves by falling under the wheels of the ponderous car; and many perished in consequence of famine. It appears to have been a scene of heart-rending horror, the like of which has been rarely witnessed even at that most revolting shrine.

As a large proportion of those baptized at Balasore now resided at Cuttack, meetings were regularly held for mutual edification and instruction, at which Smith often delivered a word of exhortation to those who were gathered together. Nor were these labours in vain. When Peter visited Cuttack in December, 1811, two were baptized from the regiment, the fruit of Smith's labours. This was, doubtless, the first time the ordinance of believers' baptism was administered at Cuttack. Blessed be God, it has often been administered since. Mr. Smith is described by one who knew him in Orissa, as an excellent preacher, and as a man whose holy walk and steady adherence to the truth, rendered him an ornament to his Christian profession. He continued to be connected with the regiment for three or four years, after which he was accepted by the Serampore brethren as a missionary, and wholly devoted to the work in which he so much delighted. This zealous servant of the Lord, the second baptized believer in Orissa, still lives, and has, in connection with the baptist mission, for thirty-four years been engaged in the work of Christ at Benares, a renowned seat of brahminical learning and Hindoo superstition.

(To be continued.)

THE FIRST OF AUGUST, 1854.

From many letters recently received, we are enabled to lay before our readers some account of the manner in which the anniversary was observed, of the ever-memorable day which ushered in the freedom of the coloured population

in the British colonies. There seems to be no abatement of interest in regard to it. The young people, most of whom never felt the galling yoke of slavery, regard it with feelings as fervent and joyous as those who once did, but who now exult in the blessings of freedom.

In no part of the west is this day more devoutly kept than in the Bahamas. Mr. Capern informs us that it was a day of joy, especially to the young. "There are some here who would be glad for the day to be forgotten, but it seems to me very proper to keep alive the remembrance of it. A large amount of labour is entailed upon ourselves at the mission house in making preparation for it, and we feel this the more as it occurs at the hottest season of the year. Our numbers exceeded my expectations, as the most active and persevering efforts are being made by the episcopalians to get hold of the youth of the colony."

We have read a very interesting account of this festival in one of the Bahama papers, and as the editor, as far as we know, is not immediately connected with our mission here, it is all the more gratifying. It is as follows:—

"In the afternoon the children of the sabbath school connected with the baptist mission under the charge of that able and indefatigable minister of the word, the Rev. H. Capern, assembled at Bethel chapel, and, accompanied by their teachers, went in procession to Zion. While on their way thither, they presented a very *gala* appearance, there being among the children no want of bright ribbons and brighter looks. Their march was enlivened by singing at intervals parts of cheerful hymns, among which we noticed particularly the one beginning with 'Slavery has fallen to rise no more." On arriving at the town chapel they broke up and dispersed over the grounds, where they enjoyed themselves with playing at various games; and we were much amused with the eagerness with which they scrambled for the groundnuts which were thrown to them by Mr. George.

"After pleasing themselves in this way for some time, they were called to take their seats at the tables which were prepared for their accommodation, and it was amusing to see the rush at the entrance. As soon as they were comfortably seated, the good things prepared for them were distributed by the teachers, and having sung a grace, they fell to upon the viands with remarkable alacrity and perseverance. The teachers had certainly a hard time of it to keep up the supply, the celerity with which they managed to despatch what was placed before them was truly astonishing. All things, however, must come to an end, and they were at length satisfied.

"The cloth being removed, several appropriate hymns were sung, and we could not fail to remark the decided improvement made in this delightful art since the last anniversary, although there were about four hundred and twenty children present, many of whom are very young, we could hardly detect any one out of time or tune, and the harmonious blending together of so many voices had a very pleasing effect.

"After three cheers for her majesty, the lieutenant-governor, &c., &c., and three groans for slavery, they were dismissed and went happily away.

"To the Christian and philanthropist, the proceedings of the afternoon must have been very gratifying, it being evident that the fact of four hundred and twenty children in one denomination being under regular gospel training must affect for the better the future spiritual and moral interests of the community.

"TEACHERS' TEA DRINKING.

"After the children had separated from the mission house, evidently pleased to the full with their treat and the proceedings of the afternoon, the teachers of the sabbath school collected for a tea-meeting; after which several of the male teachers detailed their experience of the difficulties or comforts they had met with in their highly important work throughout the past year. They were then addressed by several gentlemen in a manner which seemed to interest them much; these were the Rev. H. Capern, their excellent pastor, the Rev. Dr. Maclure of St. Andrew's church, and Messrs. Rae, Stevenson, and George.

"The topics handled were various, but for the most part bearing on the responsibility which devolved on them in the view of the position in which they now stood as compared with that of past times, the importance of the sabbath school, and especially the duties and obligations of the sabbath school teacher in reference to the spiritual interests of the children under their care, and of the necessity to this end of the teachers themselves being personally partakers of the divine grace."

A young friend at Spanish Town, Jamaica, connected with Rev. J. M. Phillippo's church there, and to whom we are indebted for an interesting account of their late missionary meeting in aid of the Society's operations in Africa, and the college at Calabar, which appears under the head of Foreign Intelligence, informs us that on the morning of the day the ordinance of believers' baptism was administered by Mr. Phillippo in the river which flows through Clair Park Pen, near Spanish Town. The attendance was larger than on any previous occasion. Great numbers came from the town and country during the night, so that at six o'clock in the morning there could not have been less than twelve hundred persons present.

A thanksgiving meeting was held at daylight, as is customary on these commemorations of the abolition of slavery. The booth which had been erected proved too small to accommodate all the friends, consequently the candidates were addressed outside. They were seated in a circle under one of the wide spreading trees, and the spectators stood around, and formed an interesting group. They then proceeded to the river side, where Mr. Phillippo delivered an impressive discourse on the subject of baptism, and scripture proofs were given for administering it to such as made a profession of their faith in Christ.

After singing and prayer, the candidates, forty-two in number, were baptised. Great order prevailed, and every one listened with interest and attention to the addresses which were delivered. The situation was a most favourable one, as the bank sloped down gradually to the water side, thus affording all an opportunity of viewing the striking and beautiful scene before them. Interesting and beautiful, indeed, must such a scene have been to any one; but to those who knew what slavery was, who had witnessed the degradation and cruelty ever attending it, who knew what perhaps these very people, had they lived a few years ago, would have suffered for openly professing their love to Christ; but more especially to our brother Phillippo himself, who had witnessed such things, and who is now almost a veteran in the good cause in Jamaica, and who could rejoice over these believers thus giving themselves to God and to his people as freed men in the Lord, such a scene would excite emotions too deep and thrilling for words to express.

Though not connected with these festive commemorations, it may not be

amiss to add, that this band of forty-two believers were received into the church on the following Lord's day. The chapel was crowded, many strangers were present, and the services created quite a revival among the people of the congregation especially. May our friends there, often witness these encouraging proofs of the divine blessing on the labours of faithful men in making known the gospel of the kingdom.

We now turn our eye to the western coast of Africa, and a similar spectacle may be seen. Very cheering must it have been to our warm-hearted brother Diboll to witness, what he himself, in a few graphic sentences, so well describes.

It seems to have been the intention of the people at first to hold a prayer-meeting, continuing through the previous night, but Mr. Saker thought it best to induce them to close that service at ten, which they did. On the Lord's day morning the prayer-meeting commenced at half-past four. At six the bell rang for morning service, and groups of persons were seen wending their way to the mountain stream. Here much preparatory work had been done, and several hundred persons, many of them dressed in white, were seated in order, according to an excellent arrangement, and the pulpit in the centre. Many hearts were devoutly engaged with the Lord for a blessing on the events of the day. Our dear brother Saker offered prayer, and the pastor delivered a discourse from Acts ii. 41, 42; after which eleven persons were baptized. One of these was the pastor's daughter, the only white person that has ever been baptized here!

"In the afternoon these eleven persons were received into communion at the Lord's table. This was one of the days of the Son of man. May the Lord give us many such. Since then thirty persons have been to me to speak about their souls, some of whom are in a very hopeful state, besides two who are under discipline, and seek to be restored."

The preceding pages will afford our friends some general idea of the way in which these Christian children of Africa commemorate the day of their civil freedom. It is most gratifying to see them making the service one of so truly a religious character. We may hope that the conviction will be deepened every year, that the preaching of the gospel has been the main instrument in breaking their bonds. May they do all that in them lies to help the faithful ministers of the word to break up a bondage far more terrible and disastrous.

And how cheering to the friends of missions to see so many instances in which this darker slavery has been destroyed, and who signalize their remembrance of the temporal gift by proclaiming their reception of the greater and the nobler, and publicly giving themselves to Jesus and to his church. While we endeavour to picture to our mind's eye these scenes of deliverance and joy, and sympathize with those who have been the means of bringing them to pass, let us not only rejoice that God has put upon us the honour to help in such a work, but determine that fresh efforts shall be made, and more fervent prayer offered, for a divine blessing on all missionary institutions.

FOREIGN INTELLIGENCE.

The news that several missionaries were about to depart for the east gave great joy to our brethren labouring there. As might be expected in such a case, one brother hopes a labourer might be sent into his district, and another puts forth the same plea. These representations will not be unheeded. One great advantage of them will be the valuable information they afford of the most destitute localities, and as they proceed upon the principle of concentration of future efforts, a principle which the committee have adopted, and intend, as far as possible, to carry out, we neither regret the number nor the urgency of the appeals which have been made. We can only again urge upon the churches the necessity of renewed efforts, that the supply of the necessary funds may justify the committee in carrying forward, with all vigour and

speed, their scheme for "consolidating and strengthening the Indian mission" to an early completion.

POONAH.—At this station our esteemed brother Mr. Cassidy continues to labour, and with considerable encouragement. As he visited many places during his visit to this country, and very many of our friends who had the pleasure of intercourse with him have expressed to us the great interest they took in his labours, it will afford them no small measure of satisfaction to hear of his welfare. Having lately laid before the committee, a plan which he had in his mind of taking a farm, and teaching the natives how to cultivate it, and thus exciting within them a desire for improvement, as well as cherishing habits of industry, he asked for a grant to aid him in this undertaking. This the committee felt compelled to decline, and the secretaries were directed to explain to Mr. Cassidy the grounds of their refusal, while expressing for him the deep regard which they felt towards him. To this communication Mr. Cassidy replies,—

"While I feel very thankful to the committee for the pains they have taken to consider my proposed farm, and to you for the trouble you have so kindly taken to explain matters to me, I admire the principle on which they have based their decision, and heartily approve of all they have said. The resolution throws a sacred halo around the expenditure of funds in India, which I pray I may sustain by constant attention to the single object of speaking the truth in love. Oh! that I had more heart to this work.

"For the farm project I am now agitating for information and a plan. Lectures on agricultural chemistry, about to be delivered in the government college here, I am thinking of having translated, in order to carry the information to those who can apply it.

"I have the prospect of building a chapel here. The design has been made out, and I have applied for a site. The chapel is estimated at about £400, but it will perhaps cost a little more, and will seat four hundred persons. I know not whence the funds for it are to come, but I have printed an appeal, a copy of which I enclose,—

"'*An Appeal for funds to erect a place of worship at Poonah, for the use of the Baptist Mission.*

"'The congregation attending divine service on sabbath mornings, in connection with the baptist mission, numbers between two and three hundred souls. The other religious meetings in this mission are not so large. All those who attend, do so of their own accord. Good results have followed these meetings.

"'The Masonic hall has been rented at forty rupees a month, for the purpose of holding some of these meetings. Others have been, and must continue to be held in other places, to suit the convenience of those who cannot come to the hall. Yet there are meetings which lose their object, unless held in a public and central spot, and as the Masonic hall cannot be always accessible to the public, meetings which cannot be held elsewhere, must be abandoned.

"'It is absolutely necessary, therefore, that a plain building be erected, which shall be wholly consecrated to the service of God, in which such meetings may be held, the public library of the mission opened more widely to the view of the public, and the missionary visited by some who cannot now call upon him.

"'A plain building has been computed at 4,075 rupees, and a site has been granted by government for it, near the staff-sergeant's quarters.

"'Subscriptions will be received by Messrs. Holder and Co., booksellers, Bombay, and by Messrs. Monnett and Co., Poonah, and by

"'HENRY P. CASSIDY, *Baptist Missionary.*

"'*Poonah*, Aug. 6th 1854.'"

"If India can be persuaded to erect her own buildings, this shall be paid for by subscription. I fear, however, I shall be compelled to draw on my allowance. I told the congregation if they would give me £100, I would give £100 more, and beg the rest. I hope for the best, but half fear I shall have to build it all myself. I am now looking out for an employment which may enable me to do so without retarding my missionary duties. A professorship in the Government College appears opening, and I am seriously thinking of applying for it. This would entirely save your funds. Five years of it would serve my purpose admirably, and the college would not repent my services during that time.

"I cannot forbear mentioning my lively sense of the uniform kindness of Colonel Havelock (Mr. Marshman's brother-in-law). Though appointed to the Bengal presidency, he takes a deep interest in this mission, and contributes largely to its maintenance.

"The Friday evening meeting of children was entertained last (August) at tea, with an examination of the instructions remembered from the weekly addresses. A few who came to me twice a week, to learn vocal music, were also examined. A goodly number of visitors assembled, and expressed their satisfaction at the attainments displayed. About one hundred children were present.

"The peace of God enrich you with all its blessings and graces. Success attend all

your labours of love. You have a vast engine of blessedness in your hands. Heaven's eye direct you. The eye gives the heart. May you read it more clearly than ever."

It is almost superfluous to add to these interesting extracts, that we trust Mr. Cassidy will have some expressions of sympathy from friends in this country. Most glad shall we be to receive contributions towards his new chapel. To send out donations for this purpose will be a great delight, and they will cheer our devoted and self-denying brother in his arduous work.

WEST INDIES.

JAMAICA.—The recent accounts from Jamaica intimate that the cholera has somewhat diminished, though its ravages have far from ceased. What is most felt now, is its effect on the churches and congregations, whose numbers are seriously diminished. The widows and orphans left nearly entirely destitute, will long be a source of great anxiety to the brethren. We are glad to announce that Mr. Hodges returns to Jamaica, having accepted the call of the church at Stewart Town, and friends in the country subscribing to pay his passage thither; with Mrs. Knibb, her two daughters, the youngest not having, we regret to state, derived much benefit from her sojourn in this country. We are sorry to learn by a recent letter from Mr. Hewett, that Mrs. Burchell's health is rapidly declining, and she seems fast approaching the final scene, on which, however, she looks with the calmness and hope of a believer who has a good hope through grace.

The account we have received of the annual meeting at Spanish Town in behalf of the Society's operations in Africa, and the Collegiate Institution at Calabar, is one of deep interest, and among other things tends to show that there is no lack of interest among the churches in these great objects.

"On Lord's day, July 16th, a sermon was preached by the Rev. J. O. Beardslee (independent), in the afternoon an address was delivered to the children by Rev. William Claydon to a large number of children and adults, Mr. Claydon also preached in the evening.

"On Tuesday evening the public meeting was held. The large chapel was filled at an early hour, and was so thronged that numbers were unable to find admission. The Hon. E. Jordan, mayor of Kingston, was announced to take the chair, but being prevented by his magisterial duties, his place was courteously and ably filled by the hon. the speaker of the House of Assembly. There was also present a larger number of the more respectable inhabitants of the town than on former occasions.

"After singing and prayer, his honour opened the meeting by a very interesting and impressive speech. Addresses were also delivered by the ministers and gentlemen of various denominations who were present. The meeting continued to a late hour, but being well sustained to the very last, no sign of impatience was manifested. Altogether, a more deeply interesting and important meeting could hardly have been imagined."

BAHAMAS.—After adverting to the jubilee services, which Mr. Capern remarks were "as good as ever," some account of which will be found in the preceding pages, he goes on to state:

"I am sorry that I have little reason to believe that God is glorified by the preaching of the word. We look about in vain for those who tremble at it, and, pierced to the heart, inquire, 'Men and brethren, what shall we do?' Much seed falls by the wayside, much into stony places, some among thorns, but, alas! little into good ground. I could indeed baptize candidates, but I fear they are not true believers. But the change in general, in the views entertained respecting both baptism and sprinkling, within the last few years, is very striking. There is not half the rage there used to be to get children sprinkled. Nor do those who call themselves baptists hold, as formerly, that baptism is 'the finishing of their work,' for so I have heard them speak of it, when seeking to be received as candidates.

"Letters came to me yesterday, Aug. 10, from the church at Ragged Island, earnestly requesting me to visit them as their leader is dead, and they have no one to preside over them. The deceased was an aged, and I hope a good man. He was killed by lightning, in his room, and was not found until he was nearly burnt to pieces. He was found on his knees, and not until some hours after the storm abated; and, strange to say, not a particle of anything in his house, not even his bed things, was touched by the fire, and he kneeling by his bedside!

"Exuma is 130 miles, and Ragged Island 300 miles, from Nassau. This time of the year, in consequence of calms and head winds, the vessel may take twelve or fourteen days to reach the latter. I think I shall defer my visit until the hurricane months are over.

"You have long been cherishing the hope that our churches in this colony would be

self-supporting, and I have at times myself felt sanguine that your wishes would be realized. But I fear the day is far distant. All our native pastors are complaiinng that little is done for them by the churches. I informed you in my last that the church at the northern end of Long Island had invited brother M'Donald to come and take the oversight of them, and had offered to raise him about £9 a year. At Governor's Harbour, where he has been labouring for the last nine years, the people cannot raise him so large a sum as that. Last week I received a letter from our native brother, J. A. Harman, who is at Grand Bahama, in which he says, 'The deacons called the church together, and spake over the matter, and the whole amount of what the church would do is £12 5s.' This is the sum which six churches offer to contribute. They are situated *in three different islands*, and to visit them hundreds of miles must be travelled, and expenses incurred. I trust the way to our end will become more clear ere long."

TRINIDAD.—We regret to learn by letters from Mr. Law, by the last mail, that cholera had broken out in the island, but the disease had, up to the time of his writing, September 8, appeared in a mild form, and was confined to the poor, ill-fed part of the people, and those who live in dirty yards, and badly ventilated houses. Mr. Law says:—

"In Port of Spain and neighbourhood about thirty persons die daily. I have seen several fatal cases. Some of our people have been attacked, but are now recovering. I need not say that I am doing all I can for the poor, the sick, and the dying. My means of help are small, but in an emergency like this I must go beyond my means. The community, generally, are terror-stricken. God's people are calm and happy, for they know and feel that God does all things, and that he does all things well.

"The Romish priests are especially active in going about deceiving both the living and the dying. The nuncio declared some time ago, that the cholera would not come while he remained in Trinidad. But now that it has come, he says it is to force all the people to become Romanists; hence this fearful visitation is made the means of destroying the souls of the people.

"My time is occupied from morn till night in going about among the people. My work is chiefly in town just now. At night I sometimes feel almost dead. I am, however, amidst all, strong and well in body, and very happy in mind, from a sense of the presence and love of God. I have just been riding through the town. It appears there were more than forty deaths yesterday. This morning the doctors say things are very bad, while the chief druggist in town says there is rather a lull."

We are glad to find that our friends at Pembroke Chapel, Liverpool, have subscribed between £60 and £70 towards the cholera fund, and we have received from two anonymous friends donations of £20 and £5. But as a grant has been made to Mr. Hodges to enable him to take out a supply of medicine, and to afford relief to the destitute on his arrival in Jamaica, and help must be sent to Mr. Law at once, we trust our friends, whose means enable them to meet such cases of special exigency, will lose no time in forwarding subscriptions.

FRANCE.

MORLAIX.—Mr. Jenkins informs us that the help which the Committee has afforded has inspired the hearts of the persecuted with gratitude and joy. From a journey into the country he learned that the teachers remained firm in the Lord's work. Though teaching to read has ceased for the present, they visit the people to converse with them on the things of God. Should the case in the Court of Cassation be gained in favour of the itinerating school, the number of scholars will greatly augment. Persons threatened to be expelled their farms, on account of religion, continue to stand fast. Mr. Jenkins expresses his hope, that ere long, the grand obstacle to the distribution of the scriptures in Finisterre will be removed. Meanwhile let our friends remember these persecuted brethren in their supplications before God.

HOME PROCEEDINGS.

We have to report a goodly number of meetings during the past month. Mr. Carey has visited Somersham, Warboys, Woodhurst, &c., and with Mr. Bowes and Mr. Millard, Brighton; the latter has also been to Bridgnorth, Broseley, Shrewsbury, Oswestry, Wem, and other places in Salop. Mr. Makepeace has, with Mr. Birrell, taken Reading, and then he went on to Liverpool and Rochdale, whence he will visit the

churches in Hampshire. Mr. Phillips has gone through the Northern Auxiliary, Newcastle, Shields, Durham, &c., Hemel Hempstead, and thence to Plymouth, Devonport, and Kingsbridge, in South Devon. Mr. Trestrail attended the annual meeting of the Juvenile Auxiliary at Lewisham Road, and, accompanied by Mr. Wheeler, meetings at Pembroke, Tenby, Narberth, Haverfordwest, Carmarthen, &c. Some of these meetings have given a good report, and remittances have been encouraging. In others the accounts have not been so favourable. But, as trade has not been prosperous in the north of late, we were somewhat prepared for this. We hope the very bountiful harvest will correct commercial depression, and that our supplies will soon augment.

We had the pleasure of attending and taking part, early in October, in the sixth annual meeting of the Young Men's Missionary Association in aid of the mission. Dan. Pratt, Esq., of the "Patriot," presided, and the meeting was addressed by Edward Miall, Esq., M.P., Revs. W. Vince of Birmingham, Clement Bailhache of Stepney College, and W. G. Lewis of Westbourne Grove. The gentlemen who have hitherto acted as honorary secretaries have been compelled, from the pressure of other engagements, to resign their office. But the Committee have secured, under mutually satisfactory arrangements, the services of Mr. John Templeton, who has consented to give up some secular engagements, and to devote the time thus previously occupied to the duties of this office. We cordially wish our young friends success in their efforts, which we have reason to believe have contributed to augment those funds of the Parent Society which have been derived from the free-will offerings of the young.

MR. UNDERHILL.

We have great pleasure in stating that we received a letter from Mr. Underhill, dated September 25th, off Cadiz, all well, and Mr. Gurney subsequently heard from him on his arrival at Malta; and while writing this, a letter has come to hand, dated Alexandria, Oct. 4th, at which time our friends were in good health and spirits. The voyage had, up to that time, been most pleasant. The ample accommodations on board, and the attention of the servants, and great comfort of the ship, made the passage a most enjoyable one. Besides which, the company of many pious persons, intercourse with Dr. Anderson and his colleague, and Mr. Marshman, much added to the pleasure of the social circle. Before this reaches the eye of our readers, our friends will have either reached, or be very near to their destination.

FINANCES.

We must again urge upon our Treasurers and Secretaries of local Auxiliaries, the need in which we stand of speedy remittances. The Treasurers are necessarily *considerably* in advance. Recent drafts on the funds have been very heavy indeed. Help now is much more valuable than at almost any other season of the year.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

NEW SERIES OF THE JUVENILE HERALD.

Desirous of meeting the wishes of our young friends as far as possible, the Committee have resolved to issue a new series of the Juvenile Herald, in January next. They have secured the services of the Rev. S. G. Green, B.A., of Bradford, a well known and successful writer for the young, as editor. The work will be printed in a new type, and with improved embellishments. It will be published, as heretofore, by Messrs. Houlston and Stoneman, and our kind and constant friend, Mr. Heaton of Leeds. We urge upon superintendents and teachers in our schools the duty of aiding in the endeavour to secure a very enlarged circulation. The committee of the Young Men's Missionary Association have promised their cordial aid, and as no effort will be spared to impart fresh interest to the new series, we earnestly invite the hearty support of our friends. Communications for the editor may be addressed direct to Bradford, Yorkshire, or to the care of the secretary at the Mission House.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1854.

	£	s.	d.
ANNUAL COLLECTION.			
Sermon to Young Men, Poultry Chapel, by Y. M. M. A., balance	0	12	1
Annual Subscription.			
Newton, Mrs.	0	10	0
Donations.			
Cartwright, R., Esq., for *Jamaica Institution*	5	0	0
Friend, by Mrs. Abrahams	0	10	0
H. M.	2	2	0
N. C., for *India*	30	0	0
Do., for *West India Cholera Fund*	20	0	0
"Thank-offering to God for the last balance sheet"	5	5	0
LONDON AUXILIARIES.			
John Street—			
Contributions, on account	50	0	0
Milton Street—			
Sunday Schools, by Y. M. M. A., for *Ceylon Schools*	1	12	10
Romney Street—			
Sunday Schools, by Y. M. M. A.	2	13	3
Walworth, Horsley Street—			
Collections	5	17	9
Contributions	2	3	5
	8	1	2
Less expenses	0	3	6
	7	17	8
BEDFORDSHIRE.			
Luton, Old Meeting—			
Collection	4	15	0
BERKSHIRE.			
Reading, on account	26	12	0
Wantage—			
Collection	11	9	3
Contributions	9	19	6
Do., Sunday School	0	11	9
	22	0	6
Less expenses	1	5	6
	20	15	0
CAMBRIDGESHIRE.			
Cambridge—			
Foster, R., Esq., for *Chitoura Chapel, &c.*	2	0	0
Haddenham	4	15	6
CORNWALL.			
Camborne—			
Anon	0	10	0
Padstow—			
Contributions	0	10	0
Redruth—			
Anon	1	1	0
DURHAM.			
South Shields—			
McKay, Mrs., for *India*	5	0	0
Sunderland—			
Angus, Mr. W., for *Jamaica Institution*	5	0	0
Bethesda, &c.	20	0	0
GLOUCESTERSHIRE.			
Avening—			
Collection	1	1	10
Contributions	0	5	2
Do., Sunday School	0	5	9
Coleford—			
Collections	6	17	4
Contributions	6	10	0
Eastcombes—			
Collection	2	2	0
Eastington—			
Collection	2	15	6
Contributions	1	16	2
Do., Sunday School	2	4	6
Kingstanley—			
Collection	4	11	0
Contributions	10	11	3
Do., Sunday School	2	5	0
Shortwood—			
Collection	13	6	1
Contributions	28	19	6
Do., Sunday School	4	8	7
	87	19	8
Acknowledged before and expenses	23	9	6
	64	10	2
HERTFORDSHIRE.			
Markyate Street—			
Collection	2	8	2
Contributions	2	0	4
Do., Sunday School, for *Native Preachers*	1	11	6
LANCASHIRE.			
Accrington—			
Collections	11	7	1
Contributions, Juvenile	10	10	2
Do., Sunday Schools and Bible Class	0	14	5
Barnley	8	0	0
Cloughfold—			
Collections	15	8	10
	46	0	6
Less district expenses	4	9	5
	41	11	1
Liverpool, Pembroke Chapel—			
Collection, for *West India Cholera Fund*	67	8	0
Manchester, on account, by Thomas Bickham, Esq.	150	0	0
Sabden—			
Collections	7	18	6
Contributions	7	9	1
Do., Sunday School	7	13	11
LEICESTERSHIRE.			
Leicester, on account, by Mr. James Bedells	220	0	0
LINCOLNSHIRE.			
Grimsby—			
Collection	4	0	0
Contributions	1	0	0
Horncastle—			
Collections	6	14	0
Contributions	6	7	8
	13	1	8
Less expenses	0	16	6
	12	5	2
NORFOLK.			
Norfolk, on account, by Mr. J. D. Smith	200	0	0
NORTHAMPTONSHIRE.			
Brayfield on the Green—			
Collection	1	5	9
Contributions	0	2	6
Do., Sunday School	0	7	6
Guilsborough—			
Collection	4	16	0
Wollaston—			
Ward, Mr. J.	10	0	0
OXFORDSHIRE.			
Chipping Norton—			
Contributions, by Mrs. T. Bliss	15	0	0
SHROPSHIRE.			
Bridgnorth—			
Collections	12	2	2
Contributions	15	16	10
Do., Sunday School Boys	1	0	3
	28	19	3
Less expenses	0	11	1
	28	8	2
SOMERSETSHIRE.			
Clevedon—			
Contributions, by Mr. Stephen Reeves	0	12	0
STAFFORDSHIRE.			
Wolverhampton—			
Fleming, Mr. W., A.S.	1	1	0
WARWICKSHIRE.			
Birmingham, on account, by Mr. J. H. Hopkins	44	17	8
H. H., A Thank-offering	5	0	0
Do., do., for *West India Cholera Fund*	5	0	0
WILTSHIRE.			
Shrewton	4	1	0

	£	s.	d.
Worcestershire.			
Blockley—			
Collections	8	1	4
Contributions	10	16	11
Do., Sunday Schools	3	8	9
	22	7	0
Less to London Missionary Society and expenses	4	13	0
	17	14	0
Pershore—			
Collections	9	13	0
Contributions	32	8	2
	42	1	2
Less expenses	0	10	0
	41	11	2
Worcester—			
Collections	19	14	2
Contributions	20	10	4
Do. Juvenile	11	8	11
	51	13	5
Less expenses	1	6	6
	50	6	11
Yorkshire.			
Baldersby—			
Collections	7	10	7
Contributions	12	13	7
Bedale—			
Collection	3	16	9
Contributions	0	17	5
Do., Sunday School	0	5	7
Bingley—			
Collection	2	3	4
Contributions	0	14	2
Blackley—			
Collection	1	10	0
Bradford, First Church—			
Collections	27	4	0
Do., United Juvenile Service	5	7	6
Contributions	3	7	2
Bradford, Second Church—			
Collections	12	10	11
Contribution	0	10	0
Brearley—			
Collections	2	6	7
Contributions	2	11	0
Do., Sunday School	0	10	9
Chapel Fold—			
Collections	2	0	6
Cowling Hill—			
Collections	1	13	2
Cullingworth—			
Collection	0	16	7
Dewsbury—			
Collection	1	2	0
Farsley—			
Collections	8	2	11
Contributions	8	14	9
Do., Sunday School	4	13	0
Halifax, First Church—			
Collections	11	2	4
Contributions	10	3	0
Do., Sunday School Association	8	6	5
Halifax, Trinity Road—			
Collections	10	9	6
Contributions, box	0	2	9
Haworth, First Church—			
Collections	7	0	8
Contributions	8	13	9
Do, Sunday School	0	6	7
Hebden Bridge—			
Collections	11	16	8
Contributions	17	19	0
Idle—			
Collection	1	3	3
Keighley—			
Collections	1	13	0
Contribution	1	1	0
Leeds—			
Contribution, for *Chitoura Chapel*	0	2	6
Osgett—			
Contributions	0	11	7
Pole Moor—			
Collection	11	5	3
Contributions, box	0	5	6
Pudsey—			
Collection	1	0	2
Rishworth—			
Collection	2	6	0
Contribution	1	0	0
Shipley—			
Collections	8	0	0
Slack Lane—			
Collections	1	10	0
Steep Lane—			
Collections	2	0	0
Wainsgate	1	13	0
Wakefield—			
Collection	5	10	0
	236	4	2
Less expenses	23	4	0
	213	0	2
South Wales.			
Carmarthenshire—			
Rhydwillym	2	5	0
Glamorganshire—			
Berthlwyd—			
Collection	0	17	1
Bridgend, Hope Chapel—			
Collection	3	4	0
Contributions	11	14	4
Do., Sunday School	1	4	3
	16	2	7
Less expenses	0	4	6
	15	18	1
Canton, near Cardiff	1	0	0
Cardiff, Bethany, on account	30	0	0
Cowbridge—			
Collection	1	0	0
Contributions	0	16	2
	1	16	2
Less expenses	0	4	0
	1	12	2
Twynyrodyn	1	4	9
Monmouthshire—			
Abergavenny, Frogmore Street—			
Collection	4	7	8
Contributions	6	2	4
	10	10	0
Less expenses	0	6	6
	10	3	6
Abergavenny, Lion Street—			
Collections	3	6	0
Contributions	2	15	6
Do., Sunday School	0	4	2
Caerleon—			
Collection	0	9	0
Contributions	4	2	4
Llanfihangel, Zoar—			
Collection	0	17	6
Pontheer, Sion—			
Contributions	30	0	0
Pontnewydd—			
Collection	0	4	0
Contributions	7	12	6
Pontypool—			
Collection	4	0	8
Contributions	9	18	10
	13	19	6
Less expenses	0	3	6
	13	16	0
Usk—			
Collection	1	13	6
Contributions, box	0	3	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by C. Anderson, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

HADDON, BROTHERS, AND CO., PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1854.

ON THE RECITAL OF WHAT IS CALLED THE LORD'S PRAYER IN CHRISTIAN ASSEMBLIES.

THE precise time of the introduction of what is called the Lord's prayer into the worship of the Christian church is as uncertain as that of the introduction of infant baptism. The two practices apparently arose in the same age, and under the auspices of the same persons. Professor Coleman of Andover, in his very able work on Christian Antiquities, says, "The historical facts connected with the use of the Lord's prayer may be stated as follow :—

"1. It was not in use in the church in the age of the apostles. Not the remotest hint is given in the history of the apostles that this prayer constituted any part of their religious worship. The apostle is silent on this point even in 1 Cor. xiv., where he is treating of their devotions. In the absence of written testimony, we are indeed directed to uncertain tradition to supply its place. But in every view of the subject, the assertion that this prayer was used either by the apostles or their immediate successors must be regarded as arbitrary and groundless. . . . .

"2. Tertullian, Cyprian, and Origen fully concur in testifying to the use of the Lord's prayer in the second and third centuries.

"3. The use of the Lord's prayer in the third, fourth, and fifth centuries was restricted to the faithful only, and was denied to catechumens. . . . . The reason of the exclusion was in general, that none but Christian believers had the true spirit of adoption, so that they could sincerely say, 'Our Father which art in heaven.'"*

Tholuck, while he advocates the use of the prayer, acknowledges that neither in the Acts of the Apostles, nor in any other writers prior to the third century, do we find that it was used as a formula in divine worship."†

The learned David Clarkson, in his Discourse concerning Liturgies, speak-

* The Antiquities of the Christian Church. Translated and compiled from the works of Augusti; with numerous additions from Rheinwald, Siegel, and others. Chapter x. § 9.

† Exposition of Christ's Sermon on the Mount, *in loc.*

ing of the use of this prayer as the Lord's form by Christians in the fourth century, says: "Though they used the words of it there, yet are not of any opinion that Christ did enjoin them there to use it. Augustine declares it plainly, that Christ in the delivery of these petitions, did not teach his disciples what words they should use in prayer, but what things they should pray for; and understands it to be a direction for secret and mental prayer, where no words are to be used. The coherence in Matt. vi led him to explain it of such praying as Christ is speaking of verse 6, which he took to be mental, and none deny to be secret."*

If the question be asked, then, Did our Lord intend that this prayer should be used as a form? it may be answered that neither the recorded practice of his disciples nor their instructions to the churches lead to the supposition that they regarded this as his design. Mark, indeed, whose gospel was written purposely for the gentiles, does not allude to the prayer at all. It is only by Matthew and Luke that it is mentioned, if, indeed, they refer to the same discourse. In Matthew it is given as a part of the sermon on the Mount. In Luke it is given as a complaint with an individual's request. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples." On two occasions, then, he gave instructions respecting the suitable topics for prayer; and though the petitions mentioned were in part the same, they were not the same precisely. This was of no moment if what our Lord intended was to furnish instructions which his hearers were at liberty to reduce to practice by expressing themselves in their own words; but if it were intended as a form, this must prove a serious obstacle to its use. To any who contend for adherence to the words, the question may be put, Which is to be used, the series of petitions in Matthew vi., or the series in Luke xi.? It cannot be said that it is immaterial, for a congregation cannot use both at once without confusion. This will be obvious, if the passages are carefully compared:—

Matthew vi. 9—13.

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done *in earth as it is in heaven.*
Give us *this day* our daily bread,
And forgive us our *debts as we forgive our debtors.*
And lead us not into temptation,
But deliver us from evil;
For thine is the kingdom, and the power, and the glory for ever, Amen.

Luke xi. 2—4.

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, *as in heaven so on earth.*
Give us *day by day,* our daily bread,
And forgive us our *sins for we forgive every one that is indebted to us.*
And lead us not into temptation,
But deliver us from evil.

---

* *Aug.* "Non te ergo movet quod summus Magister, cum orare doceret discipulos, verba quædam docuit, in quo nihil aliud videtur fecisse, quam docuisse quomodo in orando loqui oporteret?" *Adeodatus.* "Nihil me omnino istud movet: non verba, sed res ipsas eos verbis docuit, quibus potius commoneficerent, a quo et quid esset orandum, cum in penetralibus, ut dictum est, mentis orarent." *Aug.* "Recte intelligis."

"*Augustine.* — Does not the authority of the Lord, the supreme Master, weigh with thee, who when he taught his disciples to pray, taught them certain words, wherein he appears to have done nothing more than teach them how they ought to

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ·
καὶ ἄφες ἡμῖν ΤΑ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ, ΩΣ ΚΑΙ ΗΜΕΙΣ ἀφίεμεν ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ ΗΜΩΝ·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
ΟΤΙ ΣΟΥ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΚΑΙ Η ΔΥΝΑΜΙΣ, ΚΑΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ. ΑΜΗΝ.*

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These variations do not affect the sense sufficiently to be important if our Lord was teaching his hearers to pray; but they are very important if he was intending to give them a form of words to be recited.†

In forming an estimate of our Lord's design we must not forget that these petitions had been in use among the Jews before his coming. They were in fact words which had been used by pious men under the old dispensation, and he pointed them out as suitable for those who were living in expectation of the speedy establishment of Messiah's kingdom. The great fact that he proclaimed from the beginning to the end of his ministry was that the kingdom of heaven was at hand, and his discourses consisted principally of expositions of

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In a work on the Printed Text of the New Testament which has just issued from the press, Dr. Tregelles observes, that "It has been said that the Lord's prayer, both in Matthew and Luke, has been an especial object of attack by textual critics. The charge," he adds, "comes to this, that the *doxology* in Matthew is omitted by critical editors, because it is *attested* that it is an addition, and so in Luke it is matter of *evidence*, not *opinion*, that it has been enlarged out of Matthew."

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ing of the use of this prayer at the Lord's table by Christians in the fourth century, says, "Though they used the words of it there, yet not out of any apprehension that Christ did enjoin them there to use it. Augustine declares it plainly, that Christ in the delivery of those petitions, did not teach his disciples what words they should use in prayer, but what things they should pray for; and understands it to be a direction for secret and mental prayer, where no words are to be used. The coherence in Matt. vi. led him to explain it of such praying as Christ is speaking of verse 6, which he took to be mental, and none deny to be secret."*

If the question be asked, then, Did our Lord intend that this prayer should be used as a form? it may be answered that neither the recorded practice of his disciples nor their instructions to the churches lead to the supposition that they regarded this as his design. Mark, indeed, whose gospel was written purposely for the gentiles, does not allude to the prayer at all. It is only by Matthew and Luke that it is mentioned, if, indeed, they refer to the same discourse. In Matthew it is given as a part of the sermon on the Mount. In Luke it is given as a compliance with an individual's request. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, 'Lord teach us to pray, as John also taught his disciples.'" On two occasions, then, he gave instructions respecting the suitable topics for prayer: and though the petitions mentioned were in part the same, they were not the same precisely. This was of no moment if what our Lord intended was to furnish instructions which his hearers were at liberty to reduce to practice by expressing themselves in their own words; but if it were intended as a form, this must prove a serious obstacle to its use. To any who contend for adherence to the words, the question may be put, Which is to be used, the series of petitions in Matthew vi., or the series in Luke xi.? It cannot be said that it is immaterial, for a congregation cannot use both at once without confusion. This will be obvious, if the passages are carefully compared:—

Matthew vi. 9—13.

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done *in earth as it is in heaven.*
Give us *this day* our daily bread,
And forgive us our *debts as we forgive our debtors.*
And lead us not into temptation,
But deliver us from evil;
For thine is the kingdom, and the power, and the glory for ever, Amen.

Luke xi. 2—4.

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, *as in heaven so on earth.*
Give us *day by day,* our daily bread,
And forgive us our *sins for we forgive every one that is indebted to us.*
And lead us not into temptation,
But deliver us from evil.

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* *Aug.* "Non te ergo movet quod summus Magister, cum orare doceret discipulos, verba quædam docuit, in quo nihil aliud videtur fecisse, quam docuisse quomodo in orando loqui oporteret?" *Adeodatus.* "Nihil me omnino istud movet: non enim verba, sed res ipsas eos verbis docuit, quibus et se ipsi commonefacerent, a quo et quid esset orandum, cum in penetralibus, ut dictum est, mentis orarent." *Aug.* "Recte intelligis."

"*Augustine.* — Does not the authority of the Lord, the supreme Master, weigh with thee, who when he taught his disciples to pray, taught them certain words, wherein he appears to have done nothing more than teach them how they ought to

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καὶ ἐπὶ τῆς γῆς.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ΔΟΣ ΗΜΙΝ
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καὶ ἄφες ἡμῖν ΤΑ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ,
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καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
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the nature of that kingdom. There were some who, like Joseph of Arimathea at the time of the crucifixion, were waiting for the kingdom of God. There were some who had received an assurance that they should not taste of death till they had seen the kingdom of God come with power.

Gill, who was conversant with ancient Jewish literature in a greater degree than any other gentile of modern times, having quoted from Jewish prayers each of these petitions, substantially, adds: "Whereas it has been so long and so often said, that this is the Lord's prayer, it can never be proved, that he ever made use of it; and it is certain that he did not make it, as appears from what has been cited out of the Jewish records. The several petitions in it were in being and use before he directed to them; and not only the petitions, but even the very preface and conclusion were manifestly of Jewish original. What our Lord did, was, he took the most proper and pertinent petitions that had been used by good men among that people; which with some alterations much for the better, he put together in this order, and gave his approbation of; and that with this view, to point out to his disciples some of the best and most suitable petitions to be made; and to give them a pattern of brevity and conciseness in prayer; and teach them to pray after such a manner, or in some such like words and expressions."*

But neither the prayer given by Matthew nor that recorded by Luke is in full accordance with the principles of Christianity as subsequently developed. Neither of them recognizes the great facts with which our salvation is connected, or the manner in which alone we can draw near to the Father. Before the Redeemer left the world he spake more plainly on this subject than he had spoken in the early part of his ministry, and gave his disciples further directions respecting the way in which they were to pray, directions with which these prayers do not coincide. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he will give it you. Hitherto have ye asked nothing *in my name;* ask, and ye shall receive, that your joy may be full." This is an explicit direction respecting the manner in which his followers should pray after he was gone to the Father. Every Christian, in drawing near to God, pleads that blood to which in the prayers referred to there is no reference. The man whose supplications were only an enlarged paraphrase of these, would omit to ask for blessings which are essential to his welfare, and would be one whose religion would be regarded as awfully defective by all evangelical Christians. No man who knows the necessity of divine influence to regulate his daily walk, would dare to confine himself to these petitions for four and twenty hours. Yet they were well adapted to the purpose for which they were given in what Mr. Hall properly speaks of as "a peculiar dispensation, which was neither entirely legal or evangelical, but occupied an intermediate station, possessing something of the character and attributes of both."† To pray now that the kingdom of God may come, is virtually to declare that the kingdom of God is not come already. If that petition is adopted by intelligent Christians, it must be used in a modified sense—a sense essentially different from that in which our Lord meant those whom he addressed to employ it. The phrase, "the kingdom of God," as Mr. Hall remarks, "is constantly employed in scripture to denote that state of

* Exposition, Matt. vi. 13.

† Terms of Communion, p. 39.

things which is placed under the avowed administration of the Messiah, and which consequently could not precede his personal appearance. But during his residence on earth, until his resurrection, this kingdom is uniformly represented as future, though near at hand. Even after John's imprisonment, the language which he held respecting that object is the same; 'The time is fulfilled, the kingdom of heaven is at hand; repent ye and believe the gospel;' which is also the precise intelligence he commanded the seventy disciples to proclaim, a little before his decease."*

Though these prayers then, recorded by Matthew and Luke, contain most excellent petitions, and were admirably adapted for the purposes and times for which they were designed, yet, under the Christian economy, "the dispensation of the Spirit," neither of them appears to be used lawfully, when recited as a form in public worship. The uses for which our Lord Jesus Christ intended them were private, not public; temporary, not permanent. The atoning blood was not yet shed. The high priest had not yet entered into the holy place not made with hands. The new and living way of access to the holiest of all was not yet opened. The Holy Ghost was not yet given, because Jesus was not yet glorified.

THE PREACHING OF ECCLESIASTES.

BY THE REV. J. H. GOODHUE, OF NORWICH, CONNECTICUT.

THE accompanying article purports to be a condensed summary of the book of Ecclesiastes. Its conception is subjective. The reader must therefore conceive of himself as transported backward over the space of about three thousand years, and occupying the position of an auditor of a sermon from the old Hebrew preacher, Coheleth. He is a man full of years, of wealth, of knowledge, and of honours. As a preacher he is in some respects peculiar to himself. He derives his theme, not like the prophets from an independent, divine inspiration, nor like Christ from Divinity itself, nor like the apostles from divine instruction, nor yet like the preachers of to-day from divine revelation, but like himself from a divinely inspired review of his own vast experience. He has summed up all there is of human life as an isolated thing; extracted from it its essence, "vanity of vanities;" and this is his text. You may see him just at the threshold of eternity. Before he treads it he turns about to take his last look of this mortal existence, and speak his final farewell to all the living. The nothingness of all he has seen and known now grieves his heart. Hence he begins and ends with "all is vanity," drops his advice, and departs from sight. Never was there testimony of greater worth. He had plunged into all the deep resources of earthly happiness; had been borne by them to the farthest shore of human life. And now as you see his hoary head just rising above the waves to sink and rise no more, you hear from his lips the echo bounding from side to side across the troubled sea, "Vanity of vanities, all is vanity."

It is peculiar to Coheleth that he does not "preach the *gospel*," but simply its stern necessity; the vanity of all earthly good without it. But let us not on this account lament, as some have done, for otherwise even Christ and his followers had preached in vain.

* Essential Difference, p. 18.

Nor does he, as others still have thought, fix upon life a dread fatality, and urge to consume it as best we may. But while we listen to his voice, it must be remembered that they are the tremulous tones of an old and dying man, who had found the savour of life to be quite a different thing from what his ardent youth conceived. His words, therefore, must often be heard, not as his firm and final belief of truth, but as the outbursts of a disappointed and stricken heart, attended with entreaty to make the best of life, but not in like manner as he had done. If he be heard in any other way than this, his words will be unfairly judged. The voyage of life had been to him across a boisterous sea, and now, just as he is about to remove his foot from his frail bark and plant it upon the solid ground of eternity, he desires to take a lingering look of the scene through which he has passed. But as if to forbid this his last indulgence, the angry and turbid waters come dashing up to the old man and beat him roughly against the shore. From this condition no wonder he should exclaim to those who are still tossing upon the billows of life, "All is vânity and vexation of spirit, and there is no pleasure under the sun." Conceive of him as uttering from the troublous brink of both time and eternity his last words to all the living, and you will not wonder that riches and honours, and even human wisdom, he pronounces to be as vain as bubbles upon the foamy sea.

Nor can you conceive, as some are inclined to do, that from such a position with so near a view of eternal realities and so thorough an experience of earthly vanities, he should advise those who might come after him, to gluttonness, drunkenness, and revelling. In listening to such passages as seem to bear this aspect, the hearer must be careful that he listens from a just position. He must take his stand upon the finale, "the conclusion of the whole matter," keeping in mind also the subjective condition of the preacher—and then his own feelings will be such as effectually to preserve him from any unwholesome impressions. Pervaded constantly with his fixed opinion found in his last injunction respecting "the whole matter," namely, "Fear God and keep his commandments," when you hear him advising to "eat and to drink, and to enjoy the good of one's labour," it must be remembered that he also adds with emphasis, "for it is the gift of God," and is to be received with the gratitude which as such it deserves. When he exhorts the young man to make the best of life, and cheerfully to enjoy it," he adds also the salutary caution, "but do it knowing that for all these things God will bring thee into judgment." Thus the enjoyment he urges is not sensual but religious, even in the use of earthly good. Viewed in this light, what he otherwise calls vanities become sources of real happiness.

In the article which follows, the attempt is made to mirror forth, so far as is possible, the style, the spirit, and the argument of the preacher. It does not seek to be an imitation of these, but these themselves. It is an imperfect attempt to make Coheleth himself live again, and speak to us as he did to them of old. The object is to gratify the not unlawful curiosity to hear in our day a preacher of three thousand years ago. To do this it was necessary to exhume the old man from his long burial in Hebrew customs and Hebrew lore, and make him live in modern customs and speak in Saxon tongue. The truthfulness with which this is done must be adjudged by those who shall resolve the present form into the original elements from which it sprung. And they, too, who would know the

true spirit of the preacher himself, must do more than look upon this imperfect reflection of him; they must even like him undergo a crucifixion of spirit to the world not often felt.

In disinterring Coheleth from his sleep of ages, and making him speak to modern ears, one feature of his preaching is of necessity removed. It is that of his mode of thought. This is the most difficult part of all the transmutation. It is not easy for him to speak in our tongue, and at the same time retain his own characteristics of style. But for him to *think* as we think—for his mind, accustomed to move at pleasure without regard to method and order, to be subjected to the strait-jacket of modern schools—is almost death to the old man himself. The attempt, however, has been made more for our benefit than his convenience. The vanities of the world of which he speaks at random, dashing now at one, then at a second, now at the first again, and then at a third, constantly interrupting every course of thought upon which he happens to enter, without any possible motive of which we can conceive—these have been sought out from their confusion, and arranged under the three heads of pleasures, riches, wisdom, so that the preacher might seem to preach right on. The *encouraging* feature of his discourse too, arising from a contemplation of the right use of the things of this world, which he has intermingled here and there with his prevailing sadness, has been sought out, compacted and reserved to the close.

It may well be said that this discourse of Coheleth's is the saddest one with which we have been favoured from inspired lips. It is true it contains an element which preserves from despair. The hinge upon which it turns is this: that apart from God, all below the sun is vanity, but in the light of his countenance all is joy and gladness. The latter is that which the old man does indeed admit and sometimes even enforce; but the former is the great truth which had been taught him by a long and hard experience, and hence runs through every fibre of his soul, and gives a mournful tone to every word that falls from his lips. Notwithstanding, it is in beautiful harmony with the other sacred writings in the midst of which it finds a place. It occupies what would otherwise be a chasm between the law and the gospel It is the darkness which precedes the dawn of gospel day. It is the transition ground upon which the law leaves, and the gospel finds the sinner; the dark valley through which he passes from justification by the deeds of the law to the faith of the gospel. It is a picture of what would have been man's extremity, but for the new dispensation in Christ. It proves the value and the need of the gospel, by exhibiting the nothingness and vanity of all besides. Let us then listen to

The words of Coheleth, the son of David, king of Jerusalem.

"*Vanity of vanities, vanity of vanities! all is vanity.*"

This is the text. You will find it not yet written in revelation, but engraven by the iron hand of experience, upon the time-hardened brow of your preacher. It belongs not to the works of God, but to the doings of mortal man. For what profit or happiness hath a man in all his labour which he taketh under the sun! What can he, a fragile worm, work out from nature's changeless laws and say, See, this is new and good! What is to-day is that which was of old, to generations dead and long forgotten. And that which shall be in future times, shall be again in times beyond to generations still unborn. I your preacher have explored the schemes of worldly good. Lo, I

did come by labour to great estate. I was made king in Jerusalem; did climb to the utmost pinnacle of earthly greatness, and from my lofty height could look off and see all the works that men do under the sun; and behold all is vanity and useless toil. *God* hath fixed the course of things. *He* hath ordered generations and times to come and go; and what is the work of mortal man for or against the fiat of the living God?

Till now my heart had been an aching, yawning void. To fill it up with earthly good was hence my firm resolve. So I gave myself to pleasure. I determined by the most prudent and skilful trial to prove its utmost virtue to produce happiness. Therefore with merry wine to heighten all, I sought out large speculations; built houses; had gardens and all sorts of trees in them; pleasure grounds and pools of water; had servants and handmaids; procured for me singers to fill the ear with pleasant sounds; beautiful sights to gratify the eye, and a wife and wives to gladden the heart. Then when I had nought to do but to rejoice and be glad, I looked on all the works I had done, and behold my sports did mock at me; laughter did play the fool; and mirth was turned to wretched madness. My heart sank like lead within me, and I declared all is vanity and vexation of spirit, and there is no pleasure under the sun.

Thus glutted, yea, all sickened with the vanity of pleasure, I bethought me that surely riches are good for a man. So with strong and speedy step I trod the way to wealth. I made everything my hand could touch, my ear could hear, and my eye could see, my own. Then I bade my soul be fed. But no! she, starving, cried for something good, while strangers gathered round and ate their fill. Oh, how did envy gnaw the heart of this poor rich man, as his eye gazed from underneath his anxious brow in all the weary night upon the sweetly sleeping face of the rich poor, in his humble bed! And how did this wasting soul hate those piles of glittering dust, when it remembered that so soon a sluggard or a fool might take them for his portion. O vanity of vanities, vanity of vanities!

But I stopped not here; my aching, sickened heart now swelled with desperate madness. Chagrined and sore at the nothingness and vanity of pleasures and riches, I dashed the cup from which I had quaffed them to the ground, and trampled their bitter dregs in the dust beneath my feet. And as my yet unsated raving heart drove me about among the loathsome remains of my sensual pursuits, now clutching at airy nothings as they danced before my eyes, and now sinking into the gaping earth with the load of grief that bore me down, my eye was suddenly turned and fixed. I gazed but trembled. Was it a spectre, a vanity? It could not be. It was not sense nor sordid wealth. It was wisdom, human not divine, yet it was wisdom. And who shall say that wisdom is not good? To know and understand—this surely is like the soul. O my heart! on this thou must indeed be fed. Well thou mightest sicken and die on things of sense, of which this body, not thyself, could eat. At this my heart leaped up for joy. To seek out, to search and know all that is done below the skies—this must be solid good. Now, I the preacher did try this. I did stretch every fibre of my soul to its utmost limit, and did take in more wisdom than all they who were before me in Jerusalem. Yea, my heart had great experience of wisdom and knowledge. And when I had thought by my last and most painful effort to have meted out the ways and works of God, and as my soul seemed to have just stepped upon the threshold of

unfading good, oh, how did utter foolishness overwhelm the heart of this poor wise man, as there began to open upon me above, around, below, visions of a dismal, boundless unknown! *Myself* unknown; unknown the soil on which I tread; the air, the light, all that can be known, unknown, and this surrounded still by countless spheres unknown! In agony I cried, O wisdom, what art thou? My heart replied: O emptiness, vanity, and nothing; teaching nothing save it be the sad and oft repeated story of man's wicked rebellion against his righteous Maker; affording no advantage unless it be to shun a footfall, or perchance to save a city, then be despised and forgotten. Such is the vanity and such the destiny of human wisdom. Yea, I have seen in this life fools on thrones, and wise men in hovels. I have seen servants upon horses, and princes walking like servants in the dust. The wise and the foolish, and their works, are in the hand of God. Both alike must share their appointed lot, nor can the one more than the other determine his way. There is nothing certain to a man of all his portion under the sun. The race is not to the swift, nor the battle to the strong, nor honour to men of skill; but time and chance happeneth to them all. And in death, too, how fareth the wise man? In all respects as the fool. Both alike die and are forgotten. Neither the one nor the other knoweth or can alter his time. As the fish is caught in the net, and the bird in the snare, so the bands of death come suddenly upon man. Yea, even as dieth the beast so dieth he; and in the sadness of my heart, I declared there is no pre-eminence of the one above the other. For who knoweth that there is not the same destiny, as to the body so to the spirit of the man and the beast? O vanity of vanities! Pleasures, riches, wisdom —all is vanity.

This is the sum of the happiness in things that are done below the skies the rest a man can find without his God. A godless man in a godless world! O vanity of vanities! I have seen it, and I do know by saddest trial, that there is nothing good in this life apart from him who gave it. There is nothing good but to do good. Oh turn then, my soul, from thy vain pursuit. *God* hath made everything, and everything beautiful and good *in its proper use*. Destroy not then his goodness by thine own perverseness; but enjoy what thou mayest eat and drink, and rejoice in thy labour, for it is the gift of God. Nothing is vain if *He* hath made it. Blast not then, with thy God-forgetting breath, everything around thee with mourning and sadness. Pall not the earth in sepulchral gloom by forgetting that an unseen hand hath fixed its seal upon all below the sun. But discern thou the work of *God*. Behold the day, the night, the sun, the moon, the stars, which he hath made. Enough thou mayest discern. Oh then be joyful and grateful in what thou dost possess; I say again, it is the gift of God. Plunge not into those miry depths of worldliness through which I have waded, and where no God is seen; but remember thy Creator. Yea, O *young* man, look upon me and be thou warned; upon me, all stricken and sore by the vain pursuit of good in earthly things. Oh stay not like me until the tremblings of old age shall have come upon thee, but now in the days of thy youth remember thy Creator. Then mayest thou live joyfully all the days of thy vanity, until the dust shall return to the earth and the spirit unto God who gave it.

And now ye *old* men and young, once more be admonished by the words of your preacher. What has been spoken was sought out with labour and care. Compel me not to make sermons without end, for this is hard study and a

weariness to the flesh. But be admonished by *this*, for these I do know are words of truth. Hear now, therefore, the conclusion of the whole matter and forget it never. Vanity of vanities, vanities of vanities, is written upon all the works a man can do without his God. Hence, my long and hard experience doth vouch it, and the unfolded secrets of the judgment shall declare it—there is nothing good to all the living but to fear God and keep his commandments; for this is the duty of every man.

MRS. SHERWOOD'S VISIT TO SERAMPORE, IN 1818.

The last arrivals from England had heard much of "Henry and his Bearer." This little volume had been sent in a letter to my sister, some time before, and she had sold the copyright for five pounds to a Mr. Houlston, a young bookseller, just beginning life at Wellington, in Shropshire. It had come out in the same form as it now is, and immediately produced a great sensation in England, so much so that such religious persons as came to India were all anxious to find out the author, who was supposed to be a man.

The day after I had made my acquaintance with "Betsey Green," I was favoured with the first sight of my "Little Henry," in his new and elegant dress. It was brought to Calcutta by the wife of a baptist missionary, and the little volume passed into every hand in the small religious society there. It was lent to me, and I must say brought tears into my eyes. I was pleased, yes, greatly pleased. I showed the pictures to Jevan—poor Jevan; and well do I remember him, standing and looking upon them with deep, deep feeling on his bronzed features.

It had been advised that Mrs. Sherer should remove from Calcutta, on account of her health, and we agreed to go up all together to Aldeen, to the habitation of the late David Browne, then empty. Good Mr. Thomason, too, and his estimable lady joined in this scheme of ours.

Aldeen is on the banks of the Ganges, about fourteen miles above Calcutta, within a short walk of the baptist missionary establishment at Serampore. It is a puckah-house, situated in extensive grounds, ornamented by various beautiful trees, amongst which two towering palms form a marked feature.

In the grounds of Aldeen, itself now belonging to the estate, is an ancient pagoda, which, having probably suffered some imaginary pollution, was forsaken. The Rev. David Browne, of holy memory, obtained possession of it, repaired and beautified it, fitting it up with glass doors and making it his study; and from the extraordinary thickness of the walls, it proved cooler than could have been expected. Behind it there was a long stone terrace walk of ancient construction. Mr. Browne cleaned this and adorned it on each side with flowering shrubs; there he used to walk, and meditate, and pray. Near to the entrance of that pagoda is an immense Brahminee fig-tree, under the cool arcades of which our children used to play, as Mr. Browne's children had done before them, tying the drooping branches together and forming swings. In this pagoda and on the terrace behind, Mr. Browne for many years offered up his prayers for a blessing on the Indian church. There he was accustomed to converse with the holy and heavenly Henry Martyn and the no less holy Daniel Corrie, men whose memories

must be ever dear to those who love the Lord. This good man saw his prayers answered in the very place in which he had made his petitions. The baptist missionary establishment was within a quarter of an hour's walk higher up the river, and on the same side of Aldeen. It was like a beehive of busy people, for there were many buildings belonging to the establishment, several dwelling houses, a chapel, a school for native boys, and schools for boys and girls of higher degree, and printing offices in which were types for twenty languages, a paper manufactory, and innumerable small dwellings for Christian disciples.

We settled ourselves very quietly at Aldeen, arranging ourselves in different parts of the wide house. I was pleased with the idea of being where such men as David Brownе and Henry Martyn had been before me; the children rejoiced in the liberty of playing on the wide verandah, and under the Brahminee fig-tree. Mr. Sherer did not accompany us to Aldeen; he was to follow on the Saturday. On the Friday we took a walk to call on the missionaries, and in the evening we drank tea at the mission house, in a large hall, at a very long table.

I sat by Mr. Ward, who talked much with me. The scene was a curious one, so strange a variety of people. I brought most of the children with me. After tea Mr. Marshman took us into his garden, in which he much delighted. He had lately received some plants from England in a box of soil, and he must needs set each child on the box, that they might say they had been on English ground. After our walk every one repaired to service in the chapel.

Dr. Carey was a fine old gentleman, fond of botany and ornithology. He had a beautiful aviary where his birds dwelt in all the luxury of Indian queens, though, like them, deprived of liberty. We left our little chuckoor under his care, and we went with the children to take leave of the bird. The same evening Mr. Sherwood heard Mr. Ward preach to the workmen in the printing house; but he did not understand the language, which was different to what he had learned. The missionaries tell us that they have baptized eight hundred persons since they arrived in India. The number is great when it is considered that they entered almost upon unbroken ground, and they never baptize children. Mr. Marshman had then one hundred native scholars at Serampore. In the chapel, Dr. Carey propounded a text, and Mr. Ward preached upon it. The congregation was English, or so called, for many were present who never had, and probably never would see England. The preacher dwelt particularly on the providence of God, and touched upon the good which he supposed had arisen from the French revolution in separating good from evil, which is no doubt the effect of all convulsions in the political world.

Mr. Marshman next took up the discourse, and showed how much good had been produced, to the overthrow of the long established system of polytheism, by the irruption of the northern hordes in the dark ages.—*Life of Mrs. Sherwood, by her daughter.*

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XX.—GENEALOGY.

This is a compound word, formed from Γενος, Genos, race, and Λόγος, Logos, discourse, and used to denote a list of ancestors. It is found repeatedly

in the Septuagint version of the books of Chronicles: once in reference to the valiant men of Issachar, "reckoned in all by their genealogies fourscore and seven thousand;" and once in reference to a portion of the Levites: "all these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office." In the New Testament it occurs twice:—

1 Tim. 1. 4. ...Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying.

Titus iii. 9.....Avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain.

In both these instances, genealogies are spoken of as undeserving of that degree of attention which some were disposed to give to them. Olshausen observes, "The conjectures of expositors have been quite as numerous on the subject of the *genealogies*, as they have been on the *fables*. The exegetical expositor must, however, abide by what he obtains from the natural signification of the word according to its general use in the profane writers, as also its use in Heb. vii. 6,* and see whether the context is against this signification. The context, then, places the genealogies in opposition to a doctrine which produces moral fruit, and comprehends them under the class of *foolish* questions, the contents of which are foolish, and which in a moral point of view are fruitless and vain. There is no trace in the immediate context of a heresy, an opposition of true to false doctrine, and it has already been sufficiently made out that the remaining contents of the epistle point at nothing of the kind. If now we compare the passage in 1 Tim. i. 4, we find there the genealogies described as *endless*, an expression which is far too indefinite to admit of our determining anything with certainty respecting the import of the genealogies. The clause which follows, however, fully confirms the view furnished by the epistle, that it is no heresy properly so called, but a foolish, morally fruitless pursuit that is spoken of; for how otherwise could it be said, that they (the genealogies) minister questions rather than promote fruitful knowledge, and opposition be made to them (v. 5), from a purely practical point of view? Everything plainly indicates that things are meant which are in themselves vain, and therefore without moral efficacy."

Is not the true solution of the difficulty this: that now, under the Christian dispensation, genealogies have lost that utility which previously they possessed? Hereditary superiority is abolished. Formerly the Jew had privileges which the gentile could not claim, and some families of the Jews had prerogatives to which the other families were strangers. But now, it was fruitless for a man to trace his descent from Aaron or from David; now there was neither Jew nor Greek, Levite nor Reubenite: the study of genealogies had become therefore unprofitable and vain.

THE LAND OF SINIM.

THE "Land of Sinim," spoken of in the Old Testament, is now generally believed to be the land of China. Few have disputed the point, and the weight of probable evidence strongly inclines to this view of the question. The pas-

* In this case it is not the substantive that is used, but the corresponding verb.

sage in Isaiah is as follows:—"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." Jerusalem being viewed as a central point in the old world, all the ends of the earth are here indicated. The extremities of the globe, in different directions, but from the same point of view are included in the prophet's survey. The inhospitable north, and the far west, Europe and America are spoken of as contributing their accessions to the church of Christ. Those "from far" may be viewed as descriptive of Ethiopia, stretching out her hands to God; for Sheba, spoken of in scripture as part of the great southern continent of Africa, is in the New Testament denominated "the uttermost parts of the earth." There remains, therefore, only the remote east; and China, occupying the eastern confines of Asia, may reasonably be supposed to be alluded to in the latter end of the verse. Even in ancient times China wore a mysterious air of greatness in the eyes of distant nations. The Sinæ and their silks were known to the Romans. And it is an undoubted fact that, not long after Isaiah wrote his prophecy, one of the kingdoms into which China was then divided was called by the name of Tsin or Chin. This we learn from the writings of Confucius, who lived B.C. 519. And in all probability the name of the country was known at even an earlier period among the western nations. The language of China is still called Lingua Sinica, the name at first given by the Jesuit missionaries, and now generally applied by the learned to the Chinese tongue. Sinologues, with very few exceptions, are now generally agreed that the passage in Isaiah contains not only an allusion to China, but also a prediction of the fact that converts to Christianity should come even from that distant land.—*Gillespie.*

HOME HEATHENISM.

THE most appalling fact, perhaps, of this age, is the condition of "the masses" in our large towns. The heathenism on the banks of the Ganges, with its three hundred and thirty millions of idols, is a spectacle to melt a heart of stone. But our home heathenism! souls perishing annually by thousands, and by hundreds of thousands, within the sound of our church-bells,—perishing for lack of knowledge, whilst our communion-tables are filled with people who year after year "stand all the day idle!" what shall be said of this?

The Arve, rushing down from the glaciers,

> "Muddy as Acheron, and cold as death,"

reaches, a little below Geneva, the clear blue Rhone. For a while, the "lake-river" refuses to combine with the turbulent torrent. "The two rivers flow on without mingling," remarks a traveller, "so that you have the cold mud on the one side, and the clear crystal on the other. The Arve is the child of night and frost, while the Rhone is the daughter of the day and of the sunshine." A phenomenon not greatly dissimilar is seen in our cities. In the heathenism of their degraded closes and wynds, we recognise the muddy, glacier-like Arve: in the Christianity of their churches and communion-tables we recognise the azure, heaven-reflecting Rhone.

And in another feature, alas! the likeness holds good. The Arve and the Rhone here also flow on, side by side, refusing to commingle.—*The Missionary of Kilmany.*

PLEASING ANTICIPATIONS: BY AN OCTOGENARIAN.

Ye also shall sit on twelve thrones. Matt. xix. 28.
The righteous hath hope in his death. Prov. xiv, 32.

When I have fought the last great fight,
And life's short race is run,
When day succeeds this far-spent night,
And flesh no more impedes my sight,
And all things' end is come,
With thee, O Christ, mine eyes shall see
The apostles' glorious company.

Him shall I see, him shall I know,
Who on thy bosom leant,
Who long did tarry here below
To witness Judah's overthrow
And Zion's punishment.
To whom, exiled, thou didst display
The glories of the latter day.

James, son of thunder, there shall stand,
Impetuous in his zeal,
Whom Herod's persecuting hand
Chose out from all the lowly band
His sword's sharp edge to feel.
One life he lost, a better found,
First apostolic martyr crowned.

Him shall I see surnamed "the Rock,"
Who once heaven's keys received,
Who did salvation's door unlock
To all of Jews' or Gentiles' stock
That in thy truth believed.
Whom "others bound," and led to die,
And cruelly did crucify.

Andrew my eager eyes shall see,
The first whom thou didst choose,
Who for the love he bore to thee
Forsook his home in Galilee
In Greece his life to lose.
There, like his brother and like thee,
Breathed out his life upon a tree.

Philip, who went the gospel's grace
To Phrygia's plains to bear,
When he had learnt in thee to trace
The likeness of the Father's face
His glorious image there.
Him it sufficed that face to see,
To bind his wavering faith to thee.

Bartholomew shall with them stand,
"An Israelite indeed,"
Who, to obey thy great command,
Set forth to India's distant land,
To sow the gospel seed.
There, by his guileless life and zeal,
Brought distant tribes to do thy will.

Thomas who, doubting once, was bold
In thee his God to see.
Who when the zeal of some grew cold
Exhorted them their faith to hold,
And "go and die with" thee.
Who preached where priests did once decry
Thy star gleam out in midnight sky.

Matthew, the first with pen to trace
The footsteps thou hadst trod;
Who hearing for the news of grace,
Taught Ethiopia's sable race
To stretch their hands to God.
Then, not ashamed his cross to bear,
Witnessed a good confession there.

They who were called thy brethren three,
Together there shall stand;
Jude, who left all he had for thee,
And bore the truth's simplicity
To many a heathen land.
In Persian plains his life laid down,
And gained the glorious martyr's crown.

James, long a "pillar" of the faith,
With which thy church was blessed,
Whom angry priests, set up on high,
Urged him his Master to deny;
And when he him confessed,
Hurled from the temple's heights to death,
Prayer for his foes his dying breath.

Simon, who at Jerusalem
Long filled his brother's place;
Whom hatred of the Christian name,
And Trajan's jealousy o'ercame,
With all of David's race.
Long tortured first, then crucified,
Of all the twelve the last he died.

Him, too, who took the traitor's post,
Yet early followed thee,
Who with the rest rejoiced to boast
That sickness and the evil host
Thy name compelled to flee.
Who did like them the truth proclaim,
And spread the glory of thy name.

Him, too, released from all his pain,
Last called, but not the least,
Who counting loss all earthly gain,
With gladness bore all earthly shame,
The world's evangelist!
Bound to his Saviour's cross he lived,
Nailed to his own his crown received.

Then while in life I onward go
In paths that thou hast shown,
My thoughts would glance from things below,
On to the time when I shall know
Even as I am known.
When I, with thee, O Christ, shall see
The apostles' glorious company.

C.E.B.G.

REVIEWS.

The New Testament in Greek; based on the Text of Dr. T. M. A. Scholz, with English Notes and Prefaces, a Synopsis of the Four Gospels, and Chronological Tables, Illustrating the Gospel Narrative. Edited by the Rev. J. F. Macmichael, B.A., Head Master of the Grammar School, Ripon, Yorkshire. London: Whittaker and Co. 1854. 12mo. Pp. xii. 728. Price 7s. 6d.

We do not profess to have read all the notes contained in this new edition of the Greek Testament, but we have perused very many of them in different parts of the volume, and are happy to describe them as, on the whole, learned, judicious, and evangelical.

They are not, however, all by the same hand. "Continued illness," we are told, "incapacitating the editor for sustained literary labour, compelled him eventually to solicit the aid of friends in bringing the work to a conclusion." The portions of the work executed by the coadjutors of the editor, are minutely specified in the preface. All of them appear to have carefully studied the various critical helps which the present century has produced; and here we have the result of their labours, in the shape of brief, pertinent, and suggestive notes.

We have no hesitation in cordially recommending this useful work to the notice of our readers. To all who understand the original language of the New Testament, and who may not possess any of the more elaborate and costly editions of that sacred volume, the present one will be found of great value. To students and ministers especially the notes will prove eminently useful, in pointing out mistranslations in the common version, reconciling apparent discrepancies, clearing up difficulties, explaining the precise force of an expression, or pointing out the drift of an obscure passage; in short, in assisting the diligent student to obtain a clearer insight into the meaning of the New Testament scriptures.

As stated in the title, the text of this edition is that of Scholz. Dr. Scholz published his edition of the Greek text, at Leipzic in 1830. It was the result of twelve years' personal examination of nearly all the MSS. of the New Testament found in the principal European and oriental libraries, of ancient versions, and writings of the fathers. From the prolegomena to his Greek Testament we find that he discovered more than six hundred new MSS., and collated a large majority of them, besides subjecting to a fresh collation many which had been collated by Griesbach and others.

Having given much attention to the subject of the text of the Greek Testament, we are decidedly of opinion, that that of Scholz is the best hitherto published. Whilst it corrects many of the undoubted errors of the Received Text, it avoids most of the unjustifiable omissions and alterations of Griesbach, Lachmann, Tischendorf, and others.

We may add, that the book is printed in a good clear type, and on excellent paper. Altogether it is an exceedingly neat volume. W. E. T.

The Symmetrical Structure of Scripture; or, the Principles of Scripture Parallelism Exemplified, in an Analysis of the Decalogue, the Sermon on the Mount, and other Passages of the Sacred Writings. By the Rev. JOHN FORBES, *LL.D., Donaldson's Hospital, Edinburgh.* Edinburgh: T. and T. Clark. 1854. 8vo. pp. 364.

SINCE the days of Bishop Lowth the parallelisms of the bible have formed a favourite theme of inquiry with biblical students. That eminent scholar thought he traced in the poetical parts of scripture a correspondence between the different clauses of the same sentence, phrase answering to phrase, and thought to thought. This correspondence of different clauses he found to be sometimes identical, sometimes gradational, —that is, the same thought carried further—and sometimes antithetic: and he applied the rules thus suggested to the explanation of the Psalms and Proverbs. Bishop Jebb extended these inquiries, and found that the principle was applicable to much of the prose of scripture, and especially of the New Testament. More recent inquirers have gone further still. Mr. Boys, in his *Tactica Sacra* and Key to the Book of Psalms, shows that parallelism is found not only in sentences but in entire paragraphs of scripture, and even in epistles. The work of Dr. Forbes is on the same theme, and differs from those of his predecessors only in carrying further the principle. He thinks that the whole bible is written under the influence of the law of parallelism: and that this law is like one of the grand generalizations of modern science—a discovery of the last importance to the student. It explains the meaning; it determines the text; it solves difficulties of history and chronology to an extent beyond what its most sanguine friends had previously dreamed.

The way in which Dr. Forbes applies his principle may be illustrated by an explanation of his view of the Decalogue. The law consists, as all know, of ten commands, and is divided into two tables. It is not agreed, however, what the ten are, or how they are to be divided. The Masorets, Augustine, the Roman and Lutheran churches, unite the first and second command—sometimes deleting the second—and divide the tenth into two, reckoning three commands in the first table and seven in the second. The division of Origen, adopted by most protestants, places four in the first and six in the second. Nor do any of those authorities trace any close connection between the commands themselves. Dr. Forbes, on the other hand, thinks that the division is twofold, threefold, sevenfold, and tenfold, and that the different portions are intimately connected. His conclusions may be most easily presented in a tabular form.

PIETY. FIRST TABLE.

1. God is to be honoured and loved *in himself.*

I. I am the Lord thy God,
Which brought thee out of the land of Egypt, out of the house of bondage.
Thou shalt have no other God before me.

II. Thought.
- Thou shalt not make unto thee any graven image or any likeness
  - of anything that is in heaven above,
  - or that is in the earth beneath,
  - or that is in the water under the earth:
- Thou shalt not bow down thyself to them nor serve them:
- For I the Lord thy God am a jealous God,
- Visiting the iniquity of the fathers upon the children
  - unto the third and fourth generation of them that hate me,
- And showing mercy
  - unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain.
Word. For the Lord will not hold him guiltless,
That taketh his name in vain.

IV. Deed.
1. a. Remember the sabbath day to keep it holy.
2. b. Six days shalt thou labour and do all thy work,
3. c. But the seventh is the sabbath of the Lord thy God.
4. In it thou shalt not do any work—Thou (1)
Nor thy son (2) nor thy daughter (3)
Nor thy man servant (4) nor thy maid servant (5)
Nor thy cattle (6)
Nor the stranger that is within thy gates (7)
5. b. For in six days the Lord made heaven and earth, the sea and all that in them is.
6. c. And rested the seventh day:
7. a. Wherefore the Lord blessed the seventh day and hallowed it.

2. God is to be honoured in those to whom *he gives honour*.

V. Honour thy father and thy mother,
That thy days may be long in the land
Which the Lord thy God giveth thee.

BROTHERLY LOVE. SECOND TABLE.

3. God is to be loved in those who are made *in his image*.

VI. Deed. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.

IX. Word. Thou shalt not bear false witness against thy neighbour.

X. Thought.
Thou shalt not covet thy neighbour's house (1)
Thou shalt not covet thy neighbour's wife (2)
Nor his man servant (3) nor his maid servant (4)
Nor his ox (5) nor his ass (6)
Nor anything that is thy neighbour's (7).

This *twofold* division (first and second tables) implies, as always, antithetic relation—God and man, piety and morality: and the connection between the two. The *five* commands of each table imply (as five always does) the imperfection of each apart from the other. The *threefold* division (1, 2, 3) indicates, as always, the completeness of the whole, God and man, the two extremes, and our earthly parents (to whom *filial piety* is due), connecting us with both. The *sevenfold* enumeration of particulars in commands iv. and x. is instructive, seven being a perfect number, and moreover the number of the covenant. Other divisions again may be noticed: *thoughts*, *words*, *deeds*, are enjoined or prohibited under both tables. The whole is made up of seventeen triplets. The series of commands to which the Decalogue itself belongs (Ex. xxi.—xxiii.) make seven groups of ten commands each, and some have even arranged the whole of the precepts of the Jewish dispensation under seventy times seven, or 490 in all.

It will be noticed in the fourth command that parallelism shows the reason for each precept: 1, 2, 3 (a, b, c), answering to 5, 6, 7 (b, c, a).

We find it impossible to concur in all the praise that is bestowed on this principle of arrangement. Pushed to such an extreme, it even seems to degrade many parts of scripture to a mechanical combination of three sentences or seven. But on the other hand, the principle is, within proper limits, a sound one, of considerable importance; and, moreover, Dr. Forbes has applied it to many passages in such a way as to show very beautifully their meaning and connection. Without concurring, therefore, in what we consider the extreme views of the author, we heartily commend the volume as in many respects both suggestive and original. A.

The Doctrine of Sacrifice deduced from the Scriptures. A Series of Sermons. By FREDERICK DENISON MAURICE, M.A., *Chaplain of Lincoln's Inn.* Cambridge: Macmillan and Co. 1854. Pp. lii. 322. Price 7s. 6d.

THE prolific pen of Mr. Maurice presents us with another volume, consisting of a series of sermons preached at the chapel of Lincoln's Inn during the present year, the last of them having been preached so lately as the 6th of August. They were, of course, written for the press as well as for the pulpit, and they constitute another effort on the part of this talented and gifted preacher to substantiate by argument, and to press upon public attention, one of the leading principles of his already well-known theological system. The subject of which he treats, "The Doctrine of Sacrifice," is undoubtedly most interesting and important, and the topics of his nineteen sermons, as indicated in the table of contents, are highly attractive; but the treatment, both of the topics individually, and of the subject collectively, is to us far from satisfactory. On a former occasion (in our review of his volume of Essays) we applied to Mr. Maurice's general theological views the term "nebulous," as descriptive of a certain pleasing but dim and undefined splendour exhibited by them, and in the same sense we may apply the same term to the work now before us. Placed by the writer in the midst of much that is beautiful and fascinating, we search in vain for clear and definite conceptions, while we are at the same time bewildered by a new and strange use of terms, as well as by at least *seeming* contradictions. Having done our best, however, to make out the author's meaning, we shall endeavour in a few words to put our readers into possession of it, and of our thoughts upon it.

It appears, then, that there is some notion of sacrifice, held, as Mr. Maurice conceives, by orthodox divines generally, which he disapproves and repudiates, and against which he is throughout, more or less openly, arguing. This notion seems to haunt him like a spectre. He more commonly fights with it in the dark, arguing against it without naming it; but sometimes he allows it to come forward into the light, and we catch a fleeting glimpse of the object of his aversion. Let our readers accept the following. In the sermon on 1 Peter i. 18, 20, in which Christ is said to have been "fore-ordained before the foundation of the world," Mr. Maurice says:—

"The text has been supposed to mean that, before Adam fell, a remedy was provided in the counsels of God for the consequences of that fall. It was *fore-ordained* that Christ, the Lamb of God, should yield himself a sacrifice, that those who believed him might be delivered from the penalty of the original transgression."—P. 105.

This he immediately afterwards calls "the popular theory," which "represents the Father as full of love to his

creatures, but as determined to assert the claims of truth and righteousness." And this is the "theory" against which he avowedly contends. Again, in the sermon on Romans iii. 20, 27, we have the following passage:—

"Those mighty words, '*That he might be just, and the justifier of him which believeth in Jesus*,' are entirely stripped of their meaning by the strange interpolation of the word *yet*. They are supposed to say that God is *just*, and yet that, in consequence of Christ's offering, he *can* justify those who believe in him. Thus the whole argument of St. Paul, the whole gospel of St. Paul concerning God, is deliberately effaced and contradicted. God does not manifest his righteous will and purpose, his righteous character, in the death of his Son; but, through the agency of that death, a certain notion of justice, quite distinct from the righteousness with which St. Paul uniformly identifies it, is satisfied; and so a certain portion of mankind may be excused the penalty of their past ill-doings. It is only the accidental blending of this opinion with a higher faith, which is utterly at variance with it, that has ever served to make it effectual for any moral purposes. It will be found more utterly powerless for such purposes, more perilous to morality, more perilous to all reverence for God, to all belief in Christ's sacrifice and satisfaction, every day and hour. It must bring forth its proper and legitimate fruits in the most degraded, most heathenish kind of Romanism—such a form of it as has not existed in any previous century—or else it will drive men into the most defying, reckless infidelity."—P. 161.

We shall not stop to make the remarks of which this passage is strongly provocative; we merely observe by the way that it affords an illustration of the irritability, or want of temper, so justly animadverted by Dr. Candlish. We do not know who it is that Mr. Maurice means to accuse of "*deliberately* effacing and contradicting" "the whole gospel of St. Paul;" but of this we are sure, that the bringing of such an accusation does little credit to the heart, and affords no support to the argument, of its author. As to the effect of "the strange interpolation of the word *yet*," whoever may be guilty of it, it is, to our mind, perfectly harmless, the meaning of the apostle's words being the same with it and without it. We refrain, however; our purpose at present being simply to enable our readers to obtain a clear idea of the system to which Mr. Maurice opposes himself. In another passage, speaking of the use of the word "justify" by our translators in Romans iii. 24, he says—

"They dreaded lest men should fancy they had a righteousness of their own; and that dread no one could entertain so strongly as St. Paul. But they did not tremble as much as the apostle did, lest men should suppose that the judgment of God was not *according to truth*; lest they should ever charge him with acting upon a legal fiction. St. Paul discovered that frightful mistake in his own countrymen."—P. 149.

The phrase "acting upon a legal fiction" plainly refers to the doctrine of imputed righteousness, which the author thus explicitly denounces as a "frightful mistake." It is beyond doubt, therefore, we think, and established undeniably by Mr. Maurice's own words, that he repudiates the main and essential doctrine of the evangelical system, the expiatory character of the death of Christ, and justification by the imputation of his righteousness to those who believe in his name. If Mr. Maurice has a gospel to proclaim to mankind, it is certainly not this, but another.

What, then, is Mr. Maurice's gospel? This question we shall now endeavour to answer (if not without some sense

of its difficulty, certainly without any inclination to do him injustice), by presenting to our readers a few of its more salient features, almost entirely in his own words. It will exhibit, we think, more lines of divergence from the sentiments usually held among us than that which we have just pointed out.

1. The work of redemption, we believe, is generally regarded as having a remedial character, and as pre-supposing the existence of the evil to which, in divine wisdom and mercy, it is applicable. Not so, however, Mr. Maurice. In the sermon on 1 Peter i. 18, 20, he speaks of Christ, "the lamb fore-ordained before the foundation of the world," in the following terms:—

"He has appeared in our world, in our nature; he has sacrificed himself. In that sacrifice we see what he is—what he always has been. His acts here, plain and palpable, done among men, done for men, have shown forth that perfect filial obedience to the Creator of all things, that entire filial union with the eternal Father, which is the ground of the universe and the ground of our humanity.

"I think if we had no other words to guide us than those in the text, we should be forced to put this construction upon them. And then this *foreknowledge* of which it speaks, instead of being a provision that is contingent upon human events and human will—instead of being an anticipation, which every devout man shrinks from attributing to him to whom all things are naked and open, to whom past, present, and future are one—becomes the communion of will and purpose in the persons of the Godhead, our belief in which saves us from the necessity and the horror of ascribing self-will to the Author of all; and enables us to see how a perfectly loving will can only be uttered and shown forth by one who enters into it, and yields himself to it.

"That this obedience should be the means of rectifying the disorders of the universe, of bringing back the state of things which self-will has broken and disturbed, of re-establishing the kingdom and righteousness of God, of renewing and subduing the hearts of human beings, this is what we should with wonder and trembling expect; this is what corresponds so blessedly, so perfectly, to the deepest prophecies in the spirit of mankind; this is the very gospel which has brought light into the midst of our darkness, life into the midst of our death. But we must not change and invert God's order to make it square with our condition; if we do, it will not meet the necessities of that condition. We must not start from the assumption of discord and derangement, however natural to creatures that are conscious of discord and derangement such a course may be; we must begin with harmony and peace, and so understand why they have been broken, how they have prevailed and shall prevail.

"It is for this reason, I conceive, that the apostles, when they dwell so continually upon the effects of the divine and human sacrifice in taking away sin and utterly removing all the effects of it, yet lead us back to a ground of sacrifice in the divine nature; in that submission of the Son to the Father, that perfect unity of purpose, will, substance, between them, whence the obedience and fellowship of unfallen beings, the obedience and fellowship of all restored beings, must be derived, and by which they are sustained. Believing such a mystery of a will commanding and a will obeying, and of a spirit uniting both, to lie beneath all the order of nature, all the actions of men; there comes forth from both the same testimony to the Creator and the Father."—Pp. 109—111.

To the same purpose he elsewhere says that the method by which men

"are reconciled and atoned * to God in Christ" "is the fulfilment and manifestation of his original purpose, when he created all things in Christ" (p. 212). And again, having asserted that "we are all raised to a new and regenerate condition in Christ," he affirms likewise "that this is our true human condition" (p. 298). Now we know, since an apostle declares it (Eph. iii. 9), that God "created all things in Christ," but we have yet to learn that among the "all things" so created *sin* is to be included; which it must be, however, if redemption is "the fulfilment and manifestation of God's *original* purpose." The case may be briefly put thus: sin was either a part of God's order, or a violation of it; and if a violation of it, sin was either foreseen, or not foreseen. To assert that sin was a part of God's order would be to make God the author of sin; a species of blasphemy which we utterly shrink from ourselves, and which we should be very sorry to charge on Mr. Maurice. Sin was, then, a violation of God's order, and as such, it was either foreseen, or not foreseen. If it was not foreseen, God was taken by surprise, a conclusion, on our author's own showing, quite inadmissable; and if it was foreseen, there could have been nothing either unsuitable in itself, or unworthy of God, in devising "by anticipation" a remedy for it.

2. Again, it has been usual with orthodox divines to regard man as the subject of moral government, and as placed by his Maker under the rule of a law which is "holy, and just, and good." All this Mr. Maurice unscrupulously throws overboard. In his sermon on Galatians iii. 13, 14, entitled "Christ's sacrifice a deliverance from the curse of the law," he thus speaks:—

"Law, St. Paul discovered, serves this purpose in the education of a man, or of a nation. It awakens the sense of evil; it shows them that they are at war with themselves and with God; it cannot make them right and good; it cannot bring about any peace between them and God.

"Was, then, this effect all that God designed for Jews and for men? Was it the first thing that he designed for them? Clearly not, unless the covenant with Abraham was a delusion. The blessing preceded the curse; the blessing which declared by its very terms that it was for all. If the Jews wished to be children of Abraham, they must assert a higher and nobler position than that of being the receivers and subjects of a law. They must say, 'God is blessing us, and the world through us; God is calling upon us to trust Him, as the source and root of all blessings. And this law, which comes with its tremendous curses, is part of our discipline, to teach us what our condition is without God; what we are when we are not trusting Him; when we are seeking to make ourselves righteous in any other way, but by believing in his righteousness. The law is our schoolmaster, to bring us to the knowledge of that Mediator in whom the promise was made. It was a secondary subordinate dispensation, of infinite worth as a means of leading us to that primary truth of our relation to God in this Mediator, on which the covenant with Abraham stood; apart from which it would have had no force or validity.'

"The more you read this epistle to the Galatians, the more, I am persuaded, you will see that the argument of the apostle, from first to last, is a refutation of the doctrine that we are first to learn what God is, what his will is, from the law which curses, and then to ask whether there is no escape from its terrors and its penalties. He insists upon the priority of the covenant to

* This is an instance of the new and strange use of words of which we have spoken.

the law, of the blessing to the curse. He insists upon it, that the blessing, which appeals to faith and trust, expresses the mind of God, and that the law, which appeals to fear, is made necessary by the false condition into which men have brought themselves through distrust of his promises. And then he announces Christ, the Mediator, as coming forth to fulfil the blessing which God had laid up for men in him, and to redeem them from the curse and separation which they had brought upon themselves."—Pp. 139, 140.

On first reading this passage we had a strong impression that the author was inadvertently confounding the moral with the ceremonial law; but on a more mature consideration of it, we are of opinion that he takes the features of the ceremonial law, which he correctly states, as applicable to the moral law also. Combined with explicit references to the Jews, are expressions, equally explicit, of absolute generality. Such are these: "*Law*, St. Paul discovered .... awakens the sense of evil," &c. "Was, then, this effect all that God designed for Jews, *and for men?*" Towards the end he speaks of "the false condition into which *men* have brought themselves;" and represents Christ as "coming forth to fulfil the blessing which God has laid up *for men* in him." The force of this implied, but most unfounded and unwarrantable comparison, is to exhibit the moral law as not a primary instrument of divine administration, but "a secondary and subordinate dispensation," "made necessary (!) by the false condition into which men have brought themselves," and having no other use than, by its "curse," to make men feel their wretchedness. As the Jewish law, with its curses, stood subordinate to a covenant of blessing with Abraham, which it could not annul, so, according to this view, the moral law, with its curses, stands subordinate to a covenant of blessing for mankind in Christ, which it cannot annul—the blessing in both cases being prior to the curse. Such is the doctrine of Mr. Maurice, before which, assuredly, every trace of moral government disappears.

3. Thirdly, Mr. Maurice's system entirely ignores the displeasure of God against sin. For him, the awful words —"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"—might as well never have been written. He acknowledges nothing on behalf of men, but that, by entertaining hard thoughts of God, and by distrust of his promises, they have separated themselves from him, and so have become wretched. God's disapprobation of this state of things is neither intimated nor implied, even in the gentlest form, and no desert of such disapproval, or liability to any penal consequences, is ever hinted at. Not only is the word condemnation ignored, but punishment also; and even the word guilt is too strong for Mr. Maurice, for when upon one occasion he employs it, he immediately translates it into another, thus—"guilt, *or guile.*"

4. Fourthly, it is quite obvious that in such a system as this there can be no place for a sacrifice of expiation, for an act of justifying grace through imputed righteousness, or even, in its proper sense, for the forgiveness of sin—sin being only a "disorder" to be "rectified," and not an offence to be forgiven. The only wonder is, how the term sacrifice should be retained in it, and with what meaning it can be employed. According to Mr. Maurice, the only object to be arrived at by the work of redemption is a beneficial alteration in the state of men's minds, and the passage which we extract below will show how, upon the author's scheme, this is to be done. It is from the sermon on 2 Cor. v. 21, and is his comment on the

words, "that we might be made the righteousness of God in him."

"Here, as everywhere, St. Paul declares that it is the end of all God's acts and dispensations towards men, to make them righteous; to bring them out of that condition which they have chosen for themselves,—the condition of distrust, alienation, sin,—and to bring them into that state for which he has created them, of dependence, trust, union with him. He is declared, here as everywhere, to be the only Reconciler of his creatures. Here, as everywhere, they are assumed to have no righteousness but his; none but that which they obtain by owning him and confiding in him. The giving up of his Son to take upon him their flesh and blood, to enter into their sorrows, to feel and suffer their sins; that is, '*to be made sin:*' the perfect sympathy of the Son with his loving will towards his creatures, his entire sympathy with them, and union with them; his endurance, in his inmost heart and spirit, of that evil which he abhorred; this is God's method of reconciliation; by this he speaks to the sinful will of man; by this he redeems it, raises it, restores it. The acts which express his love to man, the acts by which the Son of God proves himself to be the Son of man, these are the means of destroying the barrier between heaven and earth, between the Father and the children; the means of taking away the sin of the world. In each man the sin—the alienation and separation of heart—ceases when he believes that he has a Father who has loved him, and given his Son for him; when he confesses that this Son is stronger to unite him with his Father and his brethren, than sin is to separate them; when he is sure that the Spirit of the Father and the Son will be with him to resist all the efforts of the spirit of enmity and division to renew the strife."—Pp. 195, 196.

The idea of sacrifice, therefore, as ascribed by the author to Christ, is merely that of an act of devotedness to his Father, an eminent demonstration of "the perfect sympathy of the Son with his loving will towards his creatures," by which "he speaks to the sinful will of man," and "redeems it." "This," our author affirms, "is God's method of reconciliation."

5. Fifthly, the effects of this "divine and human sacrifice" are of the widest and most extraordinary kind. They are thus stated by our author.

"I know too well what a temptation there is in all our hearts to think that such words as the apostle uses are not altogether safe words; that we must contract his amazing declaration, that *all* barriers have been taken away, that men are reconciled and atoned to God in Christ; that this atonement is the fulfilment and manifestation of his original purpose, when he created all things in Christ; that he is himself the Peace-maker—the Author and Finisher of the sacrifice."—P. 212.

"Therefore, brethren, this is the sum of what the apostle tells us in this great ascription, and of what I have been trying to say to you in these sermons on sacrifice,—that we are all raised to a new and regenerate condition in Christ,—and that this is our true human condition,—and that it is one which we may all of us claim,—and that we shall only claim it when we believe that there is a Son of God and a Son of man, who has delivered us by dying for us, and when we vindicate as the highest gift he can endow us with, as the greatest fruit of his cross and passion, the spirit of self-oblation, the spirit in which he offered himself to God."—P. 298.

Thus by the sacrifice of Christ, Mr. Maurice assures us, all men are actually both reconciled and renewed; all men, even in the condition of degradatic

and wretchedness in which the great bulk of them live and die. This to us is passing strange. Nor would it seem that Mr. Maurice himself is really convinced of it, since he tells us in the same breath that it is by "believing" this singular gospel that we are to "claim" our privilege. What is to become of the reconciled and renewed *unbelievers*, or of those who are so perverse as not to "claim" their privilege, he nowhere informs us.

We have neither space nor inclination to argue the points, all-important and vital as they are, involved in Mr. Maurice's system. It would be easy to show that it is very far from embodying the great principles of "the faith once delivered to the saints," and that, under the pretence of being "another gospel," it is "not another;" but, after the exhibition we have given of it, this cannot be necessary, at least for our readers. We shall conclude our remarks by observing, that the experimental religion founded upon it can be nothing short of practical pharisaism. It assumes a tendency of the human heart fundamentally right, although held in abeyance, and it contemplates nothing but the quickening and encouragement of our own efforts under the influence of those views of God presented to us by the example of Christ. We cite with sincere pain the following avowal of self-righteous hope from the sermon on Noah's sacrifice. On the statement that, in this sacrifice, God "smelled a sweet savour," the author says—

"And have we not an equal right to say that the principle, which is expressed in the words that declare the complacency of God in the burnt-offering which Noah offered upon the altar, is everlasting and universal? Have we the least ground for thinking that he accepts coldly and distantly the homage of men's hearts, and acts, and words; that he is not well pleased with it? Is not the joy with which any parent receives the free habitual service of a child striving to be dutiful, and the submission of one who has been undutiful, the faint image of the joy with which the Father of lights receives him who wishes to dwell at home, as well as the prodigal who has just recollected that he has a home to which he may return?" —P. 30.

Our answer to these questions is in the words of the supreme authority; "No man cometh unto the Father BUT BY ME." J. H. H.

Christianity versus *Secularism. A Public Discussion in Newcastle-on-Tyne, between the Rev.* J. H. RUTHERFORD *and Mr.* G. J. HOLYOAKE, *on the Evenings of 1st, 3rd, and 5th of August*, 1853. London: Ward and Co. 1854. 18mo., pp. 170.

PUBLIC discussions, especially between the friends and enemies of Christianity, have become of late rather frequent and notorious. In our last number we briefly noticed one which had recently been held in the metropolis. We shall take occasion in introducing to our readers the record of another held some time ago in the north, to offer a few observations in support of the view of such debates expressed in our Brief Notice last month. We might just say that at Newcastle both disputants conducted themselves with as much good feeling and fairness as under the circumstance might have been expected, and the discussion passed off without any of that noisy interruption which too frequently characterizes such proceedings. Nevertheless, the reading of the report before us only serves to confirm our faith in the correctness of the opinions to which we are about to give utterance.

As a rule, we believe these public discussions are neither proper nor useful. Let it be distinctly understood that we have no fear for Christianity,

nor any hesitancy to trust it in the face of all opposition to the intelligent and earnest advocacy of its friends. Taking the present debate as a sample of the generality, we find fresh cause for thankfulness, that not only is Christianity the better faith, its advocates are also the abler men. The more closely, too, we investigate the evidences of Christianity for ourselves, study its adaptation to the constitution and necessities of man, or watch its influence on individual and national life, the more deep and settled are our convictions that it is divine. We would not withdraw it from the most searching criticism. What ordeals has it not passed through during the last eighteen centuries with success? We have no desire to enchain, even if we could, free thought, or smother the inquiries of the truth-seeker. We do not ignore the doubts and objections of intelligent sceptics; though many objections brought against Christianity are so absurd and unfair, and the persons who advance them are so totally ignorant of the great truths they pretend to oppose, that they ought only to be met either with contempt or indignation. We are aware of the fact that a certain amount of unbelief—theoretical unbelief exists in our land; though we deem this a very small matter compared with the vast and alarming amount of practical disregard of religion manifested by the great masses of our people. With all the admissions which the foregoing statements involve, we still hold public discussions to be undesirable.

If we are to judge them by experience we must pronounce them a failure. When have they been known, either at the time, or afterwards in their published form, to have been productive of any large amount of good? When have they compensated for the time expended —the energy employed — the excited and bitter feeling too often aroused— and the probable harm done? The majority of sober-minded, thoughtful men repudiate them as instrumentalities for the diffusion of truth.

The circumstances attendant on them are altogether unfavourable to the *eliciting* of truth. The discussionists are apt to regard themselves rather as combatants who must put forth all their resources and strength to secure a victory for *themselves*, than as those who should earnestly contend for *the faith*. A spirit is cherished altogether incompatible with the fair representation of belief. And sometimes the season is worse than wasted in the use of soft argument and hard words. The audience is almost exclusively composed of two classes; each disputant having his own friends. The spirit of the actors animates those who witness the scene. That calm, dispassionate, candid state of mind, so essential to the pursuit and acquisition of truth, is displaced by a heated, fermented excitement which operates against all conviction, and leads each party to hold with greater tenacity and prejudice their previous opinions.

These displays in public debate seem, moreover, to us, a great and useless expenditure of opportunity and power, on the part of the Christian advocate. The best way to promulgate the gospel is to give ourselves assiduously, earnestly, believingly, to a positive announcement of its truths. Having a firm faith in the verities of God's word, we shall most surely promote the acceptance of these verities by mankind, when in the spirit of him who said, "We believe, and therefore speak," we abstain from all public discussion with unbelievers, and determine to know nothing among men but the doctrines of the cross. If we turn aside to notice every man who chooses to challenge us to the combat, we shall be diverted from our lawful engagements, and injure the cause we

wish to serve. Let us address the challenger in the words of Nehemiah, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?"

It is worthy of consideration too, whether the friends of Christianity have not unintentionally done much by this kind of discussion to give importance to its enemies. There cannot be a greater mistake than to conclude from the agitation which some men endeavour to promote in our large towns, and throughout our manufacturing districts, that the "working classes" of this country are all given up to infidelity. As we have already intimated, we consider the number of theoretic unbelievers to be comparatively small. In proportion to the increase of our population they are not so numerous now as they were seventy or eighty years ago. Everything rightly looked at betokens their weakness. Passing by the respectable publications—respectable in point of ability and "getting up," which issue from a well-known depôt of American, Continental, and English scepticism; their miserable periodicals and pamphlets have so limited a circulation that with difficulty they exist at all. Public discussions help to extend their sale; were it not for the correspondence prior to such discussions, the report of them, and editorial remarks on them, the publishers would be at a loss for both "copy" and customers. Their lectures are generally listened to by slender audiences, whose whole garb and aspect prove that infidelity has neither taught them the science of this life, nor inspired in them the hopes of that which is to come. Discussion is invited that the attendance may be increased by such persons as have a taste for gladiatorial combat; and often the same kind of feeling, somewhat sublimated, will lead a man to go to a discussion as leads him to attend a dog-fight. The modern preachers of unbelief owe their largest audiences to those Christians who have sustained public discussions. Nothing gratifies these men more than the "hue and cry" that the people of this country are all becoming infidels; and when under this apprehension, ministers of the gospel and others similarly engaged abandon their legitimate vocation to encounter them in debate, they unwittingly invest them with a popularity which otherwise they never would have won, and widen the circle of their baneful influence.

There is yet another aspect in which we are disposed to regard the connection of Christians with these scenes of debate. It is to be settled, whether or not it is right to be a party in any way to the publication of soul-destroying error, and such a party the gospel advocate becomes when he consents to join with an unbeliever in renting a public room, issuing advertisements, and employing various other methods for collecting large bodies of people together to hear the bible denounced and its Divine Author blasphemed. It may be said by such persons, "We have faith in truth." So have we. But we like it best alone. If you have faith in truth, is it not better to spend two whole hours in its advocacy, than to speak the truth for one hour, and listen to the denial of it the next? We believe the influence of these public discussions on the minds of many who are drawn to them, and who while they are not Christians in the higher sense of that term neither are they theoretic unbelievers, is decidedly injurious. If a man fall into a ditch some portion of mire will stick to him; so on such individuals some portion of the error they hear will certainly fasten. Could all the facts which illustrate these statements be ascertained and exhibited to public view, many who now

urge the Christian advocate to discussion would hold their peace in fear.

We commend these utterances of opinion—opinion legitimately formed, we think, on existing facts, to the judgment of our readers. Time, observation, and experience strengthen our own belief in their soundness and practical worth. W.

Nettleton and his Labours: being the Memoir of Dr. Nettleton. By BENNET TYLER, D.D. *Remodelled in some parts, with occasional Notes and Extracts, and Specimens of his Sermons and Addresses, and an Introduction by Rev. Andrew A. Bonar, Collace.* Edinburgh: T. and T. Clark. 1854. 16mo., pp. xvi. 484. Price 4s. 6d.

THIS memoir of an eminent American evangelist of the presbyterian denomination carries us back to the season of *revivals* in that country, and brings to recollection the controversies to which those spiritual manifestations gave rise.

Dr. Nettleton, born in 1783, became in his eighteenth year the subject of divine grace. Awakened in the midst of a revival, he became, after abandoning his early purpose of devoting himself to foreign missionary work, an evangelist in his own country, and laboured in this vocation unremittingly for ten or eleven years. He then became the victim of painful disease, but still continued his arduous exertions. He was instant in season and out of season, always abounding in the work of the Lord. In 1831 he visited Great Britain, and in 1844, after protracted suffering, ceased from his labours, having been, as the introductory sentence of the memoir informs us, "the" probable "means of awakening *no less than thirty thousand souls.*"

The record of such a life and such labours cannot fail to be of deep interest to every man who has a heart to sympathize with the work of God; and though there is considerable sameness in detail, and many technicalities of American revival phraseology almost approaching to the cant jargon which has done so much to discredit American revivals amongst us, the volume may be perused with great advantage by every labourer, official or non-official, who would emulate the faith and patience of those who are now inheriting the promises.

On the general topic of American revivals, in which the subject of this memoir fulfilled so distinguished a part, no rash and hasty opinion should be formed. Doubtless these spiritual awakenings have always in a greater or less degree assumed a mixed character, and we think we can trace in this volume evidence of this. There must always be a strong tendency to prolong or to imitate by the impulse of mere human feeling, and even by mechanical appliances, what in its first development bespoke clearly the quickening presence of the Spirit of God; and thus Satan sports with human spirits and their destiny in the garb of an angel of light, mocking the work of God. But let us beware lest in making this admission we fall into the error and under the reproach of those who said of the blessed Son of God, "He casteth out devils through Beelzebub, the prince of the devils." We cannot but think that the Christian church and every member of it, should live prepared at least, if not looking, for such a copious outpouring of the Holy Spirit of God as would cast all former manifestations of his power into the shade, and realise the predictions of ample blessing which now seem to us as the language of hyperbole, the veritable fulfilment of which we dare not realise. One great point of preparation in the church for such a time of refreshing will be the spirit of discrimination by which she will be eminently gifted to distinguish and separate the precious from the vile. To this valuable end, the judicious and prayerful reading of the volume before us may, we think, in some measure conduce. S.

BRIEF NOTICES.

The Life of Mrs. Sherwood, (chiefly autobiographical,) with Extracts from Mr. Sherwood's Journal during his Imprisonment in France and Residence in India. Edited by her Daughter, SOPHIA KELLY, *Authoress of the "De Cliffords," "Robert and Frederic," &c., &c.* London: Darton and Co., Holborn Hill. 1854. 8vo. Pp. xii. 600.

Mrs. Sherwood was a woman of superior abilities and great kindness of heart. As she underwent many changes, and was brought into contact with celebrated persons of various classes and in different circumstances, her history told in detail by herself is extremely interesting, and perhaps more so to dissenters than to others as it leads them very completely out of the boundaries of their own circle. Her father was an eccentric but benevolent clergyman; her education partook of the good and the bad most prominent in fashionable society in the latter part of last century; and her early introduction to what was reckoned the best society, while it was perilous, prepared her to be influential in the scenes through which she was afterwards to pass. She married a young officer, with whom she had speedily to embark for India, where she spent many years. At the time of her departure from England her views of religion were exceedingly defective; but a habit of reading the scriptures which she had been led to form was greatly blessed to her. When she wrote some of the many popular books that she produced, she was, as she herself afterwards believed, very much in the dark respecting the great truths of Christianity; and though she received increasing light subsequently, her progress was very gradual, and was impeded by the crudeness of the views of some of her very best religious associates. But her piety impelled her to many labours, rendered her influence beneficial to her numerous acquaintance, and sustained her in times of trial. Her daughter, Mrs. Kelly, has edited the work in a way that indicates the possession of a congenial spirit. The chief deduction from the value of the volume is the general want of dates; the month, and the day of the month are usually given, but it is impossible often to ascertain the year. We have fixed the year 1818, as the time of the visit to Serampore, in a previous part of this number, but it has been from circumstantial evidence, and we are not at all sure that we are right.

The Land of Sinim, or China and Chinese Missions. By the Rev. WILLIAM GILLESPIE, *for seven years Agent of the London Missionary Society at Hong Kong and Canton, and now Minister of the United Presbyterian Church, Shiels, Aberdeen.* Edinburgh: Myles Macphail. London: Simpkin and Marshall. 1854. 16mo. Pp. xi. 240.

That immense constellation of nations called China, which from our earliest recollections has been an object of benevolent curiosity, has during the last two or three years acquired additional claims to attention. The long established order of things is very extensively disturbed; and whatever may be the result, it is certain that there is greater room than previously for both hope and enterprise. China and the Chinese, as they have been, are described in this volume graphically; and whatever changes may be at hand it is desirable to have correct notions of the language, social state, national characteristics, prevalent idolatries and superstitions of this peculiar people. Mr. Gillespie elucidates these, and then expatiates on the encouragements which he believes the state of China presents to enlarged Christian effort. The origin of the present convulsions he traces first to a secret political society, embodying the extensive disaffection towards their Tartar rulers which has long existed among the Chinese; but he adds, "Simultaneous with the progress of this political movement, another large and powerful party has recently arisen, overshadowing and absorbing the former party, and animated by nobler zeal and higher purposes." Respecting the good to be effected by this party, which is in his estimation essentially Christian and protestant, he evidently entertains sanguine hopes. The readers will derive from the work both pleasure and instruction.

The Two Natures of a Believer, as they are revealed in Scripture, and evidenced by Experience, in the work of Regeneration and Sanctification. By a Layman. London: Wertheim and Macintosh. 1854. 16mo. Pp. x. 179.

We are informed that this is the work of a very aged Christian who has long given much attention to the subject on which he writes. His object is to show that "Regeneration consists in the introduction into the soul of a new, a second, and a sinless nature, in addition to the one originally possessed by man;" that "the believer, notwithstanding he is a partaker of the divine nature, is still the possessor of his original nature, which, although subdued by the Almighty power of God, is in itself wholly and incurably evil;" that our way to mortify sinful affections and lusts must be, not by purging them out of the flesh, but by putting off the flesh itself, and getting above it, into Christ by faith, and walking in that new nature that is by him; and that "if, therefore, we are (through a want of spiritual acquaintance with the distinctions of the two natures) endeavouring to make our carnal nature pure and holy, we are trying to accomplish an eternal impossibility, and consequently must ever be frustrated in our designs and attempts." The author acknowledges his obligations to Gill, Brine, Toplady, Romaine, and other writers of the same class, and the phraseology which he uses is of the same kind as that with

which the admirers of their works are familiar. We confess that there is much of it that we do not feel certain that we understand. Figurative expressions respecting the old man, and the new man, seem to us to be strained far beyond the meaning of the inspired writers who employed them.

"The Coming Man," or the True Deliverer. By the Rev. GEORGE HENRY DAVIS, *Author of "Rome, its Temper and its Teaching."* London: The Religious Tract Society. 1854. 16mo. pp. 127.

A clear and simple apology for Christianity. To show "that Jesus is a real historical person" is the object of the first chapter; and then the Messiahship of Jesus is argued from his miracles—from prophecy—from his performance of the office of Christ, and the manner of its performance. It is a book calculated to fortify the minds of youth against the attacks on Christianity to which they are at the present time especially exposed. B.

Gethsemane. Lectures delivered in the Lock Chapel in Lent, 1854. *By the Rev.* CAPEL MOLYNEUX, B.A., *Minister of the Chapel.* London: Partridge, Oakey, and Co. 1854. Pp. ix. 210. Price 4s. 6d.

This volume consists of six lectures on the sufferings of our Lord in Gethsemane. One great object of the author is to give prominency to the humanity of the Redeemer; so that his tried and suffering followers may feel that in all points he is their brother, and be sustained by the assurance of his sympathy. The design is a good one: inasmuch as there is a danger of our overlooking in the exalted views we cherish of the "Son of God," the fact that he was also a "*Man* of sorrows." The circumstances of our Lord's history which are here chosen for exposition are admirably suited to the development and practical application of the author's theme. The book will be read by Christians with much delight. The matter is thoroughly evangelical; the style is full and sometimes eloquent, and the whole spirit of the lectures comports with the touching scenes they sketch and elucidate. W.

The Station and Occupation of the Saints in their Final Glory. By JAMES CARLILE, D.D., *with an Introductory Notice, by the Rev. J. E. Carlile, Brechin.* London: James Nisbet and Co. 1854. Pp. xl. 165.

Dr. Carlile was for many years an eminent minister of the presbyterian church in Ireland. He died in Dublin, on the 31st of March last, at the advanced age of seventy. The work before us is introduced to the public by his nephew. The best account of the circumstances under which it was commenced, and prosecuted, and of its character, too, is furnished by the author himself in an introductory notice he had prepared before his death. "In the month of February, 1852, when, according to a practice which I have for a considerable time followed, of devoting a part of every evening, but especially of Monday evening, which I endeavour to observe as a day of rest, in consequence of being necessarily deprived of the rest of the previous day by the public duties of the ministry, to meditation and prayer, my thoughts turned to the future and ultimate blessedness and glory of the saints. I thought of them being kings and priests to God—to reign with Christ—to be seated with him on his throne, as he is seated with the Father on his throne. I was endeavouring to form some conception of the nature of this high station and dignity. It occurred to me, that if all the redeemed were to be kings, and reign, none of them could be subjects. Christ's children are brethren, equal with one another. Who, then, are to be the subjects of these kings, and where found? Then the declaration of the Apostle Paul, in 1 Cor. vi. 5, 'Ye shall judge angels,' presented itself before me with great vividness, as if a voice had said unto me, 'Consider that text.' I then thought of the condition and circumstances of angels, and of the position which the redeemed people of God would hold with respect to them. And views seemed to open up to me new and wonderful. Light seemed to shoot forth over the whole field of revelation, touching here one text, and there another, and making all that it touched stand out and shine with new and beautiful significancy." The chief object of the volume, written under these circumstances, is to prove that saints in their final glory will reign over the angels. Though we cannot subscribe to all the notions introduced, or adopt the leading idea of the book; yet we can commend the work as the production of a thoughtful and devout mind. W.

Christianity viewed in some of its Leading Aspects. By the Rev. A. L. R. FOOTE, *Author of "Incidents in the Life of our Saviour."* Edinburgh: Edmonston and Douglas. London: Hamilton, Adams, and Co. 1854. Pp. vii. 158. Price 3s.

This volume is a fit supplement to one which it was our pleasure some months ago to introduce to our readers. Christianity is reviewed as a life—a work—a reward—a culture—a discipline—and a fellowship. We discover in the treatment of these topics the same power of exhibiting subjective truth—the same freshness of thought and illustration—the same sanctified emotion which characterized the previous volume on Christ. It well deserves, and we hope will secure, a very extensive circulation. W.

Judith; or, an Old Picture of Absolutism retouched. London: Partridge, Oakey, and Co. 1854. 18mo. Pp. 40. Price 1s.

A poem containing some pretty passages, but founded on a narrative of very questionable tendency.

A Brief Sketch of the Kingdoms of the Gentiles, as recorded in the Book of Daniel and the Revelation: with the Church of the Heavenly Calling. By M. P. London: Partridge, Oakey, and Co. 1854. 8vo. Pp. xxvii. 114. Price 5s.

There is a fashion in madness, as in all other

things. Sometimes one and sometimes another form of the disease prevails. One of its prevalent developments in the present day is the study of prophecy. The poor deluded maniac no longer supposes himself a Cæsar and revels in his imaginary dominions, but a Daniel roaming through the realms of vision and delighting in types and shadows, in times and seasons. Hence the press teems with keys to holy scripture, mystical interpretations of the word of God, worlds to come, signs of the times, &c., &c., in which the grossest absurdities are put forth with all gravity and oracular authority. The volume before us is one of these choice productions. B.

Things New and Old. By JANE KENNEDY. Pp. 112. Price 6d.

The Root and the Fruits of the Tree of Life. A help to Lay Agents and Scripture Readers. By JANE KENNEDY. London: Binns and Goodwin. Pp. 130. Price 6d.

Collections of tracts written in a devout spirit, and apparently with a pure aim; but destitute of any power to interest, or adaptation to general usefulness. W.

A Ritual of Marriage and Burial Services; designed for the use of Dissenting Ministers. By H. W. STEMBRIDGE, *Baptist Minister, Hatch Beauchamp.* Taunton: Barnicott. London: Houlston and Stoneman. 16mo. Pp. 31.

If any Dissenting Minister is so helpless as to be unable to bury or to marry without a pre-composed form, we do not know where he will find any more innocent than this little book furnishes; but though crutches are allowable for cripples, the use of them by others will both spoil their gait and enfeeble their limbs.

The Great Journey: a Pilgrimage through the Valley of Tears to Mount Zion, the City of the Living God. By the Author of "The Faithful Promiser," "Morning and Night Watches," &c. Third Edition. Edinburgh: Paton and Richie. 1854. Pp. 134.

The author apologises for committing to the press "another of the many faint echoes of The Pilgrim's Progress." It dates its origin, he adds, and much of its present form, "in preparations for an advanced sabbath class, where the allegorical method had proved pleasing and profitable." It affords us pleasure to say that though it cannot be brought into comparison for a moment with Bunyan's unrivalled work, its tendency is thoroughly good, and "Narrow-way-men" as well as "Broad-way-men" may learn from it some useful lessons.

The Book of Sunday Pictures for Little Children. Old Testament. London: R.T.S. Pp. 96.

Suitable for the purpose for which it is designed—to engage the attention of little children both pleasantly and profitably on that day which the Creator has "blessed and sanctified."

The Manse of Sunny Side; or the Trials of a Minister's Family. Edinburgh: J. Shepherd, successor to Messrs. Johnstone and Hunter. 18mo. Pp. 110. Price 1s.

A simple unaffected narrative of some of the joys and sorrows of a pastor and his wife. It is truly American in language, style, and incident; but if all the individual members of some of the churches, even in old England, were to read it attentively, they could scarcely fail to be both interested and instructed; and before six months were past their minister might find out that his people had learned to regard paying his salary, not as so many do now, as a gift to a beggar, but as truly a debt for goods received as one contracted with a shopkeeper. Q.

Original Reflections and Conversational Remarks: chiefly on Theological Subjects. By J. E. GORDON, *Esq.* London: Nisbet and Co. 1854. Pp. xx. 413.

Mr. Gordon has for many years been known as an effective speaker against popery, and a friend of evangelical religion. This work consists of short miscellaneous pieces which he has recently committed to paper, conscious that memory as well as invention was beginning to fail. "It will," he observes, "at least serve to revive, in the minds of a very numerous circle of affectionately attached friends, the remembrance of one whose share in the public advocacy of their Master's cause, they have not altogether forgotten. It is true, indeed, that the bark once so enthusiastically cheered by them, when she held her onward course to victory, is now a stranded hulk; but if the ship herself is no longer visible in the open sea, they may feel something like a melancholy pleasure in watching the rockets which indicate the position of the wreck." We gave an extract last month; and we have marked several others for future service.

The Baptist Almanack for 1855, *being the third year after Bissextile or Leap Year. Containing in addition to all the usual Almanack Information, Stamp Duties, Statistics, &c., The Baptist Directory, in which is given a List of all the Baptist Chapels in London, and the Suburbs; the Pastor's Name and Address; and the stated times when Services are held. Also a Corrected List of Congregational Chapels in and around London, with the Ministers' Names and Week Evening Service. To which is appended a Table of Baptist Week Evening Services. List of Baptist Societies, &c., &c. The whole Corrected up to the date of Publication.* London: Houlston and Stoneman. 24mo. Pp. 32. Price 2d.

This is very superior to the publication issued last year under the same title. Pains have evidently been taken to rectify mistakes, and render the work complete. Though it is still susceptible of improvement, it contains enough information to make it acceptable to a large class of readers.

The People's Almanack for 1855: *containing Matters necessary to be known by all classes of Persons throughout the year.* London: W. Jones, at the Depository of the Religious

Tract Society, 56, Paternoster Row; 164, Piccadilly. Pp. 32. Price One Penny.

A good addition to the society's other annuals. It is especially well adapted for a rural population.

Picture Reward Cards. London: T. Nelson and Sons. 32mo. Price 1s.

Sixteen handsome cards, each having on it a coloured picture illustrative of some scripture scene, below which are a few lines of poetry on the same subject. As they are very good and very cheap we are glad to learn that this is the first packet of a series.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Christian Almanack for the Year 1855, being the third year after Bissextile, or Leap Year. *London: R.T.S.* 16mo., pp. 84. *Price* 3d.

The Scripture Pocket-Book for 1855, Containing an Almanack; also a Passage of Scripture for every Day, with an Arrangement by which the Bible may be read in the course of the Year; and a Variety of Useful Information. *London: R. T. S.* 32mo., pp. 191. *Price* 2s.

The Band of Hope Almanack, 1855. *London: Partridge and Oakey. One large sheet, price* 1d.

The Sunday at Home. Published November 1, 1854. *London: R.T.S.* 8vo., pp. 64. *Price* 5d.

The Leisure Hour. A Family Journal of Instruction and Recreation. Published November 1, 1854. *London: R.T.S.* 8vo., pp. 64. *Price* 5d.

A Scripture Gazetteer; containing an Account of all the Places mentioned in the New Testament. By B. H. Cowper. *London: John Snow.* 16mo., pp. 101. *Price* 1s. *sewed, cloth lettered,* 1s. 6d.

Nonconformity; or the Right of Private Judgment. A Lecture in Defence of Nonconformity with Special Reference to the late Controversy between the Rev. W. Barker and the Rev. C. Robinson, B.A., Incumbent of Holy Trinity Church, Blackburn, and recently inserted in the Blackburn Standard in a Series of Letters, by the Rev. W. Barker, Baptist Minister. Printed and published by request. *Blackburn: E. Wharton. London: B. L. Green.* 16mo., pp. 43. *Price* 3d.

What is a Christian? *London: Jackson and Walford.* 32mo., pp. 96. *Price* 6d.

Christian Usefulness: a Book for the Times. By the Rev. C. R. Player. *London: B. L. Green.* 32mo., pp. 61. *Price* 4d.

Glorying in the Cross. A Sermon, preached before the Eighty-fifth Association of General Baptist Churches, held at Leeds, June 20, 1854. By James Lewitt, Minister of White Friars' Lane Chapel, Coventry. *London: Simpson, Marshall, and Co.* 16mo., pp. 36. *Price* 4d.

Bethany: or Christ in the Family. By John Baker, Chorley. *London: Hamilton, Adams, and Co.* 24mo., pp. 48. *Price* 4d.

The Christian Diadem: a Series of Essays, Doctrinal and Devotional. First Series. *London: Ward and Co.* 24mo., pp. 198. *Price* 1s. 6d.

Hints on Study. By the Rev. Thomas Lightbody, of Sheffield, New Brunswick. *London: Ward and Co.* 16mo., pp. 36. *Price* 4d.

Clerical Education; or, the Importance to the Clergy of a Correct Acquaintance with the Original Scriptures. *London: Blackader and Co.* 8vo., pp. 28. *Price* 1s.

A History of the Jews; from the Babylonish Captivity to the Destruction of Jerusalem. By Joseph Robertson, Rector of St. John's Grammar School, Hamilton. *Edinburgh, Glasgow, and London: Blackie and Son.* 16mo., pp. 136. *Price* 1s. 6d.

The Ladies' Guide to Life Assurance. By a Lady. *London: Partridge, Oakey, and Co.* 16mo., pp. 36. *Price* 3d.

The Eclectic Review, November, 1854. Contents: I. The Greek Church. II. The Tartar Conquerors. III. Hungarian Sketches in Peace and War. IV. The Pentateuch and its Assailants. V. Vinet's French Literature of the Eighteenth Century. VI. Autobiography of the Rev. W. Jay. VII. Murchison's Siluria. VIII. The Decimal System in Money, Weights, and Measures. Brief Notices. Review of the Month. Literary Intelligence. *London: Ward and Co.* 8vo. *Price* 1s. 6d.

Bibliotheca Sacra and American Biblical Repository. E. A. Park and S. H. Taylor, Editors, aided by Professors Robinson, Stowe, Barrows, Smith, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England and Alexander of Scotland. October, 1854. Contents: I. Notes of a Tour from Damascus to Ba'Albeck and Home. II. Our Saviour's Discourse in the Synagogue at Capernaum. III. Anselm's Doctrine of the Incarnation and Atonement. IV. Special Divine Interpositions in Nature. V. Paganized Ecclesiasticism, the Chief Antagonist of the Modern Missionary. VI. Notes upon the Geography of Macedonia. VII. Notices of New Publications. VIII. Select Theological and Literary Intelligence. *London: Trübner and Co., 12, Paternoster Row.* 8vo., pp. 215. *Price* 3s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. November, 1854. *Edinburgh: Johnstone and Hunter.* 8vo., pp. 45. *Price* 5d.

The Educator; or Home, the School, and the Teacher. The Quarterly Journal of the Congregational Board of Education. No. III. October, 1854. *London; Ward and Co.* 16mo., pp. 92. *Price* 3d.

INTELLIGENCE.

AMERICA.

THE BAPTIST BIBLE SOCIETIES.

Respecting the controversy between the American and Foreign Bible Society and the American Bible Union, in reference to a new English version, the New York Recorder contains an article from which the following are extracts:—

"It is impossible to contemplate the present condition of the baptist denomination without sadness and solicitude. We have reached a crisis in which differences of opinion on a practical question have disturbed personal fellowship, ministerial intercourse, the peace of churches, and the efficiency and usefulness of some of our great organs of religious benevolence. We have reached a crisis at which thoughtful men should pause, and inquire both as to whither these things tend, and as to the practicability of a remedy. We cannot lose our individual responsibility in the mass of partisanship;—before God we are individuals, and not parties, and at his bar each shall be judged alone, as truly as if he had so lived and acted. It is the duty of each, therefore, to examine his own heart and doings, with this sense of individual responsibility, and as he would prepare for an account to be rendered with joy, 'to follow the things which make for peace, such as may build us up together into one.'"

"We believe that our Bible Union brethren concede a growth in their own ideas and plans, since the project of revision was first opened in the American and Foreign Bible Society, and the first collision occurred. We will not, therefore, go back to that point; we will take the case as it stands now. Starting from the acknowledged principle that the bible is to be faithfully translated for the world, they claim that the common English version is in a condition to require revision, and they have, therefore, set in operation certain measures for the accomplishment of this result. They claim likewise that the same thing is true of certain other versions, and they have, therefore, instituted measures for revision in other languages. It is further their position that since translation and revision are but means to an end, it is their duty to become *distributors* of faithful versions; and that since the claim for faithful versions is universal, their duty is universal, and that the scope and design of their association, therefore, is a faithful bible for the world.

"On the other hand the American and Foreign Bible Society recognizes a division of labour. Brought into existence under a specific necessity, to meet an actual want which had arisen at the time in regard to our foreign versions, it proceeded to distribute (in those versions) or to translate that it might distribute, on the very principles now proclaimed by the Bible Union, and has continued so to do to this day. This was the great and specially urgent work of the Society. Apprehensions widely felt, of the possibility of a new or revised version under its authority in the English language, were put at rest by a restriction requiring the circulation of the common version only until the Society gave further directions, and by disclaimers, personal and official, of any such purpose. It was not declared that the common version was the standard for translation into other languages; nor was it pronounced ultimate perfection in our own. Approved for general excellence, a recognized common authority, the bible of our pulpits and homes, under whose safe instructions we had grown to be a great denomination of Christians, it was suitable for circulation, and its circulation became the fitting home-work of the Society. The great principle affirmed by the Society, was saved by leaving the particular question open to Providence, and harmony was secured by a practical division of labour.

"So stand these Societies, and unless we utterly mistake the force of language, the difference is of details and methods, and not of principles. The American and Foreign Bible Society recognizes a division of labour, and the American Bible Union does not. Having its eye chiefly to the foreign field, the American and Foreign Bible Society does its work there on precisely the principles declared by the Bible Union. In view of reasons in perfect consonance with those principles, it proposes no more at home than the distribution of the common version. The American Bible Union, on the other hand, regards its first field as at home; its first work as English revision, and starting from that point works outwardly over the world. Avowing common principles, one assumes particular departments of labour; the other attempts the whole. The real point at issue, therefore, is the practical question of English revision, the difficulty being enhanced by a conflict of operations.

"In these statements we have carefully abstained from the extreme language which has become current, and by so doing, we believe we have done the more exact justice to the parties and the question. Whoever searches amid the smoke and noise of the strife, for the real positions of the parties, will find them to stand just as we have

described. Before God with reverence, and before our brethren with charity, we protest that there is here no occasion for division and war.

"If then we have found the seat of the evil, to that let the cure be directly applied. The question at issue is the practical one of English revision; let this question be recognized as one of legitimate Christian difference. It is such in fact. Against the authorities which are cited in pointing out the defects of the English version, it is easy to array authorities extolling its virtues. This should be no marvel to any body. Of any possible version this would be true. Every person who knows more than one language, knows that in transferring thoughts from one language into another, differences of idiom, and shades of meaning attached to words, inevitably open questions about which there may be debate, and which preclude absolute perfectness of translation and universal acquiescence. This is true of the scriptures as of any other foreign writings, and in the case of the scriptures, the difficulties are increased by the fact that the languages in which they are written are now dead languages, descended to us from a period of time now long distant. True, the difficulties are not such as affect the substance of revelation; the perfectness of translation already reached is such as to remove every occasion of doubt from the unlearned as to the way of life and salvation. If we had a better translation, the improvements would not be in the substance of revelation, but in the clearness of its statements. Whether such improvements can be made, whether the present is the favourable juncture, whether particular men, and particular measures, and particular alliances and aids, are the best for the effort —these are all questions on which there may be two sides, and that which we now need is the practical recognition of this fact. Or concretely, what is required is, that men may adopt and advocate the revision measures of the Bible Union, or refrain and object, in the spirit of moderation and charity, with fair arguments and objections, without reproach or alienation. It is not a novelty for us to say that we cannot ourselves participate in those measures; we hold ourselves at liberty in fairness and charity to object; but we have neither the right nor the disposition to deny the freedom of our brother who thinks differently, and moreover we will listen respectfully to his arguments. The question is an important and sacred one; too important and sacred to be handled with rashness or uncharitableness. It would be an immense gain to truth and peace, if this lawful question of Christian difference could be divorced from partisan strife, and be rested on its merits.

"But the legitimacy of this difference acknowledged, there remains the difficulty of a conflict of operations, which, as we believe, ought to be removed, and must be, if we would hope for denominational peace and union. It is not in the nature of things that two societies can appeal to the same churches for the same objects, without friction and trouble. An effort in this direction on the part of the new Society is most naturally resisted as an effort, whether so intended or not, to drive the old one from the field. It is, *ipso facto*, a collision. We will not go into particulars. The intimation is enough for our present purpose, which is not to discuss details, but to point out the way of peace. What we need is a treaty of limitations, not as affecting anybody's principles, but the spheres and directions of practical labours. The field is the world, and there is room enough in it for two societies, having some common and some diverse designs, to arrange their operations so as to work without conflict. And this we believe to be a duty so imperative and urgent that we should not dare to decline participating in it. If the American Bible Union, responding to the suggestions in this direction contained in the report of the American and Foreign Bible Society for the year 1851, would appoint a committee of fair-minded men, to meet a committee of such men on the other side, we believe that such a joint committee might arrange a treaty which would bring this perplexing and dangerous conflict of operations to an instant end. If an angel from heaven were to descend to bless the counsels of that body, now in session in this city, we doubt whether he would urge any other practical measure with equal earnestness and solicitude. 'Thus,' he would say, 'let us us follow the things which make for peace, such as may build us up together into one.'"

ROMAN CATHOLIC PROVINCIAL COUNCIL.

The first provincial council of New York (New York is a province in the spiritual dominions of the pope) was opened with the customary splendours of the Roman catholic church at St. Patrick's Cathedral in this city on Sunday last, the bishops of the province, with theologians, &c., being in attendance. The purposes are veiled in somewhat of a fog, but the Tribune judges from the archbishop's sermon that the rise of the Know-Nothings, the street preaching excitement, &c., have something to do with it. The mouse will appear in due season.—*New York Recorder, Oct.* 4.

AUSTRALASIA.

SYDNEY.

It will be gratifying to our churches in general, and to our friends at Tipton in particular, to hear of the cordial acceptance and

settlement of the Rev. J. Voller over the first baptist church in New South Wales. Pastors and churches about to part with brethren for that region will do well to send regular letters of dismission to that church, and to diffuse among the congregation the knowledge of a well organized and well appointed church there. The information comes in the form of a letter, signed by the deacons, addressed to the committee who had the happiness to select Mr. Voller. The following are portions of it:—

"The afflictive circumstances through which our esteemed brother, Mr. James Voller, had passed prior to his arrival here had excited our compassion, and had throughout the community enlisted in his behalf a feeling of strong commiseration; and when at last he did arrive not only we, but members of various other denominations, gave him a warm, a hearty Christian welcome. The dangers he had passed in his desire to serve us prepared us to receive him with affection, our hearts were touched by the recital of his sufferings, and a favourable impression was at once produced.

"He has now laboured among us for six months, and during that time we have had abundant opportunity not only of hearing him expound, illustrate, and enforce the word of eternal truth from the pulpit, but of observing his daily walk and conversation. As a preacher he does not shun to declare the whole counsel of God, but proclaims the truth, whether men will hear or whether they will forbear. This great and important duty of his office he discharges with earnestness, fidelity, and affection. As a pastor he is kind, cheerful, accessible, deeply solicitous for the spiritual prosperity of his people.

"We have cause for much thankfulness for the measure of success which has attended his labours. A considerable number of persons, members of baptist churches at home, who had come to this colony shortly previous to his arrival, and who had been undecided as to the duty of joining the church when without a pastor, have since his settlement united themselves with us. We trust also that the Holy Spirit of God has blessed the preaching of his word to the conversion of some who had before been unconcerned and indifferent. The congregation has decidedly increased, and there is an encouraging attendance at the various services held during the week.

"As it is desirable that you should be made acquainted with the state of the denomination generally, it is necessary to mention that a few of those who were with us have left to unite themselves with Mr. Whiteford, who, about twelve months since, came to this colony as religious instructor on board an emigrant ship. We are, however, happy to be able to state that this circumstance has not in any degree affected the union which prevails among us as a church. We would give 'God speed' to all who sincerely labour in the vineyard of Christ, and while we may differ as to the details of carrying on the work, while we may think some of the steps taken ill-timed or unwise, we would desire to cherish that spirit which would enable us to say in sincerity, 'Grace be with all who love our Lord Jesus Christ.'

"We have in connexion with our church several brethren who, from sabbath to sabbath, are engaged in proclaiming the glad tidings of salvation at various stations on the outskirts of Sydney; but, looking to the rapid increase of the population in our city and colony, we regard with anxious solicitude the present great deficiency of means to supply the spiritual wants of our people. To provide this we require more men with a larger measure of faith, energy, zeal, and knowledge; and we also want largely increased funds. Those who arrive here from time to time come among us generally with exhausted resources, and from them little can be expected in the way of pecuniary help. The other members of our body, those who have been here for a longer period, although sharing in some degree in the general prosperity of the colony, are none of them men of wealth, are comparatively few in number, and are unable to raise the large sum which is absolutely necessary even for a very partial supply of the means of spiritual instruction. We trust that Christian baptists in Britain will be led to feel the importance of affording aid to their brethren at the antipodes, and that we shall have that prompt and efficient assistance from them which will enable us more extensively to diffuse the light of the gospel of Jesus Christ."

EUROPE.

DISCUSSION ON INFANT BAPTISM AT THE KIRCHENTAG.

The General Assembly of German churches in connexion with the state has recently held its annual session at Frankfort. It consisted on this occasion of 1615 enrolled members, with several hundred members not enrolled; and it is said that there were present above 2000 auditors. The chief discussions were on the proper use of the Bible in the church, the school, and the family,—the relations of the church and the civil legislature in the matter of divorce,—and the propriety of infant baptism. On this last topic the correspondent of the Christian Times—himself evidently a pœdobaptist—writes thus:—

"The other subject next in order for the second day was; *the justification* (or defence) *of infant baptism*. You are aware that it was intended to combat the influence of the baptist missionaries who are at work in several countries of Germany, and

whose views are opposed to those of nearly all the German nation. This subject was entrusted to Professor Steinmeyer, of Bonn; and he managed it in an erudite, a thoroughly theological, and certainly a novel, manner. That is to say, the professor, in order to apply the mysterious doctrine of scripture on baptism to the case of infants could only see a negative side to the doctrine: the putting off the old man, not yet the putting on of the new; the death with Christ, not the new life which follows; repentance, not regeneration; &c. He thus called forth opposition from all quarters, as was pretty evident in the discussion which followed. Some could no more conceive of the negative side in infant baptism than of the positive; another party had no fancy for a doctrine of baptism split in two; all, or nearly all, fell into the error so common in Germany, which consists in applying to the baptism of infants those profound sayings of scripture that apply to the baptism of believing and regenerate adults; and thus they are led either to admit a certain magical process on an unconscious being (baptismal regeneration), or to minify the doctrine of baptism and adapt it to the child. There was not a single speaker that kept boldly to the only view of the case which can justify infant baptism, the covenant of grace, by which scripture authorises the admission of infants to the church and in which the God of mercies has reserved such rich blessings for them. The discussion led to nothing, notwithstanding the eminence of the men who took part in it, MM. Ball, Sander, Dorner, Ebrard, Wichern. This might have been expected, for a question of theological dogma can never be discussed successfully before a large audience."

That the discussion "led to nothing," as is here stated, might be supposed by those who looked only to votes and resolutions; but it will probably be found hereafter that it has led to more in the minds of some present than its originators either expected or desired. In our country it has been found that nothing serves so effectually to promulgate the sentiments of the baptists as defences of infant baptism; so that such defences are now very seldom undertaken by the more discreet of our pædobaptist brethren. The prevalent policy now is—"Say nothing on the subject."

Since the preceding paragraphs were prepared, fuller accounts have come into our hands—particularly that given by the correspondent of "The News of the Churches and Journal of Missions," published by Messrs. Johnstone and Hunter of Edinburgh, and that in Evangelical Christendom. The November number of the latter work contains a copious abstract of Dr. Steinmeyer's elaborate report, which ends thus:—

"I conclude with the following theses:—

"1. Infant baptism is no corruption of a secularised church, it is rather a glory to it, and a practice of the whole infallible church.

"2. In bible teaching there is, to say the least, nothing which can prohibit baptism being administered to babes. Rather is there everything to confirm it.

"3. Baptism in no way brings the baptized under engagements, but rather devolves engagement upon the church."

A discussion ensued. The president first stated that a deputation of the baptist body in Germany had begged to be allowed to take part in the discussion, but that the committee had thought it right, according to the constitution of the Diet, to refuse this.

Pastor Reichel, from Bertelsdorf, of the Moravians, said he must object to the reporter's treatment of the subject. His new assertions were errors; for example, that the child of Christians stood quite free between the world and the church. For, 1. It belonged to the church in right of its baptism. 2. It was an error of the baptists to measure the degree of faith by the conscious recognition of it, as scripture sufficiently proves in the case of the Canaanitish woman, whose perception was dim but her faith strong. 3. That grace can only be received where the heart is made willing. There is a reception of grace without its conscious recognition. 4. It was a mistake to regard the first step as a sudden passing from darkness to light, as with the apostle Paul. The life of the Christian must be like that of the child Jesus, who "grew in wisdom, and in stature, and in favour with God and with man." Children are to be obedient "in the Lord." How could they be so, if they were not "in the Lord." 5. The baptists were of opinion that men must first bring something, while the doctrine of scripture is, that man does nothing—grace all.

Pastor Ball, of Elberfeld: Yesterday we were speaking of the majesty of the *Word*; to-day, of that of the sacrament—the seal of the covenant. Baptism is founded on the voluntary self-made realisation of that which the Lord has reserved to himself to bring forth. The command of God is our justification of infant baptism. When we read in the scriptures that at the departure of Paul from his friends, they kneeled down on the shore, men, women, and children, it is clear beyond all doubt that the children also were baptized.

Dr. Sanders, from Wittenberg: I repeat it; we want not dogma, but scripture. I rejoice in the conclusion to which the reporter has come; infant baptism cannot certainly be believed to have been introduced under mere human influence. But I have been astonished to find nothing but dogmas, nothing but dictatorial decisions. The old man

is destroyed in baptism, the new one does not yet exist—what then? There is the old man dead, the new man not yet in being; a philosophical conclusion that! It must be founded on exigesis, but I cannot but wonder how it happened. "As many as are baptized have put on Christ,"—is that not *positive*? Mr. Reporter, see, how will you dispose of this? To be baptized in the name of the Father, Son, and Holy Ghost, is that not most positive, most real? My name is *in him*; we are baptized, buried by baptism, that, like as Christ was raised from the dead, so we also should walk in newness of life. I dispute the manner in which the reporter separated that which follows in this sentence from that which precedes—the positive from the negative—"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." This is a view which the doctrine of the reporter does not take. Luther, like the other reformers, is evidently in perplexity on the subject. But there is the whole church presenting the child with prayers and supplications to God, and why should God not grant what he has promised? Not in the philosophies of the reporter shall we find the justification of infant baptism. I cordially, however, agree in the resolutions.

Consistorialrath Dorner, Professor of Theology at Gottingen: The church has not mistaken the mind of the Lord in the introduction of infant baptism. The reporter has been severely blamed by my predecessor; neither can I agree with his argument. There is a difference between the baptism of John and that of Christ, just as between the baptism of water and of fire. What is the baptism with fire but that of the Holy Ghost? The negative cannot then, as has been attempted, be severed from the positive. The negation, as the withdrawing out of the world, cannot, according to my conscience, be looked upon as other than as a *new life* from God. I think it is, however, to be regretted that the difficulty of the problem has not been sufficiently recognised, nor the diligence with which the reporter has laboured appreciated. Yet the theses have appeared to me not quite adapted. The exclusion (1) of the merely symbolical, and (2) of the magical, is well founded; but it would have been better if, instead of bringing forward quite a new mode of proof, the reporter had taken the old ground, and pressed the practical importance of the subject. Shall Christianity find an entrance among the nations? This is the great question. Shall a new spiritual life be called forth among them? Baptism is the expression of preventing grace; upon this rests the whole of Christendom. Out of it the work must grow.

Baptism is the door of grace; it must represent the beginning of the work of grace, its reception on the part of the individual must be the second step. In infant baptism the Lord bears record to the church that the children have been presented to him. Baptism must not be dismembered; but to divide it into positive and negative is to dismember it. It is not necessary that every one should be first a heathen and then a Christian. Infant baptism must, however, be only the basis, not the education and the school. The child cannot, according to our doctrine, earn itself a blessing, but preventing grace has already graciously taken it in her arms; the preparation for the Lord's supper must commence from baptism.

Dr. Ebrard, from Spiers: The speaker preceding me and the reporter have given me satisfaction. I, however, cannot entirely agree with the reporter. I fear his theme has carried him further than he intended. It is, however, far easier to say, "Give us not dogmas (theory) but scripture," than to comply with the demand. I would only ask the reporter one question. What is meant by death in baptism? Is the dying of the old Adam that of the outward or of the inward man? If the first, then between him and the baptists there is but little difference; if the latter, however, I do not understand how the putting to death of the old man can take place without the bestowment of a new life. How can the old man be crucified without repentance?

We distinguish between the germ and the development. A seed may be crushed under foot, upturned, the birds of heaven may come and devour it. Shall it then be said baptism is imperfect? I would not say this. I also agree with the reporter that baptism is not to be taken as simply symbolical. But a Christian father can have no true joy in his child so long as it is his alone, before he knows that it has a true Father in heaven. It is, however, to be borne in mind that, true as this interest in Christ is, there is yet another to be sought, and that we must not lull souls to sleep upon their baptism by saying to them, "You are in Christ Jesus," for to each one the personal reception of grace is necessary. I think that the theses are not suited for discussion (1), because they are too theological, and not ecclesiastical; and (2), because we cannot discuss that which is already clearly made out.

Dr. Hoffman, from Berlin: I should contradict the statements I made yesterday if I did not subscribe to much that the reporter has advanced; I must, however, recall another very important part of those statements, if I subscribed to the whole. He has forgotten that from the moment in which a child is baptized, it stands in quite another relation to God. Here is an exegetical, a philosophical error. We may not forget that there exists such a thing as Christian logic. There

cannot be anything purely positive or negative. If the theses are not quite omitted, I must beg for an alteration in the const. ction where they speak of the infallible church.

Calls for the close of the proceedings are heard, but are silenced by the president in favour of

Dr. Wichern, from Hamburg: My warm thanks I must first of all express to the reporter; for though he has propounded opinions in which I cannot agree, yet I shall take home with me much to remember and ponder. I also rest upon the text quoted by Sanders. "We have put on Christ in baptism," but I would point to something further. Infant baptism is the foundation of our Christian life as a people; we have none without it. The inner mission rests upon the baptism of children, without this it were almost folly. But while we speak of the baptism of children we must not forget the children themselves, least of all must we forget to speak of the great child Jesus. What a fact full of significance is it to the Christian church that there was a "child Jesus!" Have we not in the child Christ the prototype of all godly children? To what end did He come into the world? Why did not God send Him upon the earth as a Gabriel? In the smallest child redemption may be realised, the church must bring Christianity nearer to every man in each moment of his life. Then I would point (as Ebrard has done) to the life of the child in Christ. Such a development indicates beyond doubt a higher union. Only it must be watched with tender, thoughtful eyes. This is one of the means of salvation which must be wanting to those who reject infant baptism. In this sense Christ will one day say to those who have baptized children—"I was hungry and ye fed me," &c., "for inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

The reporter, Dr. Steinmeier, rose to reply, which he did at some length, meeting their objection who said he had philosophised instead of having brought forward scripture. I do not comprehend, he said, how Gal. ii. 27, can be brought against me, "We have put on Christ;" inasmuch as the apostle is here clearly writing to the heathen who had been converted, and believed, and not to children. To justify infant baptism on scripture grounds is a very difficult thing. I stand upon the ground of the reformers' confessions. Looking up to God I enter upon exegetical labours. Like my colleagues who have spoken, I wish to find infant baptism justified from the bible. No dictatorial dogmas avail us here. "*Prove it out of the bible*," must be the demand. I do not rest satisfied with my present opinion, and confess that infant baptism is a problem not yet fully solved.

This closed the discussion; and instead of adopting the theses proposed by Dr. Steinmeyer, the committee was charged to get a popular work on infant baptism written and published.

HOME.

SHROPSHIRE.

Fourteen churches are comprised in the Shropshire association:—

Bridgnorth	Alfred Tilly.
Broseley	
Dawley Bank	H. Lawrence.
Donnington Wood	J. Morgan.
Maesbrook and Llandrinio	
Oswestry	D. Crumpton.
Pontesbury	J. Smith.
Shiffnal	
Shrewsbury, 1st Church	Thomas How.
Snailbeach	Edward Evans.
Wellington	
Wem	
Whitchurch and Ightfield	W. Bontems.
Wrexham	Thomas Brooks.

The annual meetings were held at Bridgnorth, June 6th and 7th, 1854. Mr. Tilly, moderator. Messrs. Bontems, Crumpton, and How preached. The Circular Letter, consisting of extracts from the Letters of the churches, with remarks, to be drawn up by Mr. Bontems. The next annual meeting to be held (D.V.) at Wellington, the Tuesday and Wednesday after the first sabbath in June 1855. Mr. Tilly, association preacher. The subject of the Circular Letter for next year is, "The work of the Holy Ghost," writer, Mr. Tilly.

Statistics.

Baptized	23	
Received by letter	9	
Restored	3	
	—	35
Deceased	7	
Dismissed	5	
Excluded	3	
	—	15
Clear increase		20
Number of Members		473
Scholars in Sabbath Schools		933
Teachers		139
Village stations		7

Several churches sent no letter, and consequently the returns are incomplete, which is much to be regretted. The public services were characterized by a deep devotional feeling, and the spirit of love and unity pervaded the whole meetings. Mr. Crumpton was reappointed secretary, and Mr. Simons treasurer to the Association.

SWAFFHAM, NORFOLK.

The Rev. John Hannay, after being settled but eighteen months over the baptist church in this town, was obliged to resign the pastorate in consequence of ill health, the only hope held out to him by his medical advisers for his permanent recovery being a

long sea voyage. He sailed for Australia from Liverpool on the 22nd of July, with the earnest prayers of his late church for his safety and restoration. The Rev. William Woods of Tring having accepted a hearty and unanimous invitation from the church to the pastorate, entered upon his labours the first Lord's day in October.

WALWORTH.

A new chapel in Arthur Street, near Camberwell Gate, erected for the use of the church lately worshipping in Horsley Street under the pastoral care of the Rev. Jonathan George, was publicly opened on Wednesday, October 25th. Large congregations assembled on the occasion, and impressive discourses were delivered by the Hon. and Rev. B. W. Noel, A.M. and the Rev. James Hamilton, D.D., the former in the morning from Ephesians ii. 8—10; the latter in the evening, from 1 Cor. xiv. 1. After the morning service, Mr. Noel presided at a dinner in the new vestry; immediately after which the friends present adjourned to the chapel, and a public meeting took place, when W. B. Gurney, Esq., occupied the chair, and took a retrospective view of the progress of religion in the neighbourhood from the days of his boyhood to the present time. Other speakers followed, delivering interesting addresses, and several subscriptions were announced. On the following Lord's day, sermons were preached to overflowing congregations, in the morning by the Rev. Dr. Steane, in the evening by the Rev. J. Burnet. The total amount of subscriptions and collections at these services was more than £250. The lighting, ventilation, and acoustic properties of the new chapel, it is said, gave great satisfaction. "The chapel is built in the early English style, from the designs of Messrs. Habershon, architects. There is only one gallery, which is approached by a staircase from the turret, the entrance being separate from that of the chapel. The floor of the chapel is an inclined plane, which adds much to the appearance. The place is well lighted by six gas burners of novel construction, the brass standards out of which they spring being about nine feet in height."

CHEARSLEY, BUCKS.

October 25, 1854. A new place of worship connected with the baptist denomination was opened at Chearsley, about two miles from Haddenham; Mr. William Payne, from Chesham, preached two stirring and impressive sermons from Luke ii. 34, 35, and from Numbers xxi. 8, 9. The day was very wet, but the attendance and collections were good. Messrs. P. Tyler, E. Bedding, G. Allen, and James Saunders engaged in the devotional services of the day.

HALIFAX.

Above a thousand persons were present, we are informed, in the "Odd Fellows' Hall," on Lord's day, October 22nd, to hear the first of a series of lectures on sabbath afternoons, to the working classes of Halifax, by the Rev. W. Walters; and on the following Lord's day afternoon, a yet larger number to hear the second. The subjects of the course are these: Oct. 22, "There is a God—He is the working man's best friend." Oct. 29, "The Bible is a divine revelation—it is the working man's best book." Nov. 19, "The sabbath is a divine institution—it is the working man's best day." Nov. 26, "There is a devil—he is the working man's worst enemy." Dec. 10, "Man is a sinner—this is the working man's greatest evil." Dec. 17, "Salvation is God's gift—it is the working man's richest possession."

BRABOURNE, KENT.

The Rev. W. C. Bottomley, late of Henley-in-Arden, Warwickshire, having accepted the cordial invitation of the baptist church at Brabourne, entered upon his labours on the second sabbath in October.

HOPE STREET, GLASGOW.

Twenty-five years having now elapsed since the formation of this church, discourses suited to the occasion were delivered on Lord's day, October 29th,—in the forenoon by the pastor—the Rev. Dr. James Paterson—from these words—"Hitherto the Lord hath helped us;" in the afternoon by the Rev. Alex. Anderson of Aberdeen.

On Monday evening the congregation held a soiree in the Merchants' Hall, which was filled to overflowing. Dr. Paterson occupied the chair, and was surrounded on the platform by several of the deacons, and by various ministers of the baptist and other denominations. The chairman briefly, and with great good taste, recapitulated the history of the church. Twenty-five years ago, he said, he met with about a dozen people in a small apartment, and there they united themselves together as a church of Christ. They had no wealthy man among them, and were without worldly prospects, but he had resolved that, although he should labour night and day with his own hands for his maintenance, nothing should hinder him from carrying out the object on which he had set his heart—to preach the gospel of the Saviour. He confessed it was a part of his ambition that God would make him useful spiritually to from fifty to a hundred simple minded intelligent men, with whom he might be associated on the great principles of the gospel, and this ambition had

been more than gratified. The Lord blessed his labours in the conversion of not a few; their numbers increased, and a larger place of meeting had to be provided. This, too, proved small and inconvenient, and about nineteen years ago the present chapel in Hope Street was erected at a cost of about £2000. The debt was gradually liquidated, until at the beginning of this year it amounted to about £500. The brethren resolved that this burden should be removed. No subscription sheet was obtruded on the members, but a circular was put into their hands, asking them to contribute what they felt themselves called upon in duty to God to give. Within a month, the whole debt was subscribed for, in sums varying from 1s. 6d. to £50, and the chapel is now free of debt. No man occupying the position he did that evening, could look on these things and say they were nothing. They were to him matters of great gratification and thankfulness.

HILLSLEY.

A thanksgiving meeting was held at the baptist chapel, Hillsley, in Gloucestershire, on Tuesday, October 31st, in connexion with the liquidation of the debt on that place of worship, which has been felt a very great burden during the last thirty years. In April last, at a meeting that was held, it was resolved that a special effort be at once made, several Christian friends testified their willingness to assist if the whole amount could be obtained, and the appeal has proved successful.

A public tea meeting was held at 4 o'clock in the afternoon, and at 6 o'clock the Rev. Thomas Winter, from Bristol, delivered a very appropriate and solemn discourse, from Revelation iii. 4, 5. Although the weather was unfavourable the attendance was very large.

HOUGHTON REGIS, BEDS.

The Rev. James Lewis having resigned the pastoral office of the baptist church at Darlington, has accepted a unanimous invitation to the pastorate of the church at Houghton Regis, near Dunstable, and commenced his labours there in October.

WESTOW HILL, UPPER NORWOOD, SURREY.

Two services in recognition of the settlement of the Rev. Samuel Wills, D D., as pastor of the church at this place, were held in the afternoon and evening of November the first.

The afternoon meeting was for prayer and appropriate addresses; when Joseph Tritton, Esq., offered a few introductory remarks expressive of the pleasure he felt in being present on the occasion, and went on to say, that he believed they had chosen a pastor suited to advance the interests of the cause of Christ in the neighbourhood, and as a deacon of the church he could but rejoice in the issue of their long and anxious solicitude about a settlement, and be grateful to the Lord that he had heard and answered the prayers of the church. The subjects of the two addresses were "Christian Union," and "The importance of the gracious influences of the Holy Spirit to maintain the vital energy of the church." These addresses were of a spiritual and evangelical tendency, and proved to be interesting and profitable to the congregation. At the evening service there was a crowded congregation some time before the commencement. W. B. Gurney, Esq., presided. The Rev. F. Wills, of Eagle Street chapel, London, read the scriptures and prayed. The Rev. J. Angus, D.D, of Stepney College, gave a forcible and excellent address upon "the relation of the ministry to the church." The Rev. S. Wills, D.D., made a brief statement of the leadings of divine providence which induced him to accept the pastoral office over the church. The Rev. I. M. Soule, of Battersea, offered up prayer. The Rev. E. Steane, D.D., of Camberwell, delivered an impressive and practical address upon, "The relations of the church to the world," and the pastor concluded the services with prayer.

ROADE, NORTHAMPTONSHIRE.

Mr. W. Sutton (late of Bythorn, Hants) has accepted the cordial invitation of the baptist church at Roade, near Northampton, to become their pastor, and entered upon his stated labours on the first Lord's day in November.

BRADFORD, YORKSHIRE.

On Monday, Nov. 6th, a meeting of gentlemen of various religious denominations was held in St. George's Hall, Bradford, to present to the Rev. Dr. Godwin his portrait, painted by Mr. Bird. Mr. Milligan, M.P. for Bradford, presided, and the proceedings were conducted by the mayor and aldermen, and other leading persons of the town, who delivered addresses illustrative of the advantages which the town had derived, in various ways from the doctor's labours, in diversified endeavours to enlighten the understanding, improve the heart, and advance the interests of all around.

MILDENHALL, SUFFOLK.

A beautiful little chapel in the Gothic style of architecture, was opened in the town of

Mildenhall, on Tuesday, Nov. 7th, when two sermons were preached by the Rev. William Brock of London. This chapel is the completion of an effort to introduce the gospel into Mildenhall, in connexion with the baptist body, by the pastor and friends of the church at Barton Mills in the same county. The entire outlay has been £550. Towards this sum the friends on the spot have contributed £500. An effort is being made to meet the remaining £50 with every prospect of success.

FRECKENHAM, SUFFOLK.

On Thursday, Nov. 9th, 1854, a small baptist chapel was opened in the village of Freckenham, four miles distant from Mildenhall. Sermons were preached by the Rev. J. Richardson, of Barton Mills, and the Rev. A. T. Shelley, of Soham (independent). The Revs. G. Ward, of Bradfield, W. C. Ellis, of West Row, and J. Smith, of Soham, took part in the services.

NEW BRENTFORD.

In the year 1808 a small chapel was erected in the north-west corner of the market-place, New Brentford, for the use of the baptist church. The site was unfavourable, and comprised only the ground on which the building stands. Since the erection of the chapel, tenements of the lowest class have been built close around it, occasioning the perpetual disturbance of divine worship.

From this cause the church was led to sanction and originate a fund for the erection of a new chapel. This step was taken after mature deliberation, and in the firm conviction that the situation of the place of worship then occupied was a serious hindrance to the progress of the work of God. Shortly after this, it was deemed desirable to abandon at once the old chapel, and the town hall being obtained, has from that time to the present been occupied for sabbath-day services.

Meanwhile no public appeal on behalf of the proposed new building has been made, chiefly because a suitable site for its erection could not be obtained. That difficulty, however, is now removed. A piece of ground with a commanding frontage, has been purchased on the Hanwell Road, immediately contiguous to the railway station, around which a considerable population already exists, and is rapidly increasing. This site, though a little removed from the business part of the town, is deemed the more suitable, since the growth of the population is developing itself almost exclusively in that direction. Here it is proposed to erect a neat and commodious chapel, to seat 400 persons, (exclusive of galleries) at a cost not exceeding £1200. Though no extensive effort has been made, the amount already contributed to this object is upwards of £350 This has been chiefly done by the few who are members of the church, and they are now making an appeal by circular to the liberality of their Christian friends generally.

The building, of the intended elevation of which the preceding wood cut gives a view, will be commenced and completed with as little delay as possible.

SERVICES FOR THE WORKING CLASSES.

A series of interesting services was held throughout the summer, on Friday evenings, at Mr. May's saw mill, Acorn Wharf, Canal Bridge, Old Kent Road. Ministers of different denominations gave their aid in conducting the meetings, and the large room in the mill, fitted up for the purpose and capable of containing about 400 persons, was often well filled.

Mr. May informs us that his object is to afford opportunity for the preaching of the gospel to working men and their families, who too often feel indisposed to attend regular places of worship. No subscriptions for any purpose are required. The design of this communication is not therefore to obtain pecuniary assistance, but to enlist the practical sympathy of Christian ministers, who are well known as popular lecturers and friends to the working classes.

A second series will be commenced in the spring, the room being too cold for occupation in the winter. Mr. May will be glad to hear from ministers of standing and influence, who will volunteer to engage in the forthcoming series; and promises to study in every respect the convenience of those who are willing thus to aid him in this good work.

WAKEFIELD, YORKSHIRE.

The Rev. A. Perry, M.D., has resigned his charge at Derby, and accepted the pastorate of the baptist church at Wakefield, in the West Riding of Yorkshire.

BRISTOL.

The Rev. F. Bosworth, A.M., late of Dover, has accepted a cordial invitation to the pastoral oversight of the baptist church in Old King Street, Bristol, lately under the care of the Rev. G. H. Davis.

HATFIELD, HERTS.

The ordination of Mr. Samuel Bird (son of the late Rev. John Bird, of Hammersmith) took place on Tuesday, November 7th, 1854, when the Rev. J. B. Catlow, of Hannelam, commenced the service by reading and prayer. The Rev. John M. Charlton, M.A., of Totteridge, delivered an introductory discourse. The Rev. J. Harris, of St. Alban's, asked the usual questions; the Rev. J. George, of Arthur Street chapel, Walworth, offered the ordination prayer; and the Rev. John Howard Hinton, A.M., of Devonshire Square, London, gave an impressive charge to Mr. Bird. After the afternoon service, a numerous gathering of ministers and friends from London and the neighbouring towns took tea in the chapel; and the interesting services of the day were concluded with a faithful sermon to the people by the Rev. J. Branch of London.

POPLAR.

Services of an encouraging character were held on October 18, in connexion with the public recognition of the Rev. B. Preece, late of Great Grimsby, as pastor of the baptist church, Cotton Street, Poplar. The Rev. B. H. Cowper, of Millwall, commenced the afternoon service by reading the scriptures and prayer. The Rev. J. Angus, D.D., of Stepney college, proposed the usual questions, and offered the recognition prayer; and the Rev. J. Aldis, of Maze Pond, London, delivered an impressive address to the pastor. The evening service was introduced by the F. Clowes, late classical tutor of Horton College, Bradford, who read the scriptures and prayed; after which a warm and appropriate discourse was delivered to the church by the Rev. J. Whittemore, of Eynsford.

HOOK NORTON, OXFORDSHIRE.

The baptist church in this village having unanimously invited the Rev. W. Maizey, of Studley, Warwickshire, to accept the pastorate, he has consented to do so, and proposes to enter on his labours at the commencement of the new year.

BIGGLESWADE, BEDS.

We are informed that the Rev. Samuel Kent of Biggleswade has resigned his pastoral charge.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

The annual meeting was held at Bristol on the 28th of June, 1854, when the following report was read:—

"Twenty-eight beneficiary members have, this year, applied for and received a share in the disposable income of this institution. It appeared at the annual meeting, that three of the members, who last year were among the claimants and recipients, had recently died; viz., Rev. Thomas Ayres, of Keynsham; Rev. Edward Neale, of Sodbury; and Rev. D. White, of Cirencester. But although the names of these esteemed ministers of Christ are not found in the present list of claimants upon the funds, yet, as some new applications have been received,

the number of recipients is not less than it was at the last annual meeting of the society. In relation to this, the committee only regret that, as the number of applicants is comparatively so large, the amount to be received by each must be proportionately small. This would be immediately obviated if one hundred or more new beneficiary members were to join the society, which the funded capital, now £6500, would make it their interest to do.

"Since the last anniversary of the society, a considerable effort has been made, permanently to increase its funds, and thus to secure a larger dividend to its infirm and aged members. And the committee are happy and thankful to report, that a pleasing measure of success has been graciously granted to their endeavours.

"As the result of a written appeal to the more wealthy members of the denomination, several generous donations and some annual subscriptions have been received. The committee will greatly rejoice if this good example shall be followed by many other friends in our different churches and congregations, so that by the annual income of the society being regularly augmented, a much larger amount of pecuniary assistance may be afforded to our retiring and respected pastors. The beneficiary members themselves will, it is hoped, continue earnestly to promote the increase of the society's funds, alike by seeking that others may become connected with the institution, and by procuring subscriptions or donations in its behalf.

"In closing these references to the society, the committee have only to remind the members that a resolution was adopted at the annual meeting (as it appears in the minutes), relative to the appointment of arbitrators, if any difference of opinion should arise, respecting the meaning of the rules of the institution. This important resolution (by rule 19) awaits the decision of the members next year.

"The secretary [the Rev. C. Daniell of Melksham], on application, will be happy to forward a report of the society, and any information which may be required; and ministers wishing to join the society are respectfully referred to the rules, which may be obtained on application to the treasurer [J. L. Phillips, Esq., of Melksham], or the secretary."

EVANGELICAL ALLIANCE.

The meetings of the Eighth Annual Conference of the British Organisation were held in Freemason's Hall, Great Queen Street, London, on the 9th, 10th, and 11th October. The annual address was delivered by the Rev. John Staughton, of Kensington, who had selected for his theme, "The presence of the Holy Ghost in the church, and His work in relation to the age in which we live." The principal matters of business which came forward related to the appointment of the Rev. Charles Jackson as Travelling Secretary —the desirableness of founding a Hall at Oxford in which a sound education might be imparted, free from ecclesiastical peculiarities —the Repeal of the Maynooth Grant—Irish Evangelization—the Waldensian Churches—a proposed Christian Gathering at Paris—Correspondence with the Kirchentag—Turkish Missions—and the establishment of a Reading Room, respecting which the following resolution was moved by the Rev. W. H. Rule, and seconded by Alexander Burnett, Esq., of Kemnay, and carried unanimously:—

"That the conference rejoice to learn that at last an arrangement has been made for the establishment of a reading-room for the benefit of Christian gentlemen resident in the country, as well as in London, in "Alliance House," in Adam Street, and strongly advise all friends of Christian union to avail themselves of the opportunity thus afforded for cherishing its spirit, cultivating its intercourses, and promoting the objects with which it is essentially associated."

Mr. Dobson explained that the object of the establishment of the reading-room was to afford members of the Alliance, and others like-minded, an opportunity of meeting together, by appointing a room, to be furnished with the daily journals and with the monthly and quarterly periodicals, and where refreshments might be obtained at a moderate charge. Of course, the desire of the alliance was to obtain as many members as possible. He believed the annual subscription for ministers was half-a-guinea, and for laymen one guinea.

The list of the executive council for the year 1854-5, consisting of the usual number of names, was next brought up by the council nomination committee, and adopted; and, with a view to supply to the council an enlarged committee, a considerable number of additional ministers and gentlemen were appointed upon it, and power given to the council to add to their number until they amount to a hundred, as well as to fill up vacancies which may occur in the intervals of the conference.

A resolution was then adopted of sincere and cordial thanks to the Rev. John Stoughton for his admirable opening address; to the Rev. G. Scott, Rev. Dr. Hamilton, and the Rev. T. R. Birks, for the deeply interesting papers which they have read; and to the several brethren who had presided over the devotional exercises of the conference; also, to Sir C. E. Eardley, Bart., the Hon. Arthur Kinnaird, M.P., John Corderoy, Esq., and John Henderson, Esq., who had presided over their deliberative and general proceedings; and to the Rev. Dr. Steane for the valuable services which, as honorary secretary, he had again rendered in conducting their business.

RECENT DEATHS.

REV. GRIFFITH JONES.

The subject of this obituary was the son of Mr. Samuel Jones, miller, of Cardigan, and nephew of the late Rev. Daniel Long, of Swansea. He was born at Felinfach, near Cardigan, January the 9th, 1794. From an early age he had been the subject of religious impressions, which grew with his growth, so that at the age of twenty-one he determined to make a public profession of his faith in Christ; and accordingly he was immersed by his maternal uncle the Rev. Evan Evans, at Graig Chapel, Newcastle, Emlyn. To that day he ever afterwards looked back with feelings of gratitude and joy, as the great crisis in his religious history, and his great solicitude during life was, that his spirit and conduct might always be in unison with the profession he that day made.

Very soon after he had united in worship with the church at Graig, he gave evidence of possessing talents which might be rendered available to the edification of the church. He was therefore frequently invited to deliver addresses in their social and prayer-meetings, and in these occasional engagements he acquitted himself with so much satisfaction that he was repeatedly and vehemently urged to preach. From this he for a long time shrank, but at last, regarding the continued importunity of the church as a call from God, he gave up any scruples he might until then have entertained, and with much fear and trembling he set about the work thus assigned him with characteristic ardour, trusting to that arm which is omnipotent for protection, and to that wisdom which is infallible for guidance.

In 1816 he married Miss Anna Davies, with whom he lived in uninterrupted harmony thirty-eight years, and by whom he had thirteen children, six of whom live to mourn his loss.

In 1819 he was ordained to the work of the ministry at Pontprenllwyd, Glamorganshire, by Messrs. Saunders and Harris of Merthyr, and W. Lewis of Aberdare. In this neighbourhood he laboured hard, faithfully, attending to secular pursuits during the week, and on the sabbath day dispensing the word of eternal life with great encouragement and success. In 1829 he removed to Varteg, Monmouthshire, and took the oversight of the baptist church at Glasgow. Here he laboured with considerable success, and was the means, under God, of adding many to the church. In 1842 he removed to Llanelly, Carmarthenshire, and for several years was minister of the church at Pwll. During the last three or four years of his life he had taken the oversight of the church at Pembrey, a village about two miles from Pwll.

Our dear brother finished his earthly course on the 31st of May, 1854, after a short but painful illness of eight days. He died of pleurisy. His end was emphatically peaceful. He gave frequent evidence to his sorrowing friends that he was about to depart to be with Christ, which is far better. On being asked by a friend how he felt in the prospect of death, he answered, "It is all right, my hope is in Christ alone, he will never leave me nor forsake me." To another he said, "I am on the platform of the railway station, waiting for the coming-up of the train, that I may go home to that city of which I have long been a citizen, and then he repeated two lines of a popular Welch hymn,

"O anwyl Jesu moes dy law
A thyn fi draw i dre."

"Dearest Jesus stretch forth thy hand
And lead me yonder home."

In a short time afterwards he fell asleep in Jesus, "Let me die the death of the righteous and let my latter end be like his."

On the 3rd of June the body was carried to its last resting place at Llwynhendy, accompanied by a vast concourse of people, who thus manifested their respect for the departed, and their deep sympathy with the sorrowing widow and children, who remain to mourn the loss of a tender husband and affectionate parent. The Rev. W. Hughes of Llanelly, preached on the occasion from Nahum i. 7, "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him." The text that was chosen by Mr. Jones himself before he died, as being the first text from which he ever preached. The Rev. Daniel Davies of Swansea, preached from 2 Sam. xiv. 14, "For we must needs die."

Revs. Dr. Phillips of Loughor, William Williams, Penclawdd, Robinson, of Caernarvon, and Daniel Jones of Llangennech, took part in the funeral services.

COLLECTANEA.

THE APPROACHING SYNOD IN ROME.

The catholic world is just now occupied with the great event which is about to be accomplished at Rome.

The bishops who have been summoned are proceeding from all parts of the earth towards the Eternal City at the voice of the visible head of the church. From France his eminence Cardinal Gousset has already departed for Rome *via* Switzerland. Mgr. the bishop of Mans has just arrived at Paris; his grace is also proceeding to the Holy City, and is obliged to leave Paris in the course of this week. The arrival at Paris of his eminence the cardinal archbishop of Malines is also announced. Along with the two

French prelates, several prelates of Ireland, amongst others, Mgr. Dixon, archbishop of Armagh, and Mgr. Cullen, archbishop of Dublin, are also at this moment in Paris preparing to depart for Rome. Ireland is the only country of the catholic world from which more than two prelates have been particularly invited. But our letters from Rome state that a great number of bishops are expected there, and the greatest satisfaction will be felt at the arrival of those prelates whose devotion will lead them thither, as well as that of those officially invited. Both will take part, according to their rank, in the great general assembly of the consistory. That general assembly will be prepared by private meetings, which will be composed of those only who are specially invited.—*L'Ami de la Religion* of 17th Oct.

CORRESPONDENCE.

CHRISTMAS BOXES.

To the Editor of the Baptist Magazine.

My dear Sir,—As we are approaching that time of the year when the private and Christian affections often seek expression in little acts of generosity and kindness, it may not be deemed impertinent to call the attention of your readers to one class of their friends who are seldom absent from their sympathies; I mean their ministers. Now, the peculiar want of ministers is *books*; and yet, on account of the narrowness of their means and the high price of nearly all the necessaries of life, few of them are able to satisfy this want, excepting on a scale exceedingly inadequate. The times demand of them unusual intelligence and information; the standard of ministerial acquirement is continually ascending; and they cannot but be aware that their more highly favoured brethren are possessors of works on theology, philosophy, and criticism, whish raise them to a vantage ground to which the smallness of their own libraries renders it hopeless for them to aspire. But are there not in almost all our churches a few opulent persons who might do much towards supplying this deficiency? And would not their liberality be likely to flow back to them in the quickened thought and enlarged views of their minister? And where there are no wealthy members in a church, may not those in humble circumstances unite together in order to replenish the book-shelves of their struggling pastor? How would it warm his heart at the "merry Christmas time" to find himself remembered by his friends in this way!

I know a difficulty has been often felt in selecting really suitable works for presents to ministers when such presents have been suggested. May I be allowed, therefore, to name one or two as specimens of the class of works which they find most valuable, and yet most difficult, with their scanty means, to afford? But, first, let me remind your readers that the Messrs. Clark, of Edinburgh, are offering the remaining copies of their cabinet library for ten pounds—a series comprising 45 vols. of most valuable and excellent works. If some few friends, or a whole church, would club together and place this series in their pastor's library, what a new era would it open to him! Some time ago I had the pleasure of receiving from one of my deacons, "Bunsen's Christianity and Mankind," a fact which I am induced to name as a hint to others, who could scarcely select a more suitable gift for their minister. There are, also, the classical dictionaries of Dr. Wm. Smith, which contain vast stores of such learning as every pastor requires. All standard works of biblical criticism and philosophy are generally expensive, but ought to be considered as necessaries of life by the Christian minister of these days. But I must not go farther into particulars; these are mere suggestions to those who may need such information.

Trusting these remarks will not be thought an unnecessary intrusion,

I am, my dear sir, yours, &c.,

Joseph Drew.

Newbury, Nov., 1854.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

To the Editor of the Baptist Magazine.

Sir,—The greatly increased price of provisions and clothing presses severely upon the funds of such charities as the Orphan Working School, which has to maintain its full complement of orphans whatever their cost. Last year the increased expense was upwards of £500 or about £2 2s. additional per child. The present account will, it is expected, be equally unfavourable. During the present year a considerable amount of stock belonging to the charity has been sold out to meet current expenses, repairs, and other extra charges. Since 1838 its funded property has been diminished £22,000, but a large portion of this sum was laid out at the purchase of the land at Haverstock Hill, and to supply the deficiency of the Building Fund.

The institution receives annually fifty children. They are fed, clothed, educated, and otherwise provided for until they are fourteen or fifteen years of age, when, if practicable, situations are found for them. They then receive an outfit of the value of £5 to the boys, and £3 3s. to the girls, and afterwards for seven years, and to encourage them to good conduct, they receive an annual reward varying from 5s. to 21s. The education is of a practical and useful kind, as the public examination proves.

My object in writing is to plead for additional assistance from your wealthy readers as well as others who feel for the orphan. It may seem strange, but it is nevertheless true, that although the Orphan Working School has been established ninety-six years, and is receiving children from every part of the United Kingdom, I frequently meet with ministers and others resident in London and elsewhere, who had never heard of the existence of this charity, which preceded all the other similar charities in the kingdom.

Recently I received a note of which the following is a copy, and conveying a cheque for £27 :—"Dear Sir, We had collections on the 1st inst. at Bloomsbury Chapel, after sermons by the Rev. W. Brock, as a thanksgiving for the recent abundant harvest. We felt at the same time humiliation at the remembance of the late fearful epidemic, and believing that your excellent institution would have extra demands upon its resources in consequence, we with much pleasure present the Orphan Working School with a cheque for £27 herewith enclosed, being a a portion of the contributions we then received, wishing you continued prosperity. I am, dear sir, on behalf of the deacons, yours faithfully, (signed) R. W. Cook."

This model note presents a practical illustration of what may be done, and I respectfully submit it in the hope that at the several meetings of pastors and deacons usually held about this time for arranging as to sermons for the coming year, they will not forget to add to their list one for the Orphan Working School. Annual contributions are much needed to replace the removals. Death has greatly lessened the number of the elder members during the last few years. One within the last few days, James Nisbet, has departed from his abundant labours in connection with this institution, he not only gave his time but money, and by his earnest appeal and frequent "come and see what is doing," induced others to give. May his excellent example have many imitators, and this charity be deemed worthy by the Christian public of more enlarged support.

Office, 32, Ludgate Hill, Yours truly,
London. JOSEPH SOUL, *Sec.*

There are now 248 children in the school, twenty-five more will be elected on Friday, making a total of 263.

DISSENTING PRINCIPLES.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—From statistics that have lately come under my notice, there is reason to conclude that dissent is rather on the decline in many of the rural districts of our country. Wherefore is this? I incline to think that it arises partly from the fact that our principles are not well understood and appreciated. Fifty years ago many attended our chapels because they could not hear the gospel in the establishment; but this, in many localities, is now no longer the case. Nevertheless, the reasons for dissenting from the State Church remain in all their force; and it strikes me that if our esteemed ministers would, on suitable occasions, bring our principles prominently before their congregations much good would be effected. By many excellent pastors this has, I believe, been neglected, and the consequence has been the weakening of many of our churches. The descendants of our non-conformist forefathers have, in many instances, gone over to the establishment, which, in all probability, would not have been the case had they been well instructed in the principles of non-conformity. I respectfully submit this to the consideration of your readers, and remain, dear sir,

Yours very truly,
A DISSENTER FROM PRINCIPLE.

OBEDIENCE.

To the Editor of the Baptist Magazine.

SIR,—For many years I have studied the sacred oracles, and I trust upon the whole with profit. By their instrumentality I have been led to the knowledge of that salvation which justifies the soul and which sanctifies the character. The word of God has delivered me from the power and influence of a system to which I shall not now more particularly refer. It has taught me in opposition to that system that I am not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot, in a word, my whole hope of salvation rests, and exclusively, upon the blood, the righteousness, and the one sacrifice of the Lord Jesus; and yet I have found that a man may for years read the scriptures and pass over an important duty; but if we are humble disciples God will in time make known to us all his revealed will—all that is necessary for us to know.

I was asked by a Christian friend to witness the baptism of some adults by the Hon. and Rev. Baptist Noel in his chapel; I attended accordingly. Mr. Noel delivered on the occasion a short address; in the course of that address he referred to the commission given to the apostles, Matt.

xxviii. 19, 20. I was forcibly struck with the observations he made as to the arrangement of the words to disciple the nations, to baptize the disciples, and to teach the disciples to observe all that Christ commanded. Since I heard this lecture I have read over those verses several times, and I am surprised how any man, or any body of men, should have altered this arrangement, or have adopted any other mode of proceeding. The apostles acted precisely in accordance with this commission. On the day of Pentecost Peter preached, he discipled, he baptized the disciples; and the epistles contain all that the disciples are to observe. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," 1 Cor. xiv. 37.

As to the import of the word "*baptism*," Paul has fixed its meaning, that is if he understood the language in which he wrote; and that he understood it better than the advocates for sprinkling none will deny. What is his language? "Buried with him by (through) baptism"—"buried with him in baptism," Rom. vi. 4; Col. ii. 12. Let us read those expressions according to the mode of interpretation adopted by others, by substituting their definition or translation, "buried with him by *sprinkling*." This is not sense. Paul was a sensible man, and this could not be his meaning. "Buried with him in baptism, wherein also ye are risen." Immersion and rising, what can represent this but Christian baptism? Where can we find any analogy between this burial and rising but in that ordinance to which the apostles were continually attending, and which was uppermost in their minds? Immersion in water, and coming up out of the water. Hence the conclusion is evident: disciple the nations, immerse the disciples, and teach them.

Not conferring with flesh and blood, I observed the command as soon as circumstances permitted.

Your obedient servant,

London, Oct. 1854. MILESIAN.

SINGERS AND TUNE-BOOKS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Some years ago, being at a chapel-opening dinner, I heard Mr. James say that some other minister had said that the devil had got a freehold in every singing gallery in the kingdom. On hearing this it occurred to me that if that allegation be true, the pastor, deacons, and church must, in every such case, have tacitly signed, sealed, and delivered the conveyance. If there be still anywhere a possession of this kind, it must be owing to the indifference of the parties named. They cannot have seriously considered the third and fourth of the questions of your correspondent "B.," published some months ago in the magazine, and answered them in the negative, the only answer that can properly be given to them.

That the devil should have a large estate in singing galleries is not very surprising, seeing that he has a very extensive acquisition in pulpits, and that his children can find much gratification in either. It is no easy matter to keep him out of the one or the other, as any one who has tried must know; but, with due care, his occupation of both might be brought within straiter limits. Indifference to "the service of song in the house of the Lord" has been manifested where it might have been least expected, else how is it that there have been observed in the pulpit, so many times during the singing of the first and second hymns, movements and attitudes strongly indicative of abstraction from the proper employment of the congregation?

I do not refer to these habits as proofs of *absolute* indifference. In most cases I know they are not. They proceed most likely from inconsideration as to their influence. But, with these abatements, I think they may still be regarded as symptomatic of a general state of feeling which needs correction.

Whatever degree of indifference may remain in reference to psalmody as a devotional exercise, a very great interest has been awakened to it as a means of musical excitation; hence a vast shoal of publications, some with altered melodies and all with different arrangements. While Mr. Walker, by his "Rippon's Selection and Companion," reigned without a rival over the dissenting congregations, whatever were the demerits of his compilations, and they were great, the benefit of uniformity was enjoyed. But now we have a very Babel. Any man who can sing his part in one choir is a barbarian to almost every other. This is a great evil, especially in these days of increased and increasing mobility. We want a publication which will deserve general adoption. The arrangements of many that have appeared are far "too elaborate and difficult for the use of congregations," and, as used by ordinary choirs, their effect is disagreeable. These formidable objections do not attach to "Congregational Church Music," with a preface by the Rev. T. Binney, lately published. In this cheap and agreeable work, a single part in a portable form may be had for a shilling; the melodies afford suitable expression to devout sentiment, and the harmonies are easy and interesting. I should like to see it exclusively used by, at least, independent and baptist congregations.

A vocal score copy should be in every pulpit—it is very inspiriting to hear a minister sing, if he can do it at all decently, and most of them might sing very well if they

would—and have an arrangement made with the clerk to give out the number of the tune as well as of the hymn. This would be doing something towards congregational singing.

I am, dear Sir, yours truly,
AN OLD BAPTIST.

THE PRESENT STATE OF THE CHURCHES AND MINISTERIAL SALARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Many of the congregational churches of our country, and especially of our own denomination, are in a very low and unhappy condition, without union and without energy. The causes which have contributed to the production of this result are no doubt various in nature and extent. The one to which we call attention will be differently estimated by different minds, but that it *is* a cause probably no one will dispute.

That those who devote themselves to the work of the ministry should be supported by those to whom they minister, is clearly taught in the following passages of scripture. "The workman is worthy of his meat." "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." "Let him that is taught in the word communicate unto him that teacheth in all good things." "Let the elders that rule well be counted worthy of double honour;" which Macknight has paraphrased, "let them have a liberal maintenance from the funds of the church." That those precepts are not obeyed by some churches, or at least by some members of some churches, needs no proof. And, that disobedience in this particular is not less culpable than in any other, will certainly not be questioned. And if all disobedience be displeasing to God, the churches must be injured, through not adequately supporting the pastors.

The neglect of this duty operates injuriously upon the mind of the pastor, producing depression and disquietude, so that he can neither study nor preach with that interest and energy which are necessary to success. If the mind of the pastor be necessarily troubled about the things of this life, scarcely being able to "provide things honest in the sight of all men," as a consequence his people must suffer, and his usefulness be diminished. Many a young minister has been blighted from this cause, and many an old one has ended his days in sorrow.

The inadequate support of the ministry leads to frequent pastoral removals. When a small salary is offered, a pastor sometimes accepts a church with no intention of making a very protracted stay; he does not thoroughly identify himself with the people, or labour with very much zeal among them; and when a *better* church presents itself he has no reluctance in removing. The church with the small salary is again without a pastor. It has different supplies with a view of obtaining another. Differences of opinion arise as to the fittest person to fill the office, and it is a wonder if the church be as strong to welcome the new pastor, as it was to take its farewell of the old one. During the periods that churches are without pastors, they make but little spiritual progress, even if their members remain united together. If churches are to grow in knowledge, and increase in spiritual strength and efficiency, they must have a more stated pastorate than many have had of late, for not only is frequent change unfavourable to the growth and increase of the church, but the pastors themselves are not rendered more fit for their service by the interruption to their studies which frequent change occasions. But churches are not benefited in a pecuniary point of view, through a frequent change of pastors, for supplies generally cost as much as a stated ministry, and with the settlement of every new pastor, an additional sum must be raised to pay for the removal of the minister and his family, from their late place of abode.

From the inadequate support which pastors have often received from their churches they have been led to adopt some secular calling as a means of making up the deficiency of their income; a practice which, if it be not strictly forbidden by the teaching of the Holy Spirit, is certainly not commended by it. "No man that warreth entangleth himself with the affairs of this life," is the language of the Holy Ghost, through Paul to Timothy, on this very subject. If Paul laboured it was under peculiar circumstances; and he did not inculcate such a course on others, but rather the reverse. The combining of some secular calling with the duties of the pastorate has had an evil effect on the churches and the pastors, not the least of which has been the keeping of the churches in a low and apathetic state with regard to all practical duties, and especially ministerial support. Voluntaryism has fearfully suffered from this cause. If pastors will sustain themselves, or if societies will sustain the churches, many members even of congregational communities are only too well satisfied. And yet some who are loudest in their praise of voluntaryism advise the adoption of some secular calling by the pastors who are inadequately supported. This does not indicate a very broad view of the subject.

Sometimes, from the evil which we have noticed, the pastorate is abandoned altogether, and that by many who are by no means wanting in gifts for the work. This is to be deplored, inasmuch as the churches are not too well supplied with pastors, and because their example is discouraging to other young men of promise, who are thereby dissuaded

from entering the ministry. While many, who are altogether unfit for the office, rush in to fill the vacant places. Men are to be met with as pastors of churches who are altogether unfitted for ministerial work, having neither gifts, nor learning, nor, in some cases, *character*. Such a state of things cannot but be most injurious to the interests of the churches, especially in this age of increasing knowledge and refinement. The thoughtful and respectable portions of the public will not visit our places of worship; and, if the evil of which we complain be perpetuated, we may have numbers, but neither strength nor influence.

But many see the evils which have been named, and greatly deplore them. They wish they were removed, and they ask how this can be accomplished. To which we reply, by presenting the subject in all its bearings to the minds of the people. This may be done publicly by pastors; and privately, by deacons. And in no better way could deacons promote the welfare of the church and the pastor.

Have the deacons of these churches ever sufficiently considered the subject of ministerial support? If, knowing the law of the New Testament on this subject, they earnestly yet kindly enforce the law upon the observance of the people, one barrier at least to the prosperity of the churches would be removed.

I remain, yours, &c.,
A Poor Minister.

EDITORIAL POSTSCRIPT.

At the end of this number two leaves will be found which may be detached and presented to friends. Many of our readers, feeling the importance of an increased circulation of the Baptist Magazine to the interests of the denomination, will doubtless be glad to avail themselves of the facility thus afforded for introducing it to the attention of their acquaintance. Benevolent ladies will do this with a view to the aid which an augmented sale would bring to needy widows of deceased labourers in the Christian ministry, as well as for the sake of readers who if they purchased the work would derive advantage from its perusal. We trust also that pastors will remember the desirableness of referring to the work from the pulpit, as many of them have done in former years, with a special view to those who have but recently become attendants at their places of worship. The sale of books in general, and that of periodicals in particular, has been greatly affected of late, we are informed, by the high price of provisions and other circumstances connected with the state of public affairs. It is therefore necessary that the friends of the Magazine should exert themselves to preserve it from depression.

A memoir of the late Rev. Dr. Gray, late classical tutor at Stepney College, a valued contributor to this work, by the Rev. Samuel Davies of Wallingford, and an engraved likeness of the Rev. Dr. Acworth, President of Horton College, Bradford, may be expected in the number for January next.

We have to apologize to our readers for presenting to them this month a letter which has already been printed in a newspaper. When we caused it to be set, we were not aware that it was destined to meet the public eye in another way before the time for the appearance of the Magazine. The establishment for which it pleads is however a very good one.

A meeting convened by the secretaries of the various missionary societies was held a few days ago at the London Tavern, Bishopsgate Street, to consider a proposal for a Home for Natives of Distant Lands; for providing Christian instruction for the Lascars, Hindus, Africans, and others, visiting or remaining in this country. It is justly observed that "many hundred natives of distant countries, professing the Mahommedan or Pagan creeds, annually land on the shores of Christian England, and reside here for longer or shorter periods; and then depart, without any attempt being made on the part of British Christians to improve their social condition, or to bring to their ears the glad tidings of the salvation of Christ." It is hoped now to provide a remedy for this evil. A provisional committee was appointed; and we are sure that our readers will unite with us in cordially wishing it success.

We regret to learn that that very excellent institution, the Widows' Fund, does not receive the degree of support from living friends to which it is fairly entitled. Were it not for the benefits accruing from deceased benefactors, the widows of dissenting ministers would be worse off than they now are; and those of them who are dependent on charitable aid now fare but poorly. The whole amount of contributions during the past year we are informed was but £366 15s. No institution can be conducted in a more judicious and liberal manner, and it is a sad thing that amidst the bustle of the present age its claims should be so generally lost sight of.

It may be expedient to say here, what we have said in vain repeatedly in our notices to Correspondents on the wrapper, that anonymous contributions are never inserted. We have received some this month of respectable aspect, as well as some that were self-condemned at a glance; but none of them are of any use, and they are generally consigned to the waste paper basket as soon as they are opened.

Supplement.

DECEMBER, 1854.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1854	£24,759 12 0
EXPENDITURE	21,738 4 10
BALANCE in favour of the Society	1,208 7 6

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.

Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.
Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.
Allen, Joseph H., Esq., Brixton Hill.
Angus, Rev. Joseph, D.D., Stepney.
Benham, J. L. Esq., London.
Birrell, Rev. Charles M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. William, London.
Brown, Rev. J. J., Reading.
Brown, Rev. J. T., Northampton.
Dowson, Rev. H., Bradford.
Foster, Richard, Esq., Cambridge.
Gotch, Rev. F. W., M.A., Bristol.
Groser, Rev. William, Dalston.
Haycroft, Rev. N., M.A., Bristol.
Hoby, Rev. James, D.D., London.
Katterns, Rev. Daniel, Hackney.
Landels, Rev. W., Birmingham.
Leechman, Rev. J., M.A., Hammersmith.
Leonard, Solomon, Esq., Bristol.
Middleditch, Rev. C. J., Frome.
Mursell, Rev. James P., Leicester.
New, Rev. Isaac, Birmingham.
Newman, Rev. T. F., Nailsworth.
Pewtress, Thomas, Esq., London.
Robinson, Rev. W., Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Steane, Rev. Edward, D.D., Camberwell.
Stevenson, George, Esq., Blackheath.
Stovel, Rev. Charles, London.
Tucker, Rev. F., B.A., Manchester.
Watson, William, H., Esq., London.
Watson, Rev. Jonathan, Edinburgh.
Webb, Rev. James, Ipswich.
Wheeler, Rev. T. A., Norwich.
Williams, Rev. B., London.

Auditors.

Messrs. Alfred T. Bowser, Richard Cartwright, and John Lee Benham.

Missionaries	42
Native preachers	120
Net increase of members during the year	338
Number of members	4,956
Assistant teachers	223
Day schools	109
Day scholars	4,362

In these numbers Jamaica is not included.

Baptist Home Missionary Society.

Formed 1797.

OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday-schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1854	£3,938	5	4
EXPENDITURE	3,821	15	0
BALANCE against the Society	438	5	11

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Bezer, Mr. H.
Bigwood, Rev. John.
Dodson, Mr. J.
Eastty, Mr. Nathaniel.
Fishbourne, Rev. G. W.
Freeman, Mr. G. T.
Gardiner, Mr. W. B.
Groser, Rev. William.
Haddon, Mr. John.
Hill, Mr. John.
Howieson, Rev. W.
Inglis, Mr. J.
Leechman, Rev. J.
Miall, Rev. William.
Miall, Mr. James.
Moore, Mr. G.
Smith, Mr. J. J.
Todd, Mr. J. W.

Auditors.

Mr. James Low and Mr. John Stabb.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of Missionaries and Readers, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1854	£2,150	4	7
EXPENDITURE	1,663	6	5
BALANCE in favour of the Society	906	4	11

Treasurer, THOMAS PEWTRESS, Esq.

Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Aldis, Rev. John, Southwark.
Bigwood, Rev. John, Brompton.
Blight, Mr. Gilbert, London.
Bowes, Rev. William B., London.
Cole, Rev. Thomas J., Pimlico.
Fishbourne, Rev. G. W., Stratford.
Heriot, Mr. Walter, London.
Hill, John, Esq., Hammersmith.
Hirons, Rev. John, Clapham.
Howieson, Rev. W., Walworth.
Inglis, Mr. J., East Brixton.
Jay, Alfred T., Esq., Pimlico.
Lowe, George, Esq., F.R.S., London.
Miall, Rev. William, Dalston.
Miall, Mr. James, Dalston.
Oliver, Mr. James, Newington Causeway.
Trestrail, Rev. F., Hammersmith.
Watson, W. H., Esq., Walworth.
Wills, Rev. F., London.
Young, Thomas, Esq., Camberwell.

Auditors.

W. L. Smith, Esq., and W. Parnell, Esq.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

General Baptist Missionary Society.

Formed 1816.

OBJECT:—To conduct missions to the heathen on the principles of the New Connexion of General Baptists.

INCOME, year ending June, 1854	£1,836	12	8
EXPENDITURE	2,625	4	5
BALANCE due to the Treasurer	232	17	2

Treasurer, Mr. ROBERT PEGG, Derby.
Secretary, *pro tem.*, Rev. J. BUCKLEY, Castle Donnington.

Committee.

Allsopp, Solomon.
Baldwin, Benjamin.
Bennett, William.
Earp, John.
Greenwood, John.
Harvey, Joseph.
Heard, John.
Hill, Thomas.
Hodgson, James.
Marshall, T. W.
Seals, Robert.
Stevenson, Charles.
Stevenson, George.
Stevenson, William.
Trueman, G. B.
West, Lambert.
Wilkins, Williams.
Winks, Joseph F.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1854	£2,157	2	4
EXPENDITURE	1,461	19	4
BALANCE in hand	808	9	11

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretaries, Rev. EDWARD STEANE, D.D., Camberwell.
Rev. JOHN BIGWOOD, Brompton.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, Rev. J., LL.D., Bradford.
Angus, Rev. J., D.D., Stepney.
Birrell, Rev. C.M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. W., London.
Brown, Rev. H. S., Liverpool.
Brown, Rev. J. J., Reading.
Burls, C., Esq., London.
Burns, Rev. J., D.D., London.
Dowson, Rev. H., Bradford.
Foster, R., Esq., Cambridge.
Gotch, Rev. F. W., M.A., Bristol.
Haycroft, Rev. N., M.A., Bristol.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Howieson, Rev. W., Walworth.
Jackson, S., Esq., Croydon.
Landels, Rev. W., Birmingham.
Leechman, Rev. J., M.A., Hammersmith.
Leonard, Solomon, Esq., Bristol.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Middleditch, Rev. C. J., Frome.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Pewtress, T., Esq., London.
Robinson, Rev. W., Cambridge.
Russell, Rev. J., Greenwich.
Soule, Rev. I.M., Battersea Rise.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill. E. B., Esq., London.
Watson, W. H., Esq., Camberwell.
Wheeler, Rev. T. A., Norwich.
Wills, Rev. F., London.

Travelling Agents.

Rev. G Francies, 6, Albert Terrace, Old Kent Road; Rev. Manoah Kent, Shrewsbury.

Baptist Building Fund.

Formed 1824.

OBJECT :—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist Denomination throughout the United Kingdom."

INCOME, year ending July, 1854	£1,469	1	0
LOANS TO CHURCHES	1,240	0	0
DONATIONS	40	0	0
EXPENSES for Printing, &c.	44	8	10
BALANCE in hand	207	1	11

Treasurer, JOSEPH H. ALLEN, Esq., Brixton Hill.

Secretary and Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Bayley, Mr. G. S.
Barnes, Mr. R. Y.
Benham, Mr. J. L.
Blake, Rev. W. A.
Blight, Mr. Gilbert.
Bowser, Mr. William.
Bowser, Mr. A. T.
Briscoe, Mr. Joseph.
Dixon, Mr. R. S.
Eastty, Mr. John.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Oliver, Mr. James.
Pewtress, Mr. Stephen.
Pillow, Mr. T.
Poole, Mr. M.
Rothery, Rev. J.
Trestrail, Rev. F.
Warmington, Mr. Joseph.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. J. OLIVER and S. PEWTRESS.

Baptist Metropolitan Chapel Building Society.

Established 1852.

OBJECT :—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, S. M. PETO, Esq., M.P.; JOSEPH TRITTON, Esq.

Secretary, Rev. W. G. LEWIS.

Assistant Secretary and Collector, Mr. JAMES SEARS, 33, Moorgate Street.

Committee.

Angus, Rev. J., D.D.
Barnett, J., Esq.
Broad, Peter, Esq.
Cartwright, R., Esq.
Collins, W., Esq.
Cooke, R. W., Esq
Dixon, R. S., Esq.
Doxsey, Rev. Isaac.
Fishbourne, Rev. G. W.
Gurney, W. B., Esq.
Hill, John, Esq.
Lowe, G., Esq., F.R.S.
Maclaren, J. W., Esq.
Noel, Hon. and Rev. B. W., A.M.
Sanders, Joseph, Esq.
Steane, Rev. E., D.D.
Stovel, Rev. Charles.
Thomas, Rev. G. B.
Trestrail, Rev. Frederick.
Underhill, E. B., Esq.
Warmington, Joseph, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Particular Baptist Fund.

Formed 1717.

OBJECTS :—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1854	£2,521	19	5
EXPENDITURE	2,601	14	11

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., London.

Secretary, Mr. ROBERT GRACE, Grove, Lyndhurst Road, Peckham.

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination.

INCOME, for the year ending April, 1854	£142	14	6
EXPENDITURE	145	4	4
BALANCE in hand	4	9	8

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.
Secretaries, Rev. E. STEANE, D.D., Camberwell;
Rev. J. H. HINTON, M.A., 59, Bartholomew Close, London.

Committee—Official Members.

Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
Eastty, Mr. John, Secretary to the Baptist Building Fund.
Grace, Mr. R., Secretary to the Particular Baptist Fund.
Groser, Rev. William, Secretary to the Baptist Irish Society.
Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

Aldis, Rev. J., Maze Pond.
Bigwood, Rev. J., Brompton.
Burns, Rev., J., D.D., London.
Cox, Mr, G., Shacklewell.
Fishbourne, Rev. G. W., Stratford.
Heriot, W., Esq., Islington.
Lewis, Rev. G. W., Bayswater.
Miall, Rev. W., Dalston.
Murch, Rev. S., Waltham Abbey.
Rothery, Rev. J., Hoxton.
Russell, Rev. J., Blackheath Hill.
Sarjent, Rev. S. C., B.A., Paddington.
Wallace, Rev. R., Tottenham.
Watson, W. H., Esq., Walworth.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Sec. of the Bap. Union for Scotland, and the Rev. J. Watson, Edinburgh.
In Hamburgh, the Rev. J. G. Oncken.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Rev. Dr. Davies, Montreal.
In New Brunswick, Rev. C. Spurden, Frederickton.
In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
In the United States, the Rev. Baron Stow, M.A., Boston.
In the West Indies, the Rev. John Clark, Brown's Town, Jamaica.
In the East Indies, the Secretaries of the Bengal Baptist Association.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1854	£73
Grants to Widows from the commencement to Midsummer last . .	5,983

Editor, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.
Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
Secretary, Rev. JAMES HOBY, D.D., 33, Moorgate Street.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS :—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 24, 1854	£199 10 0
Grants from the commencement	3,625 10 0

Treasurer and Secretary, W. L. SMITH, Esq., Denmark Hill, Camberwell.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. B., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, deceased.
Beddome, W., Esq.
Bosworth, Newton, Esq., deceased.
Cort, James, Esq., deceased.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., deceased.
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, LL.D.
Saunders, Alexander, Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq.
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT :—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1853	£133 10 3
EXPENDITURE	132 11 0
INVESTMENT	25 0 0
BALANCE due to Treasurer	15 15 8

Editor, Rev. W. NORTON, Egham Hill.
Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Blake, Rev. W. A.
Betts, Rev. H. J.
Bowser, Mr. W.
Burgor, Mr. J. T.
Chalmers, Mr.
Hinkley, Mr.
Jennings, Rev. D.
King, Mr. F.
Merrett, Mr. T.
Peacock, Rev. J.
Pillow, Mr. T.
Whorlow, Mr.
Wilkin, Mr. S.
Wills, Rev. F.
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT :—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.
Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.
Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

Council.

Acworth, Rev. J., LL.D.
Angus, Rev. Joseph, D.D.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Crisp, Rev. T. S.
Davies, Rev. B., Ph.D.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Gotch, Rev. F. W., M.A.
Green, Rev. Samuel.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Jones, Charles Theodore, Esq.
Low, James, Esq.
Lowe, George, Esq., F.R.S.
Meredith, Mr. T.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, George, Esq.
Overbury, Rev. R. W.
Owen, Rev. J. J.
Pottenger, Rev. T.
Price, Thomas, LL.D.
Read, James, Esq.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. Thomas.
Trestrail, Rev. Frederick.

Society for Aged or Infirm Baptist Ministers.

Formed 1816.

OBJECT;—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1854	£429	19	5
EXPENDITURE	429	7	0
Capital, £4,600 new 3½ per cent. Stock, £1,000 3 per cent. Consols, £900 3 per cent. Reduced.			
Claimants receiving aid			28
Number of Beneficiary Members			89

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R. Esq., Bristol.
Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Fowler, Mr. W., Trowbridge.
Gotch, Rev. F. W., M.A.
Gouldsmith, Mr. J., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Horsey, Mr. W. D., Willington.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Kelsall, H., Esq., Rochdale.
Leonard, Mr. R., Bristol.
Manning, Rev. S., Frome.
Rodway, Rev. G. W., Trowbridge.
Russell, Rev. J., Blackheath.
Sheppard, J., Esq., Frome.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Steane, Rev. E., D.D., Camberwell.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E., Tiverton.
West, Mr. G., Shepton Mallet.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Young Men's Association in aid of the Baptist Missionary Society.

Formed 1848.

OBJECTS:—"To diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary libraries; and the delivery of Lectures; to form and encourage Sunday-school and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of Missions."

INCOME, year ending Oct. 3, 1854	£130	11	5
EXPENDITURE	132	2	0
BALANCE in hand	0	0	7

President, SAMUEL MORTON PETO, Esq., M.P.
Vice-Presidents, W. B. GURNEY, Esq., Rev. JOSEPH ANGUS, D.D.
Treasurer, Mr. JOHN FRANCIS.
Secretary, Mr. JOHN TEMPLETON.

Committee.

Benham, Mr. John.
Clarke, Mr. E. W.
Cole, Mr. T. J.
Cox, Mr. George.
Cuzner, Mr. J. H.
Dosseter, Mr. D. R.
Green, Mr. R.
Heriot, Mr. J. J.
Hinton, Mr. James.
Jackson, Mr. W.
Keen, Mr. Henry.
Olding, Mr. F.
Olney, Mr. John.
Olney, Mr. William.
Payn, Mr. J. J.
Robertson, Mr. G.
Rothery, Mr. W.
Smith, Mr. R. B.
Tresidder, Mr. J. E.
Tresidder, Mr. H. J.

And two Representatives from each Juvenile Auxiliary.

Communications to be addressed to the Secretary, 33, Moorgate Street.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 27, 1854	£2,007	5	5
EXPENDITURE	2,118	19	0
BALANCE due to the Treasurer	265	5	2

Present number of Students, 20.

President, Rev. T. S. CRISP.
Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
Treasurer, ROBERT LEONARD, Esq.
Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.
Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

Committee.

Anstie, Mr. G. W.
Chandler, Mr. J. M.
Crisp, Rev. T. S.
Cross, Mr. W.
Cross, Rev. W. J.
Daniel, Mr. G. C.
Davis, Rev. G. H.
Gotch, Rev. F. W.
Griffith, Mr. S.
Haycroft, Rev. N., M.A.
Jones, Mr. R.
Leonard, Mr. S.
Leonard, Mr. R., jun.
Leonard, Mr. John H.
Livett, Mr. J.
Morcum, Mr. A. F.
Morris, Rev. R.
Phillips, Mr. J. L.
Pratten, Mr. B.
Probert, Rev. E.
Ransford, Mr. O.
Reed, Mr. C.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Shoard, Mr. John.
Smith, Mr. J. G.
Steane, Rev. E., D.D.
Whittuck, Mr. C. J.
Winter, Rev. T.

Bradford.

Instituted 1804.

INCOME, year ending August 4, 1854	£1,036	18	0
EXPENDITURE	1,145	7	6
BALANCE in hand	143	9	11

Number of Students, 24.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.
Classical Tutor, Rev. S. G. GREEN, B.A.
Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.
Secretaries, Rev. H. DOWSON and JOHN COOKE, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Angus, Mr. H., Newcastle.
Barry, Mr., Scarborough.
Bickham, W., Esq., Manchester.
Bilborough, Mr. J. B., Leeds.
Bowker, Mr. Enoch, Acrington.
Burras, Mr., Leeds.
Chapman, Mr. Sheffield.
Cheetham, James, Esq., Oldham.
Coward, J., Esq., Liverpool.
Crowther, Mr. A., Lockwood.
Foster, G., Esq., Sabden.
George, W., Esq., Bradford.
Goodman, Sir G., M.P., Leeds.
Greenwood, Mr. W., Haworth.
Harris, R., jun., Esq., Leicester.
Illingworth, Miles, Esq., Bradford.
Kelsall, Henry, Esq., Rochdale.
Murgatroyd, W., Esq.
Swindel, Mr. S., Halifax.
Town, Mr. Leeds.
Town, Mr. John, Keighley.
Vickers, W., Esq., Nottingham.
Wheldon, Mr. John, Scarborough.
Wilson, J., Esq., Sheffield.

And ministers who subscribe or make an annual collection.

Stepney.

Instituted 1810.

INCOME, year ending August, 1854	£1,447	7	1
EXPENDITURE	1,578	16	3
BALANCE in hand	85	15	3

Present number of Ministerial Students, 22.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.
Classical Tutor, G. K. GILLESPIE, Esq., M.A.
German Tutor, Professor NENNER.
Mathematics and Natural Philosophy, J. BRIDGE, Esq., M.A.
Treasurer, GEORGE T. KEMP, Esq., Spital Square.
Secretary, Rev. G. W. FISHBOURNE.
Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.
Beddome, W., Esq.
Benham, J. L., Esq.
Bigwood, Rev. J.
Brawn, Rev. Samuel.
Brock, Rev. William.
Burls, C., Esq.
Danford, John, Esq.
Eastty, Nathaniel, Esq.
Foster, C. J., Esq., LL.D.
Gould, George, Esq.
Green, Rev. Samuel.
Groser, Rev. William.
Gurney, W. B., Esq.
Hoby, Rev. J., D.D.
Katterns, Rev. Daniel.
Leechman, Rev. John, M.A.
Lowe, George, Esq., F.R.S.
Murch, Rev. W. H., D.D.
Pryce, Rev. E. S., A.B.
Rawlings, Mr. E.
Salter, Rev. W. A.
Smith, Rev. Thomas.
Smith, W. Lepard, Esq.
Soule, Rev. Israel May.
Steane, Rev. Edward, D.D.
Stevenson, G. Esq.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.
Warmington, J., Esq.
Wood, F. J., Esq., LL.D.

Auditors, Mr. THOMAS YOUNG; Mr. JAMES BENHAM; Mr. J. WARMINGTON.

Pontypool.

Instituted at Abergavenny, 1807. *Removed to Pontypool*, 1836.

INCOME, year ending May 25, 1854	£650	15	11
EXPENDITURE	679	15	1
BALANCE in hand	36	4	2

Number of Students, 14.

President, Rev. THOMAS THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs.
Secretaries, Rev. S. PRICE and I. HILEY, Esq.

Haverford West.

Instituted, 1839.

INCOME, year ending August 1, 1854	£371	7	11
EXPENDITURE	375	10	2
BALANCE in hand	35	8	5

Present number of Students, 18.

President, Rev. D. DAVIES, Haverford West.
Classical and Mathematical Tutor, Rev. T. BURDITT, Haverford West.
Treasurer, W. REES, Esq., Haverford West.
Secretaries, Rev. HENRY DAVIES, Llangloffan, Pembrokeshire;
Rev. T. E. THOMAS, Trehale, Pembrokeshire.

Leicester.

General Baptist New Connexion.

INCOME, year ending September, 1853	£440	6	2
EXPENDITURE	484	10	5
BALANCE against the Institution	81	0	3

Number of Students, 11.

Tutor, Rev. JOSEPH WALLIS.
Treasurer, W. BENNETT, Esq., Sawley.
Secretaries, Rev. J. GOADBY, Loughborough; Mr. J. F. WINKS, Leicester.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.	WILLIAM LEPARD SMITH, Esq.
Rev. GEORGE BROWNE.	Rev. JOSEPH ANGUS, D.D.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

GENERAL SOCIETIES.

Religious Tract Society.

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1854	£31,226	2	4
EXPENDITURE	31,866	4	2
BALANCE, in favour of the Society	1,546	17	7

Treasurer, JOHN GURNEY HOARE, Esq.
Honorary Secretaries,
Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.
Corresponding Secretary and Superintendent, Mr. WILLIAM JONES.
Travelling Secretary, Rev. PHILIP J. SAFFERY.
Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

English Monthly Tract Society.

Formed 1837.

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1853	£2,016	19	10
EXPENDITURE	2,010	19	1
BALANCE in hand	15	12	1

Treasurer, MOSES POOLE, Esq., 7, Upper Avenue Road, Regent's Park.
Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. STOUGHTON.
Secretary, Mr. JOHN STABB, 27, Red Lion Square.

Weekly Tract Society.

Formed 1847.

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for the year	£661	16	7
EXPENDITURE	622	15	5
BALANCE in hand	45	8	0

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.
Corresponding Secretary, Mr. ROWLAND ELLIOTT, 62, Paternoster Row.
Travelling Secretary, Rev. WILLIAM H. ELLIOTT.

Sunday School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday-schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday-schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday-schools."

INCOME, year ending March 31, 1853, Benevolent Fund Account	£1,659	15 6
EXPENDITURE ditto	2,478	19 6
BALANCE overdrawn ditto	741	10 0
JUBILEE ACCOUNT receipts	4,618	15 3
INVESTMENTS	4,618	15 3
TRADE ACCOUNT, stock at depository	4,010	17 9
CAPITAL	3,250	0 0

President, WILLIAM BRODIE GURNEY, Esq.
Treasurer, THOMAS CHALLIS, Esq., Ald., M.P.

Secretaries,

Mr. WILLIAM H. WATSON. | Mr. WILLIAM GROSER.
Mr. PETER JACKSON. | *Of Barnsbury Park.*

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

Offices, 60, *Paternoster Row.*

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the Society shall be the authorized version."

INCOME, year ending March 31, 1854 (including Special Funds)	£222,659	5 10
EXPENDITURE	119,257	15 1

President, Right Hon. Earl of SHAFTESBURY.
Treasurer, JOHN THORNTON, Esq.
Secretaries, Rev. ROBERT FROST, M.A.; Rev. SAMUEL BERGNE.
Superintendent of the Translating and Editorial Department,
Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.
Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.
Assistant Foreign Secretary, Mr. HENRY KNOLLEKE.
Depositary, Mr. JAMES FRANKLIN.
Collector, Mr. WILLIAM H. CHAPLIN.

Bibles issued during the year from London	518,047
Ditto on the Continent	99,606
Testaments	497,916
Ditto on the Continent	251,950
Total from 1804	27,938,631

Society's House, 10, *Earl Street, Blackfriars.*

British and Foreign School Society.

Formed 1808.

OBJECT :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £1897 4s. 5d. from the Council of Education)	£14,615	13	7
EXPENDITURE	14,433	16	10
BALANCE in the hands of the Treasurer, Jan. 31, 1854	749	12	4

President, The Duke of BEDFORD.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, HENRY DUNN, Esq., Central School, Borough Road.
Collector, Mr. G. R. EHN, 6, Kennington Place, Kennington.

Voluntary School Association.

Formed 1848.

OBJECT :—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1854	£1,235	4	4
EXPENDITURE	1,220	10	2
BALANCE in hand	676	18	3

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.
Honorary Secretaries,
Of Finance, Miss S. A. ALEXANDER, Stoke Newington.
Minutes, Miss BREWIN, Denmark Hill.
Correspondence, Miss BUXTON, Champion Hill.
Rev. H. RICHARD, 10, Surrey Square, Old Kent Road.
JOSEPH BARRETT, Esq., 22, Fleet Street.
Assistant Secretary, Mr. GEORGE KEARLEY, 7, Walworth Place, Walworth.

Normal School for Young Men, 7, Walworth Place, Walworth.
Normal School for Young Women, 15, Charlotte Row, Walworth Road.

Society for Promoting Female Education in the East.

Formed 1834.

OBJECT :—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1854	£2,442	16	2
EXPENDITURE	1,380	15	8
BALANCE in hand	153	12	8

President, Her Grace the Duchess Dowager of BEAUFORT.
Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.
Sub-Treasurer, Mrs. BONAR.
Hon. Secretaries, Miss ADAM; Miss BRIDGES.
Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.
Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Sailors' Society.

OBJECT:—"To promote the spiritual interests of seamen; the society comprehending 'all denominations of Christians holding the essential doctrines of the protestant faith.

INCOME, year ending Dec. 31, 1853	£2,252	3	11
EXPENDITURE	2,352	11	2
BALANCE in hand	155	8	5

Treasurer, THOMSON HANKEY, jun., Esq., M.P.
Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
Bankers, Messrs. HANKEY, Fenchurch Street.
Travelling Agent, Rev. JOSEPHUS CHAPMAN.
Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey Square, St. Mary Axe.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews: "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1854	£4,269	9	5
EXPENDITURE	4,747	3	1
BALANCE due to the Treasurer	546	18	1

Treasurer, Sir JOHN DEAN PAUL, Bart., 217, Strand.
Honorary Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING.
Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May, 1854	£1,669	17	10
EXPENDITURE	1,605	4	7
BALANCE in hand	184	9	3

President, CHARLES HINDLEY, Esq., M.P.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.
Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.
Travelling Agent, Mr. WILLIAM STOKES.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April, 1854	£398	3	10
EXPENDITURE	488	4	5
BALANCE against the Society	32	6	2

Treasurer, THOMAS CHALLIS, Esq., Alderman and M.P.
Secretaries, Rev. ROBERT ASHTON, Battersea Rise, Surrey;
Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Collector, Mr. LAWRENCE, the Cottage, York Road, Battersea.
Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 6, 1854	£27,489	11	10
EXPENDITURE	28,230	10	2
BALANCE in hand	1,666	13	3

Treasurer, Sir EDWARD NORTH BUXTON, Bart.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Beamish, Rev. H. H., M.A.	Harrison, Rev. J. C.
Beecham, Rev. J., D.D.	Lorimer, Rev. Peter, SS., T.P.
Bergne, Rev. S. B.	Molyneux, Rev. Capel, M.A.
Bunting, Rev. W. M.	Morison, Rev. J., D.D., LL.D.
Carver, Rev. J., M.A.	Noel, Hon. and Rev. B. W., M.A.
Charlesworth, Rev. J., B.D.	Patteson, Rev. John, M.A.
Dibdin, Rev. R. W., M.A.	Redpath, Rev. R., M.A.
Edwards, Rev. A. T., M.A.	Reeve, Rev. J. W., M.A.
Gribble, Rev. C. B., M.A.	Steane, Rev. E., D.D.

Cash Clerk and Collector, Mr. J. B. PRESS, Church Street, Hackney

Missionaries employed	327
Visits during the year	1,439,318
Copies of scriptures distributed	6728
Tracts distributed	1,931,705

Office, 8A, *Red Lion Square.*

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1854	£766	1	2
EXPENDITURE	856	11	11
BALANCE due to the Treasurer	321	8	2

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, Mr. L. A. CHAMEROVZOW.
Office, 27, *New Broad Street, London.*

Society for the Liberation of Religion from State Patronage and Control.

Formerly called the

British Anti-State Church Association.

Formed 1844.

OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, six months ending May, 1854	£1,789	16	9
EXPENDITURE	1,489	15	3
BALANCE in hand	300	1	8

Treasurer, WILLIAM EDWARDS, Esq.
Secretary, JOHN CARVELL WILLIAMS, Esq.
Travelling Secretary, Rev. EDWARD S. PRYCE.
Office, 2, *Sargeants' Inn*, *No.* 50, *Fleet Street.*

Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient managent of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, year ending 1, 1854	£9,456	6	11
EXPENDITURE	9,032	5	7
BALANCE in hand	825	16	5
Deposited as a Reserve Fund	5,821	9	9

President, Rt. Hon. Earl of SHAFTESBURY.
Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 1, Exeter Hall.
Secretary, Mr. J. G. GENT, 1, Exeter Hall.
Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

Soldiers' Friend Society.

OBJECT:—"Diffusing religious knowledge throughout the British Army."

INCOME, Subscriptions, &c., to February, 1854	£220	15	10
EXPENDITURE	200	15	10
BALANCE against the Society	76	0	11

Treasurer, GEORGE BURNS, Esq., 17, Porteus Road, Paddington.
Honorary Secretary, Mr. W. A. BLAKE.
Office, 15, *Exeter Hall.*

Evangelical Continental Society.

Formed 1845.

OBJECT;—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 20, 1854	£1,862	4	3
EXPENDITURE	1,419	17	7
BALANCE in hand	74	16	1

Treasurer, WILLIAM ALERS HANKEY, Esq.
Sub-Treasurer, EBENEZER PYE SMITH, Esq.
Secretary, Rev. EVAN DAVIES.
Office, 7, *Blomfield Street*, *Finsbury.*

Working Men's Educational Union.

Formed 1852.

OBJECTS :—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

INCOME, for the ending Dec. 31, 1853	£1,811 13 9
EXPENDITURE	2,017 0 1

Treasurer, ROBERT C. L. BEVAN, Esq.
Honorary Secretary, Mr. BENJAMIN SCOTT.
Depositary, Mr. FRANÇOIS BARON.

Aged Ministers' Society.

Formed 1818.

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME (last Report received)	£520 5 10
EXPENDITURE	580 8 0

CAPITAL, stock yielding about £447 per annum.
Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.
Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq.
Secretary, Rev. G. ROGERS, 4, Frederick Place, Commercial Road, Peckham.

Widows' Fund.

Formed 1773.

OBJECT :—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 23, 1854	£2,873 15 3
EXPENDITURE	2,631 15 0
BALANCE in hand	683 1 11
FUNDED PROPERTY producing an annual income of £2,382 0 1	

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
Secretary, Mr. H. K. SMITHERS, Queen's Road, Peckham.
Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	84 Widows in England at £12 each.
Exhibitions	73 Widows in England at £11 each.
Exhibitions	16 Widows in England at £10 each.
Exhibitions	28 Widows in Wales at £8 each.
Exhibitions	34 Widows in Wales at £9 each.
Exhibitions	2 Widows in Wales at £5 each.

Of the 144 English Widows, 81 were of the baptist, 56 of the independent, and 7 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1798.

OBJECT :—"The benefit of the widows and children of protestant ministers of all denominations who become members by subscribing according to its rules."

INCOME, year ending March 31, 1854		£2,620 17 8
EXPENDITURE		1,591 14 4
CAPITAL, invested in government security, £28,511 5s. sterling, and £500 consols	£28,917 2 6	
BALANCE in Treasurer's hands	717 5 8	
Annuitants	38	
Number of members	181	

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.
Trustees, WILLIAM ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.; Rev. Dr. BENNETT; Rev. Dr. TIDMAN.
Directors, Rev. Dr. ANGUS; Rev. J. N. GOULTY; Rev. W. LUCY; Rev. JOHN STOUGHTON; Rev. Dr. TIDMAN; Rev. T. TIMPSON.

Orphan Working School.

Founded 1760.

OBJECT :—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the School, 266.

INCOME, for the year ending Dec. 31, 1853	£7,741 5 0
EXPENDITURE	7,770 0 0

President, JOHN REMINGTON MILLS, Esq.
Treasurer, THOMAS MERRIMAN COOMBS, Esq.
Secretary, Mr. JOSEPH SOUL, 11, Boxworth Grove, Islington.
Collector, Mr. W. H. CHAPLIN, 11, Sebons Buildings, Islington.
Matron, Mrs. BAIRD.
Principal Master, Mr. W. F. TARLTON. Principal Mistress, Miss SALIER.
Office, 32, *Ludgate Hill.*

New Asylum for Fatherless Children.

STAMFORD HILL.

Founded 1844.

OBJECT :—"To board clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1854	£3,697 12 2
EXPENDITURE	3,623 13 6
BALANCE in hand	153 17 10

Number of orphans, 103.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.
Sub-Treasurer, Rev. ANDREW REED, D.D.
Honorary Secretaries, DAVID W. WIRE, Esq., Ald.; Rev. T. AVELING.
Sub-Secretary and Collector, Mr. JOHN H. CUZNER.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Office, 32, *Poultry, London.*

Walthamstow Girls' School.

Established 1838.

OBJECT :—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1854	£1,992	17	4
EXPENDITURE	1,924	8	1
BALANCE in hand	209	18	11

Treasurer, JOSEPH TRUEMAN, jun., Esq.
Cash Secretary, Mrs. E. CAREY, 3, Eastcote Place, Ferdinand St., Camden Town.
Minute Secretary, Mrs. E. PYE SMITH, Mare Street, Hackney.
Collector, Mr. HINE, 22, Montpellier Square, Brompton.

Home and School for the Sons and Orphans of Missionaries.

Treasurer, THOMAS SPALDING, Esq., Brent Lodge, Hendon.
Secretaries, Rev. ARTHUR TIDMAN, D.D., London Mission House.
Rev. FREDERICK TRESTRAIL, Baptist Mission House.
Principal, WILLIAM G. LEMON, B.A., School House, 1 & 2, Mornington Crescent.
Collector, Mr. THOMAS PARKER, 27, Surrey Street, Strand.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT :—"Educating and annually clothing one hundred poor children."

To which is united,

The London Society Female Orphan Institution.

Founded 1830.

OBJECT —"Maintaining and educating the daughters of gospel ministers."

Treasurer, THOMAS CHALLIS, Esq., Alderman, and M.P.
Collector, Mr. BRESSON, School House, North Street, Little Moorfields.
No Report published since 1851.

Apprenticeship Society.

Formed 1829.

OBJECT :—"That this society shall be designated the 'Society for Assisting Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending March 31, 1853	£270	12	0
EXPENDITURE	201	12	7
BALANCE in hand	178	9	7

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, Rev. J. V. MUMMERY, Albion Square, Dalston;
Mr. W. W. KILPIN, High Street, Bedford.
Collector, Mr. SHREWSBURY, 16, King's Row, Walworth.

In the year 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith.

Abbott, W., Blunham, near St. Neots.
Abingdon, L. J., Hanley, Stafford.
Acock, J., Stow-on-the-Wold, Glo'ster.
Acworth, J., LL.D., Bradford, York.
Adam, David, Scarborough.
Adey, Edward, Leighton Buzzard, Beds.
Aikenhead, R., Broomsgrove.
Ainsworth, J., Uxbridge, Middlesex.
Aitchison, J. Young, Burton-upon-Trent.
Aitchison, W. S., Newport, Monmouth.
Albrecht, H. S., Mirfield, Yorkshire.
Alcorn, J. Gilbent, Cheshire.
Alderson, W., Willingham, Cambridgeshire.
Aldis, John, Old Kent Road, London.
Aldis, R., Pentonville.
Allen, — Charlton-on-Otmoor, Oxon.
Allen, G., Long Crendon, Bucks.
Allnut, W., Syddenham, Oxon.
Amery, John, Lustleigh, Devon.
Amory, E., Aldwinkle, Northamptonshire.
Anderson, A., Bures St. Mary, Suffolk.
Anderson, Hugh, Bratton, Wilts.
Anderson, W. M., Hawick.
Angus, Henry, Rugby, Warwick.
Angus, Jos., D.D., Stepney, Middlesex.
Archer, W. E., Spaldwick, Hunts.
Armstrong, W. K., Ashton-under-Lyne.
Arnold, E., Cuckfield, Sussex.
Arnot, G., Portsea, Hants.
Arnsby, George, Shrewsbury.
Arthur, B., Bideford, Devon.
Ash, J., Staly Bridge, Lancashire.
Ashbery, H., Sheffield.
Ashby, S., Long Sutton, Lincoln.
Ashmead, G., Padiham, Lancashire.
Atkinson, J., Woolwich, Kent.
Atwood, Thomas, Kennington, Surrey.
Austin, John, Tunbridge Wells.
Avery, T., Aston Clinton, Bucks.
Ayres, R——, Chalford.
Ayrton, S., Chesham, Bucks.

Backhouse, — Norton, Suffolk.
Bailey, G. G., Rushden, Northampton.
Bailey, Josephus, Ragland, Monmouthshire.
Baile, J., Newcastle-on-Tyne.
Baker, — Dartford, Kent.
Baker, Charles, Bradninch, Devon.
Baker, George, Hailsham.
Baker, Richard, Necton, Norfolk.
Baker, Thomas, B.A., Ridgmount.
Baker, T., Burrowbridge, Somerset.
Baker, T. S., Westminster.
Baldwin, J., Cransford, Suffolk.
Baldock, Thomas, Wivelsfield, Sussex.
Ball, W., Wandsworth, Surrey.
Bamber, John, Hunslet, Yorkshire.
Bane, John, Malton, York.
Banks, C. W., Bermondsey.
Banks, R., Newcastle-on-Tyne.
Banns, W., Bacton, Norfolk.
Barber, F., Warford, Cheshire.
Barker, J., Fenstanton, Hants.
Barker, W., Blackburn.
Barnes, J., Austrey, Warwick.
Barnes, Robert, Glemsford, Suffolk.
Barnes, W., Clare, Suffolk.
Barnes, W., Trowbridge, Wilts.
Barnett, J., Blaby, Leicester.
Barnett, J. P., Keighley, Yorkshire.
Barrass, — Peterborough.
Bartholomew, H., Halstead, Essex.
Bartlett, B., Fenny Stratford, Bucks.
Batey, John, Burnley, Lancashire.
Bather, A., Mount Bures, Essex.
Bayne, R., Langham, Essex.
Baynes, J., Wellington, Somerset.
Baynes, J. A., B.A., Nottingham.
Bedding, E., Cuddington, Bucks.
Beddow, B., Great Sampford, Essex.
Bee, G., Houghton-le-spring, Durham.
Bell, — Brooke, Norfolk.
Bennett, R., Blockfield, Hants.
Bennett, T., Barnoldswick, Yorkshire.
Bennett, W. C., St. Hill, Kentisbere, Devon.
Benson, William, London.
Bentley, W., Sudbury, Suffolk.
Bernie, A., Preston.
Berry, A., Halifax.
Best, G., Drayton, Berks.
Best, J., Little Stonham, Suffolk.
Betts, Henry John, Southwark.
Bevan, John, Enfield Highway.
Bevan, T., Nantyglo, Monmouth.
Bidder, W., Bermondsey, Southwark.
Biddle, T., Brockham Green, Surrey.
Bigwood, John, Brompton, Middlesex.
Billings, D.D., Gedney Hill, Lincoln.
Bilson, J. E., Allerton, Yorkshire.
Bird, Samuel, Hatfield.
Birrell, C. M., Liverpool.
Birt, Caleb Evans, M.A., Wantage, Berks.
Birt, John, Oldham, Lancashire.
Black, T., Ford Forge, Northumberland.
Black, W. H., London.
Blackburn, James, Foxton, Leicester.
Blackmore, James B., Princes Risborough.
Blackmore, Samuel, Eardisland, Leominster.
Blackmore, T. W., South Molton, Devon.
Blake, J. H., Sandhurst, Kent.
Blake, W., Broughton Gifford, Wilts.
Blake, W. A., London.

Blakey, J., Haslingdon, Lancashire.
Bland, J., Jersey.
Bland, S. K., Cheshunt.
Blinkhorn, R. R., Willingham, Cambs.
Bliss, T., B.A., Chipping Norton, Oxon.
Bliss, W. B., Kington, Hereford.
Blomfield, Henry, New Romney, Kent.
Bloomfield, T. G., London.
Bolton, J., Highbridge, Somerset.
Bonner, W. H., Birkenhead.
Bontems, William, Whitchurch, Salop.
Booth, Samuel Harris, Falmouth.
Bosworth, F., M.A., Bristol.
Bott, E., Barton, Leicestershire.
Bottle, H., Yelling, Hunts.
Bottomley, W. C., Birmingham.
Bowden, R., Towersey, Bucks.
Bowes, W. B., London.
Box, C., Woolwich, Kent.
Branch, John, St. John's Road, London.
Brasted, J. B., Blakeney, Norfolk.
Brawn, Samuel, Loughton, Essex.
Breeze, R., Swindon, Wilts.
Brewer, E. H., Dartmouth, Devon.
Brewer, R., Leeds, Yorkshire.
Brand, Joseph, Aldringham, Suffolk.
Bridge, W., Cosely, Stafford.
Bridgman, D., Horsington, Somerset.
Briscoe, J. P., Chesterton, Cambridgeshire.
Britcliffe, F., Heywood.
Broad, John, Hitchin, Herts.
Brock, William, Gower St., London.
Brocklehurst, S., Colchester, Essex.
Brockway, G., Culmstock.
Bromwich, J., Sheepshead, Leicester.
Brock, J., Broadstairs, Kent.
Brook, W., Bovy Tracy.
Brooks, J. H., Banbury.
Brooks, T., Wrexham.
Brown, Frederick, Bungay.
Brown, H. S., Liverpool.
Brown, J., Halesworth, Suffolk.
Brown, J. T., Northampton.
Brown, J., St. Ives, Hunts.
Brown, J. J., Reading, Berks.
Brown, William, Godmanchester, Hunts.
Brown, W., Triston, Suffolk.
Brown, W., Attleborough, Norfolk.
Brown, W., Poulner, Hants.
Bruce, R., Sunderland, Durham.
Buck, James, Liverpool.
Bug, — Heybridge.
Bugby, Fitzherbert, Preston.
Bull, T., Over, Cambridgeshire.
Bumpus, T., Stratford-on-Avon, Warwick.
Bunce, J. S., Bristol.
Burchell, W. F., Rochdale, Lancashire.
Burdett, A., Long Buckby.
Burditt, Thomas, Haverford West.
Burns, Dawson, Manchester.
Burns, Jabez, D.D., London.
Burns, S., Gornal, Stafford.
Burroughs, J., Guernsey.
Burrows, J., Magdalen, Norfolk.
Burt, J. B., Beaulieu Rails, Hants.
Burton, E. H., Portsea, Hants.
Burton, J., Great Grimsby, Lincoln.
Burton, T., Donnington, Lincoln.
Bury, James, Haslingdon, Lancashire.
Bussell, J., Ross.
Butcher, T., Shiffnall, Salop.
Butcher, — Thorpe-le-Soken.
Butterworth, J. C., M.A., Abergavenny.
Byatt, T., Thaxted, Essex.

Cakebread, C., Landport, Portsea.
Cameron, R., Blackburn.
Campbell, J. P., Shipley.
Cantlow, W. W., Isleham, Cambridge.
Cardwell, T., Hamsterley, Durham.
Carey, Eustace, London.
Carpenter, Charles, Chelmondeston, Suffolk
Carpenter, W., Dunstable, Beds.
Carrick, J. D., North Shields.
Carter, Thomas, Chenies, Bucks.
Cathcart, W., Barnsley, Yorkshire.
Cater, Philip, Chelsea.
Catterall, G. C., Boroughbridge, Yorkshire.
Chamberlain, F., Fleet, Lincoln.
Chamberlain, T., Pattishall, Northampton.
Chapman, J., Upottery, Devon.
Chapman, W., Longford, Warwick.
Chappell, J., Isle Abbotts, Somerset.
Cheatle, G., Birmingham.
Chenery, R., Manchester.
Cherry, W., Burford and Milton, Oxon.
Chew, G., Sunningdale, Berks.
Cholerton, J., Leicester.
Chown, J. P., Bradford, Yorkshire.
Clark, E., Twerton, Bath.
Clark, Henry, M.A., Bristol.
Clark, James, Leamington.
Clark, J., Hanslope, Bucks.
Clarke, Owen, Vernon Square, London.
Clarke, Robert, Shaldon, Devon.
Clarke, Thomas, Wellington, Salop.
Clarke, W., Bath, Somerset.
Clarke, W. Hatherleigh, Devon.
Claypole, E. A., Wallingford.
Clements, T.
Clements, W., Halstead, Essex.
Clift, Z., Crockerton, Wilts.
Clifton, W. S., Downton, Wilts.
Cloake, W., Calstock, Cornwall.
Clowes, Francis, London.
Colcroft, W., Wakefield, Yorkshire.
Cole, — West Haddon, Northampton.
Cole, C. H., Old Brentford, Middlesex.
Cole, George, Exeter.
Cole, T. J., Pimlico.
Coles, — Sulgrave, Northampton.
Collier, J. T., Downton, Wilts.
Collings, T., Budleigh Salterton, Devon.
Collings, W., Kingston-on-Thames, Surrey.
Collins, G., Broughton, Cumberland.
Collins, S., Grundisburgh, Suffolk.
Collins, F., Greenwich, Kent.
Collis, I., Coggeshall, Essex.
Collyer, W., Ivinghoe, Bucks.
Compston, John, Inskip, Lancashire
Compton, R., Lyndhurst, Hants.
Cook, J. Painswick, Gloster.

Coombs, T., Wallop, Hants.
Cooper, James, Aberdare.
Cooper, J. Wattisham, Suffolk.
Copley, W., Blakeney, Gloucester.
Corben, — Frome, Somerset.
Corben, T., Langton, Purbeck, Dorset.
Cornford, Philip H., Ramsey, Hunts.
Cotton, J., Barton, Leicester.
Couthall, G., London.
Couthern, G., West Ham, Essex.
Cowdy, Samuel, Leighton Buzzard, Beds.
Cox, Alfred, Newark, Notts.
Cox, James, Walgrave, Northampton.
Cox, John, Woolwich, Kent.
Cox, John, Shacklewell.
Cox, Samuel, Southsea, Portsea.
Cousins, G., Bewdley, Worcester.
Cozens, S., Willenhall, Stafford.
Cragg, James, Great Ellingham, Norfolk.
Crampin, J., Stratham, Cambridge.
Crambrook, D., Maidstone.
Craps, J., Lincoln.
Crasweller, H., B.A., Leominster.
Crate, C. T., Bildestone, Suffolk.
Crawford, J., Lee, Kent.
Crawford, T., Chittleholt, Devon.
Crisp, T. S., Bristol.
Crofts, J., Birchington, Kent.
Crofts, M. H., Andover.
Croggan, W., Grampound, Cornwall.
Cromwell, William, Bath.
Crook, J., Hebden Bridge, Yorkshire.
Crook, James, Somersham, Suffolk.
Crooks, G., Killingholm, Lincoln.
Cross, R. P., Hemyock, Devon.
Cross, T., Newton Abbot, Devon.
Cross, W. J., Bristol.
Crossman, H., Marlborough, Devon.
Crowe, William, Worcester.
Crowest, B., Billericay, Essex.
Crumpton, David, Oswestry, Shropshire.
Cubitt, James, Thrapstone, Northampton.
Cunningham, M., Chedworth, Gloucester.
Cutcliffe, W., Brayford, Devon.

Daniell, Charles, Melksham, Wilts.
Daniell, J. M., Ramsgate, Kent.
Dark, S., Market Lavington, Wilts.
Davey, John, Hereford.
Davey, W., Combmartin, Devon.
Davidge, J., Iwerne, Dorset.
Davies, Benjamin, Wells, Somerset.
Davies, H. C, Longhope, Gloucester.
Davies, Isaac, Newcastle-on-Tyne.
Davies, J. Jordan, Luton, Beds.
Davies, S., Wallingford, Berkshire.
Davies, W. B., Margate.
Davies, Benjamin, Wells, Somerset.
Davis, B. Horsell, Surrey.
Davis, Ebenezer, High Wycombe.
Davis, George Henry, Bristol.
Davis, Joseph, Portsea.
Davis, J., Wildenhall.
Davis, Stephen, Peckham, Surrey.
Davis, Stephen J., Peckham, Surrey.
Davis, T., Cubberley, Gloucester.
Dawson, J., Buxton, Norfolk.
Dawson, John, Bingley.
Dawson, Thomas, Liverpool.
Day, G., Wincanton, Somerset.
Day, W., Tunstall, Suffolk.
De Fraine, R., Lutterworth, Leicester.
De Putron, M., Guernsey.
Dickinson, P., London.
Dixon, John, Risely, Higham Ferrars.
Dixon, J., White Colne, Essex.
Dobney, H. H., Maidstone.
Doke, — Chudleigh.
Dolamore, D. Bedale, Yorkshire.
Domoney, Josiah, Woodford, near Thrapston
Donomy, J., Llangibby, Monmouth.
Dore, James, Fishponds.
Dore, John, Ashburton.
Dore, William, Brixham.
Dovey, J. E., Lowestoft, Suffolk.
Dovey, W., Hailsworth.
Dowsing, — Occold, Suffolk.
Dowson, Henry, Bradford, Yorkshire.
Doxsey, Isaac, London.
Drawbridge, C., Rushden, Northampton.
Drew, Joseph, Newbury, Berks.
Dring, J., Wilburton, Cambridgeshire.
Dumbleton, J., Swanburne, Bucks.
Dunckley, H., M.A., Salford. Lancashire.
Dunckley, James, Somerleyton.
Dunn, J., Gillingham, Dorset.
Dunn, Stephen, Atch Lench, Worcestershire
Dunning, — Hoxton.
Dyson, Amos, Rotherham, Yorkshire.
Dyson, Eli, Rishworth, Yorkshire.

Eacote, W., Acton Turville, Gloucester.
Ealing, T., Colchester, Essex.
Earle, J. F., Malton, Yorkshire.
Eden, T., Chadlington, Oxon.
Edgcomb, J. P., Dover, Kent.
Edge, J., Sutton-on-Trent, Notts.
Edger, S., B.A., Kimbolton, Hunts.
Edmonds, T., M.A., Cambridge.
Edwards, John, Liverpool.
Edwards, James, Nottingham.
Edwards, Evan, Chard, Somerset.
Edwards, D., Newport, Monmouth.
Edwards, T., Tunbridge Wells, Kent.
Edwards, William, Chipperfield, Herts.
Edwards, W., Mayford, Suffolk.
Elliot, E. E., Lydney, Gloucester.
Elliot, W. H., London.
Ellis, W. C., Mildenhall, Suffolk.
Ellison, William, Wigan, Lancashire.
Elton, Romeo, D.D., Exeter.
Elven, Cornelius, Bury St. Edmonds, Suffolk
Etheridge, B. C., Ramsgate.
Evans, B., Inskip, Lancashire.
Evans, B., Scarborough, Yorkshire.
Evans, D., St. Melon's, Monmouth.
Evans, D. Tredegar, Monmouth.
Evans, D. Chipperfield, Herts.
Evans, D. D., Pontrhydyryn, Monmouth.
Evans, D. M., Manchester.
Evans, Edward, Snailbeach, Salop.
Evans, John, Redruth, Cornwall.

Evans, J., Caerleon, Monmouth.
Evans, J., Rushden, Northampton.
Evans, R., Burnley, Lancashire.
Evans, Shem, Westbury, Wilts.
Evans, W., Crewkerne.
Evans, W. W., Birmingham.
Everson, J., Beverley, Yorkshire.
Ewence, J., Long Parish, Hants.
Eyres, John, Stradbrook, Suffolk.

Facy, A., Ashwater, Devon.
Fall, E , Newbold, Rugby.
Fawcett, W., Halifax.
Felkin, J., Nottingham.
Felton, William, Deptford.
Field, — Broseley, Salop.
Figg, R., Redbourn, Herts.
Finch, T., Harlow, Essex.
Finch, T. C., London.
Fish, C., Great Gidding, Hunts.
Fishbourne, G. W., Stratford, Essex.
Fishbourne, Jas. C , Thaxted.
Flack, — Sutton, Cambridge.
Flanders, M. W., Cottenham.
Flavel, J., Earith.
Flood, James, Melbourne, Cambridge.
Flory, J., Bury St. Edmunds, Suffolk.
Flower, H., Offord.
Flukes, J., Hull, Yorkshire.
Fogg, W., Retford, Notts.
Foreman, J., London.
Foot, U., Collumpton, Devon.
Foote, W. Evans, Honiton, Devon.
Fordham, T., Caxton, Cambridgeshire.
Forth, C., Middleton-in-Teesdale, Durham.
Foster, A., Ringmore, Devon.
Foster, E. L., Stony Stratford, Bucks.
Foster, J., Farsley, Yorkshire.
Foster, J. H., Uckfield, Sussex.
Francies, G., Old Kent Road, Surrey.
Francis, J., Westmancote.
Franklin, C. Knaresborough, Yorkshire.
Franklin, E., Snaresbrook.
Franklin, J., Hendon, Middlesex.
Frearson, R. S., Coniston, Lancashire.
Freer, J., Woodstock, Oxon.
Freeman, J. Wythall Heath, Worcester.
Frize, J., Fairford, Gloucester.
Fuller, — Ashfield Magna, Suffolk.
Fuller, H., Ashampstead, Berks.
Fuller, J. G., Stogumber, Somerset.
Fuller, W. H., Minehead, Somerset.

Galpine, G., Horham, Suffolk.
Gard, T., Brixham.
Garner, William, Harston, Cambridgeshire.
Garrard, W., Leicester.
Garritt, T., Stoke Newington, Middlesex.
Garrington, J., Burnham, Essex.
Garside, J., Slaithwaite.
Garwood, William, Ramsgate, Kent.
Gate, Thomas, Keysoe, Bedford.
Gatenby, W., Kirkstall.
George, Jonathan, Camberwell.
Gibbs, G., Fishponds.
Gibbs, R., Skipton, Yorkshire.
Gibson, E. T., Guilsborough.
Gibson, J., West Drayton, Middlesex.
Giles, J. E., Sheffield.
Giles, William, Netherley House, Chester.
Gill, J. V., Millford, Hants.
Gill, Thomas, Melbourne, Derby.
Gillson, W. A., Saffron Walden, Essex.
Gipps, J., Potter Street, Essex.
Glanville, W., Bessel's Green, Kent.
Goadby, J., Loughborough, Leicester.
Godwin, Benjamin, D.D., Bradford.
Golsworthy, J., Sutterton, Lincolnshire.
Gooch, S. B., Fakenham, Norfolk.
Gooding, W. J., Hartley Row, Hants.
Goodliffe, W., Rothley and Sileby, Leicester.
Goodman, W., B.A., Lincoln.
Goodman, W., Steep Lane, near Halifax.
Gotch, F. W., M.A., Bristol.
Gough, J. J.
Gough, T. T., Clipston, Northampton.
Gould, D., Dunstable, Beds.
Gould, G., Norwich.
Gordon, J. Tenbury, Worcester.
Goss, W. Yarmouth, Norfolk.
Gowing, J., Norwich.
Grace, J., Brighton, Sussex.
Grace, R., Harpole, Northampton.
Grain, G., Haverhill, Suffolk.
Grafftey, G., Middleton, Lancashire.
Gray, W., Ripley, Derby.
Green, Josiah, Yarmouth.
Green, J. C., Niton, Isle of Wight.
Green, Richard, Taunton.
Green, Samuel, Stoke Newington, Middlesex.
Green, S. G., B.A., Bradford, Yorkshire.
Green, William, Nottingham.
Gregson, John, Beverley.
Griffin, Thomas, Trowbridge.
Griffith, D. Accrington, Lancashire.
Griffiths, Enoch, Upwell, Norfolk.
Griffiths, P., Romsey, Hants.
Griffiths, J. P., Sabden, Whalley.
Griffiths, M., Rymney, Monmouth.
Griffiths, R., Ponthir, Monmouth.
Grigg, H. T., Dorman's Land, Surrey.
Groser, William, Middleton Road, Dalston.
Guinnell, T., Greenwich, Kent.
Gunner, G., Southwark.
Gutteridge, R., Middleton Cheney.

Haddy, —, Ravensthorpe, Northampton.
Hall, B. S., Bourton-on-the-Water.
Hall, George, Ipswich, Suffolk.
Hall, J., Gorsley, Hereford.
Hall, R., B.A., Hull.
Hall, S., Ashley, Hants.
Hammond, E. R., West Malling, Kent.
Hands, T., Salisbury.
Hannan, J., Bourton, Somerset.
Hanson, J., Haworth, Yorkshire.
Harbottle, J., Accrington, Lancashire.
Harbottle, Joseph, Oswaldtwistle, Lancashire.
Harcourt, C. H., Wokingham, Berks.
Harcourt, J., Luton, Bedfordshire.
Hardick, T. Corton, Wilts.
Hardwick, W., Gretton, Northamptonshire.

Hardy, Richard, Queenshead, Yorkshire.
Harris, E., Kensal Green, Middlesex.
Harris, G., Rishangles, Suffolk.
Harris, P., Wymondham, Norfolk.
Harris, W., Framsden, Suffolk.
Harrison, —, Llandago.
Harrison, J., Bedale.
Harrison, T., Keighley, York.
Hart, Thomas, Leighton.
Harvey, J., Bury, Lancashire.
Hatch, S. S., Highgate, Middlesex.
Hatton, J., Outwood, Surrey.
Hatton, J., Wolverhampton, Stafford.
Hawkes, N. Hemel, Hempstead.
Hawkins, C. Uffculme, Devon.
Hawkins, S., Wildon, Bedford.
Hawkins, W., Bradford, Wilts.
Hawkins, W., Hail Weston, Hants.
Hawson, Gregory, Staines, Middlesex.
Haycroft, Isaac, B.A., Lewes.
Haycroft, N., M.A., Bristol.
Heaton, Richard, Earby, Yorkshire.
Hedge, W., Helmdon, Northampton.
Henderson, W. T., Banbury, Oxon.
Heritage, W. A., Tenbury.
Hewlett, M., Wigan, Lancashire.
Hewlett, J. P., Watford, Herts.
Hiley, F., Llanwenarth, Monmouth.
Hill, Charles, Stoke Ash, Suffolk.
Hill, J. H., Ebbw Vale, Monmouth.
Hill, William, Bristol.
Hillman, J., Deptford, Kent.
Hillyard, J., Stanningley, Leeds.
Hinton, J. H., M.A., London.
Hirons, John, Clapham, Surrey.
Hirst, J., Blackley, Yorkshire.
Hithersay, —, Kilham.
Hobson, Jesse, London.
Hoby, J., D.D., London.
Hockin, J., Evesham, Worcester.
Hoddy, T., Walton, Suffolk.
Hodgkins, B., Bishops Stortford, Herts.
Hoe, Benjamin, Clapham, Surrey.
Hogg, Robert, Great Grimsby.
Hollinrake, H., Birchcliffe, Yorkshire.
Holmes, H. W., Pole Moor, Staithwaite, York.
Holmes, R., Rawden, Yorkshire.
Hood, W., Ford, Bucks.
Hooppel, R., Winscombe, Somerset.
Horbury, M., Blackburn.
Horsfield, R., Leeds, Yorkshire.
Horsfield, T. Bradford, Yorkshire.
Horsley, Nathan, Chatteris.
Horton, Thomas, Devonport.
Hosken, C. H., Crayford, Kent.
Hossack, J., Smethwick, Stafford.
House, W., London.
How, G., Warminster, Wilts.
How, Thomas, Shrewsbury.
Howarth, T., Preston.
Howe, John, Waterburn, Bacup.
Howe, J., Macclesfield, Chester.
Howell, J., Sible Hedgingham.
Howieson, W., Walworth, Surrey.
Howlett, Benjamin, Stratford-on-Avon.
Hull, Edmund, Blockley, Worcester.
Humphrey, W., Norwood.
Hunt, J., Croyde, Devon.
Hunt, W., Kensington, Middlesex.
Hunt, W., Misterton, Notts.
Hunter, James, Bradford, Yorkshire.
Hunter, H., Nottingham.
Huntley, W., Limpley Stoke, Wilts.
Husband, T., South Moreton, Berks.

Ibberson, W. C., Weston-by-Weedon.
Ingham, Richard, Halifax.
Irish, D., Warboys, Hunts.
Isaac, D. L., Trosnant, Monmouth.
Isaac, George, Brighton.
Ives, David, Gold Hill, Gerard's Cross, Bucks.
Ivory, John, Cossey, Norfolk.

Jackson, John, Coate, Oxford.
Jackson, J., Knutsford, Chester.
Jackson, W., Horsforth.
Jackson, W. E., Cloughfold, Lancashire.
James, George, Llanvihangel, Monmouth.
James, R., Yeovil, Somerset.
Jarrom, — Isleham.
Jeavens, D., Stepney.
Jefferson, John, Goodshaw, Lancashire.
Jeffrey, — London.
Jenkins, T., Bristol.
Jenkins, — Tenby.
Jenkinson, John, Oakham, Rutland.
Jennings, Daniel, De Beauvoir Town, London.
Johns, R., Trosnant, Monmouth.
Johnson, E., Buckingham.
Johnson, — Garway, Hereford.
Johnston, Kerr, Shipley, Yorkshire.
Johnston, P. G., Belton, Rutland.
Jones, D., B.A., Folkestone, Kent.
Jones, D., Horncastle, Lincoln.
Jones, D. R., Rymney, Monmouth.
Jones, E., High Wycombe.
Jones, G., Wolston, Warwick.
Jones, John, Corsham, Wilts.
Jones, J., Goitre Saron, Monmouth.
Jones, J., Manchester.
Jones, J., March, Cambridgeshire.
Jones, J., Monk's Kirby, Warwick.
Jones, J., Pailton, Warwick.
Jones, J. H., Lays Hill, Hereford.
Jones, J. A., Gosberton, Lincoln.
Jones, J. A., London.
Jones, J. C., M.A., Spalding, Lincoln.
Jones, Maurice, Leominster.
Jones, Samuel, Lumb, Rossendale, Lancash.
Jones, T., Chatham, Kent.
Jones, T., Chepstow, Monmouth.
Jones, T., Corsham.
Jones, W., Brosely, Salop.
Jones, William, Newport, Isle of Wight.
Jones, W., West Bromwich, Stafford.
Joseph, D., Bootle, Lancashire.
Judd, G., Coningsby, Lincoln.

Katterns, Daniel, Hackney, Middlesex.
Kay, J., Brough, Westmoreland.
Keen, C. T.
Keen, C. T., jun.

Keighley, J., Aisken, Devon.
Keller, J., Hillsley.
Kemp, Samuel, Hadleigh Heath.
Kendall, Thomas, Chadwell Heath, Essex.
Kenny, R., Burton-on-Trent, Stafford.
Kent, Manoah, Shrewsbury, Salop.
Kent, S., Biggleswade, Bedford.
Kenworthy, A., Hill Cliff, Warrington.
Kerry, G., Dorchester.
Kershaw, J., Rochdale, Lancashire.
Kiddall, J., Maltby, Lincoln.
Killen, Hugh, Bedford.
Killingworth, J., Hackney.
King, F., Aldreth, Cambridge.
King, H., Tawstock, Devon.
King, J., Dunmow, Essex.
King, Thomas, Semley, near Shaftesbury.
Kings, J., Lipton, Devon.
Kingsford, John, Deptford, Kent.
Kirkbride, D., Maryport, Cumberland.
Kirkwood, A., Berwick-on-Tweed, Northmd.
Kirtland, Charles, Canterbury.
Kitchen, William, Ringstead, Northampton.
Kiteley, Joseph, Oldham.
Kneebon, J., Hartlepool, Durham.
Knight, Joseph, Wolvey, Warwick.
Knott, B., Maidstone.
Knowles, W., Hackleton, Northampton.

Lancaster, R. B., South Shields, Durham.
Lance, J. W., New Brentford.
Landels, William, Birmingham.
Langford, R., Colchester, Essex.
Large, William, Sutton, Suffolk.
Larkin, — Bourton, Berks.
Larom, Charles, Sheffield, Yorkshire.
Larwell, J., Bugbrook, Northampton.
Lawrence, Henry
Lawrence, J., Chapmanslade, Wilts.
Lawson, T., South Shields, Durham.
Lawton, J., Leake, Leicester.
Laxon, H., Omesby, Norfolk.
Lay, James, Milwood.
Leach, — Northampton.
Leader, William, Woolwich, Kent.
Le Clerc, J., Guernsey.
Lea, A. Joseph, Moulton, Northampton.
Lee, T., Whittlesea, Cambridge.
Leechman, J., M.A., Hammersmith, Mid.
Lefevre, E., Ashton, Essex.
Lefevre, H., Thornbury, Gloucester.
Le Maire, R. G., London.
Leng, W., Stockton-on-Tees, Durham.
Leonard, T., Mavor, Monmouth.
Lewis, B., Camberwell.
Lewis, David, Leominster.
Lewis, E., Llanelly, Monmouthshire.
Lewis, J., Blaenau Gwent, Monmouth.
Lewis, John, Houghton Regis.
Lewis, John, Naunton.
Lewis, Joseph, Usk, Monmouthshire.
Lewis, J. P., Diss, Norfolk.
Lewis, T., Llantheny, Monmonth.
Lewis, W. G., Cheltenham, Gloucester.
Lewis, W. G., jun., Kensington.
Lewitt, J., Coventry.
Light, C., Shrewton, Wilts.
Light, John, Modbury.
Lillycrop, S., Windsor, Berks.
Lingley, I., Meopham, Kent.
Lisling, W., New Basford, Notts.
Litchfield, J., Kingsthorpe, Northampton.
Little, J., Bristol.
Little, J., Street, Somerset.
Lloyd, W., Midhurst, Sussex.
Lockyear, H. B., Yarcombe, Devon.
Lodge, D., Uppingham.
Lomas, T., Leicester.
Lord, Isaac, Ipswich, Suffolk.
Lovering, G., Swimbridge, Devon.
Lyon, J., Chatteris, Cambridge.

Maclean, W., Bromley, Durham.
Macpherson, James, Hull.
Maddeys, G., Tydd, St. Giles.
Maddocks, W., Ramsden Crays, Essex.
Maisey, W., Studley, Warwick.
Major, A., Farringdon, Berks.
Manning, E., Gamlingay, Cambridge.
Manning, S., M.A., Frome, Somerset.
Marchant, Charles, Stoke Gabriel, Devon.
Marks, Samuel, Cambridge.
Marriott, J., Spratton, Northampton.
Marriott, T., Milton, Northampton.
Marsh, W., Castle Camps, Cambridge.
Marston, C. H., West Bromwich, Stafford.
Marten, R. H., B.A., Abingdon, Berks.
Martin, C., Loscoe, Derby.
Martin, J., B.A., Stockport.
Martin, T., Malmsbury, Wilts.
Massey, J., Tamworth, Stafford.
Mason, John, Wells, Somerset.
Matthews, D. Rowley Regis, Stafford.
Matthews, H., Ensham, Oxford.
Matthews, J., Aldborough.
Matthew, Samuel, Hadleigh, Suffolk.
Matthews, T. W., Boston, Lincoln.
Maurice, J., Providence, Stafford.
May, John, Saltash.
May, J. H., Taunton Somerset.
May, W., Burton Latimer, Northampton.
Mc Laren, A., B.A., Southampton.
Mc Lean, T., Harbourne, Birmingham.
Mc Masters, J., Walsall, Stafford.
Mc Michael, G., B.A., Gloucester.
Mead, J., Ludgershall, Wilts.
Mead, W., Truro, Cornwall.
Medway, G., Creech, Somerset.
Meeres, J. L., Bermondsey, Southwark.
Merrimen, E., Ilfracombe, Devon.
Messer, T. J., London.
Metcalfe, John, Higher Bebington.
Miall, William, Dalston, London.
Michael, J., Penuel, Monmouth.
Michael, J., Ponthir, Monmouth.
Michael, O., Blaenavon, Monmouth.
Middleditch, C. J., Frome, Somerset.
Middleditch, T., Calne, Wilts.
Miles, Joseph, Stow in the Wold.
Millard, B., Wigan, Lancashire.
Millard, J., Lymington, Hants.
Millard, J. H., B.A., Huntingdon.

Miller, Richard, Swanwick, Derby.
Miller, J., Penn, Bucks.
Miller, J., London.
Miller, J. P., Wycombe Marsh.
Miller, T., Rishworth, Yorkshire.
Mills, John, Kidderminster.
Milner, J., London.
Mitchell, G., Bacup, Lancashire.
Mitchell, Jos., Downend, Bristol.
Moase, J., Crowborough, Sussex.
Moore, —, Withington, Hereford.
Morgan, Joseph, Donnington Wood, Salop.
Morgan, D., Blaenavon, Monmouth.
Morgan, J. W., Bridlington, York.
Morgan, M., Beulah, Monmouth.
Morgan, Thomas, Birmingham.
Morgan, T. H., Birmingham.
Morgan, W. J., M.D., Plymouth.
Morrell, C., Netherton, Worcestershire.
Morris, J., Chipping Norton.
Morris, R., Clifton, Somerset.
Morris, R., Driffield, Yorkshire.
Morris, Richard, Botesdale, Suffolk.
Morris, Thomas, Whitechurch, Hants.
Moss, Richard, London.
Mountford, J., Oundle, Northampton.
Moyle, G., Camberwell.
Mullett, P., Guernsey.
Munday, W., Lynn, Norfolk.
Murch, Spencer, Waltham Abbey.
Murch, W. H., D.D., London.
Murrell, George, St. Neots, Hants.
Mursell, J. P., Leicester.
Mursell, James, jun., Kettering.
Muskett, George, Westoning, Beds.

Nash, T., Warwick.
Needham, G., Audlem, Cheshire.
Nelson, I., Withheaven, Cumberland.
Neville, J., Sutton-at-Hone, Kent.
New, C., Penzance, Cornwall.
New, Isaac, Birmingham.
Newborn, J., London.
Newell, W., Bradford, Wilts.
Newman, T. F., Shortwood, Gloucester.
Newth, John, Hannam, Somerset.
Newnam, S., Pilton, Barnstaple.
Newton, W., Midhurst, Sussex.
Nichols, A., Sunnyside, Lancashire.
Nicholson, B., Car Green, Cornwall.
Nicholson, Samuel, Plymouth.
Nightingale, R., Tipton, Stafford.
Noel, Hon. B. W., M.A., Paddington.
Nokes, Moses, Catshill, Worcester.
Norris, — Swavesey, Cambridge.
Norton, W., Cauldwell, Derby.
Norton, W., Egham Hill, Surrey.
Nott, C., Sutton Ashfield, Nottingham.
Nottage, J., Saxlingham, Norfolk.
Nottage, W., Okington, Cambridge.
Nunnick, D., Bloxham, Oxford.

Oakley, T. W., Hadleigh Heath, Suffolk.
Offer, C., Enford, Wilts.
Offer, S., Netheravon, Wilts.
Oldham, J., Dorchester, Oxford.
Oliver, T., Monkwearmouth, Durham.
O'Neil, A. G., Birmingham.
Orchard, G. H., Burlington, Yorkshire.
Orton, W., Barrowden, Stamford.
Osborne, J. H., Poole, Dorset.
Osborn, J. J., Carlisle, Cumberland.
Oughton, J., Hedge End, Hants.
Overbury, F., Pershore, Worcestershire.
Overbury, R. W., Devonport.
Owen, J. J., Bolton.
Owen, T., Cranfield, Beds.

Packer, Joseph, Ramsgate, Kent.
Packer, Stephen, Eastcombe, Gloucester.
Page. J., Rotherfield, Sussex.
Park, J. C., Bilston.
Parken, D., Breachwood Green, Herts.
Parkinson, J., Crigglestone, Yorkshire.
Parkinson, J. W., Idle, Yorkshire.
Parkinson, T., Coxhill, Lincoln.
Parkinson, W., Gretton.
Parson, W., Rattlesden, Suffolk.
Parsons, J., Chesham, Bucks.
Partridge, J., Wallingford, Berks.
Pawson, H. T., Waldringfield, Suffolk.
Payn, D., Wellow, Isle of Wight.
Paine, William, Leighton Buzzard, Bedford.
Payne, J. E., Kingsheath, Worcester.
Payne, W., Chesham, Buckingham.
Payne, W., Little Kingshill, Bucks.
Peachey, W., M.A., Langham, Essex.
Peacock, D., Masham, Yorkshire.
Peacock, John, London.
Pearce, Fred., Bradford, Wilts.
Pearce, J., Lessness Heath.
Pearce, Standen, Romford, Essex.
Pedley, R., Wheelock Heath, Chester.
Pegg, D., Claxton, Norfolk.
Pegg, G. W., London.
Pengilly, R., Penzance, Cornwall.
Penny, John, Coleford, Gloucester.
Pepper, T., London.
Perkins, F., Battle, Sussex.
Perratt, William, Harlington, Middlesex.
Perrey, A., M.D., Wakefield.
Peters, Thomas, Rayleigh, Essex.
Peters, S., Great Gransden, Hunts.
Philips, J., Astwood Bank, Worcester.
Philpin, M., Alcester, Warwick.
Philpotts, J. C., M.A., Stamford, Lincoln.
Pike, Carey, Leicester.
Pike, G. T., Stogumber.
Pike, J. B., Bourn, Lincoln.
Pike, R. J., Beeston, Nottingham.
Pilkington, J., Rayleigh, Essex.
Pitt, A., Upton-on-Severn, Worcester.
Player, C., Langley, Essex.
Player, C. R., jun., Great Shelford, Cambridge.
Player, John, East Wickham, Kent.
Pledge, Daniel.
Pledge, E., Eythore, Kent.
Polly, W., Bishop Wickham, Essex.
Ponsford, J., Cowland Grove, Surrey.
Poock, T., Ipswich, Suffolk.
Poole, H., Abergavenny, Monmouth.

Pope, G., Collingham, Nottingham.
Popley, W. A., Lymington, Hants.
Porter, C., Ludham, Norfolk.
Porter, J., Swavesey, Cambridgeshire.
Pottenger, Thomas, Newcastle-on-Tyne.
Pound, S., Dartmouth.
Pratt, C. E., Stokeville, Stafford.
Pratten, B. P., Boxmoor, Hertford.
Predgen, L. H., Orcop, Hereford.
Preece, Benjamin, Poplar.
Preece, J., Westbury, Wilts.
Preston, G., Sunderland, Darham.
Preston, Isaac, Ashby-de-la-Zouch.
Price, D., Liverpool.
Price, J., Montacute, Somerset.
Price, S., Abersychan, Monmouth.
Price, John, Weymouth.
Price, W. T., Cheddar.
Probert, E., Bristol.
Proctor, W., Lancaster.
Prout, Peter, Ramsbottam.
Pryce, E. S., B.A., Gravesend, Kent.
Pugh, S. S., Southampton.
Pugh, W., Wem, Salop.
Pulling, G., Crosscombe, Somerset.
Pulman, J., Parley, Hants.
Pulsford, W., Halstead, Essex.
Pulsford, J., Hull, Yorkshire.
Pulsford, T., St. Hill, Kentisbeare, Devon.
Pym, — Newport Pagnell, Bucks.
Pyne, R., Titteshall, Norfolk.
Pywell, J., Northampton.

Ramsey, J., Whitestone, Hereford.
Ramsey, — Withington, Hereford.
Randle, W., Sutton Courtney, Berks.
Ray, T., Lamberhurst, Sussex.
Read, W., Wellow, Hants.
Redman, J., Sunderland, Durham.
Rees, A. A., M.A., Sunderland, Durham.
Rees, David, Braintree, Essex.
Rees, J., Victoria, Blaenavon.
Rees, R., Glasgoed, Monmouth.
Reynolds, T. D., Earlsol Colne, Essex.
Reynolds, W., Darleston, Stafford.
Reynoldson, R., Wisbeach, Cambridge.
Rice, — Catworth, Hunts.
Richards, J., Skenfrith, Monmouth.
Richards, J., Tenterden, Kent.
Richardson, James, Barton Mills, Suffolk.
Ricketts, D., Cutsdean, Gloucester.
Ridgway, — Millington, Cheshire.
Roberts, E., Bethel, Bassaleg, Monmouth.
Roberts, E., Pontesbury, Salop.
Roberts, W., Blaenau, Monmouth.
Robertshaw, W., Shore, Yorkshire.
Robertson, J., M.A., Dunstable.
Robinson, C., Borough Green, Kent.
Robinson, J., Boughton, Nottingham.
Robinson, J., Hackney, Middlesex.
Robinson, J., Maulden, Bedford.
Robinson, J., New Basford, Nottingham.
Robinson, J., Emsworth.
Robinson, T., Staughton, Bedford.
Robinson, W., Cambridge.
Robson, Charles, Berwick-on-Tweed.
Robson, G., Byfield, Northampton.
Robson, George, Shipston-on-Stour.
Rockhey, T., Appledore.
Rodway, E. J., Weston-super-Mare, Somerset.
Rodway, G. W., North Bradley, Wilts.
Rofe, T., Smarden, Kent.
Rogers, J. T.
Rogers, J., Mersey, Essex.
Rogers, N., Frome, Somerset.
Rogers, W., Dudley.
Rolestone, F. H., Sodbury, Gloucester.
Room, Charles, Portsea, Hants.
Rootham, J., Canterbury.
Rosevear, W., Coventry, Warwick.
Ross, W. G., Lockerley, Hants.
Rotherham, Joseph, Wem.
Rothery, Joseph, Hoxton, London.
Rouse, W., Chudleigh, Devon.
Row, Thomas, Little Gransden, Cambridge.
Rowe, John, Lytchett, Dorset.
Rowe, Jame, Risca, Monmouth.
Rowe, W., Steventon, Beds.
Rowley, C., Manchester.
Rudman, J., Trowbridge, Wilts.
Ruff, J., Boston, Lincoln.
Runnacles, J , Charsfield, Suffolk.
Rush, W., Eaton Bray, Bedford.
Russell, J., Chatham.
Russell, Joshua, Greenwich.

Saffery, P. J., London.
Sagas, W., Clayton, Yorkshire.
Salisbury, J., Longford, Warwick.
Salter, W. A., Amersham, Bucks.
Samuels, S., Farnham, Surrey.
Sarah, R., Shaldon, Devon.
Sargent, J., Gildersome, Yorkshire.
Sargent, J. E., Wyken, Warwickshire.
Sargent, S. C., Paddington.
Saunders, Moses, Brixham, Devon.
Scarr, A., Burwell, Cambridge.
Scoble, T., Harberton Ford, Devon.
Scott, Peter, Brearley, Yorkshire.
Scott, T., Norwich.
Searle, J., London.
Searle, R., Twowaters.
Sexton, W., Tring, Herts.
Shakspeare, B., Milwood.
Shakspeare, Charles, Somerleyton.
Shaw, William, Preston.
Shepherd, C. M., London.
Shirley, T., Sevenoaks, Kent.
Shoobridge, S., Instow, Devon.
Short, C., M.A., Swansea.
Short, George, Foulsham, Norfolk.
Shorter, J., London.
Shufflebotham, J., M.A., Macclesfield.
Shuttleworth, John, Hillsfield, Skipton, Y.
Sillifant, J. P., Devizes, Wilts.
Simister, J., Market Drayton, Salop.
Simmons, J., M.A., Olney, Buckingham.
Simmons, J. E., M.A., Bluntisham, Hunts.
Simons, A., Pinchbeck, Lincoln.
Simpson, J., King's Sutton, Northampton.
Sincox, S., Southwell, Notts.
Sincoxon, S., Preston.

Sissons, John, Stourbridge.
Skemp, B., Chowbent.
Skemp, — Twickenham.
Slade, J., Camden Town, Middlesex.
Slim, Cornelius, Maidstone.
Sloper. — Wallingford, Berks.
Small, George, Croydon.
Smedmore, J., Forton, Hants.
Smeed, J., St Peter's, Kent.
Smith, A., St. Ives, Hunts.
Smith, Amos, Braunston, Northampton.
Smith, Andrew, Cranbrook, Kent.
Smith, Charles, London.
Smith, Charles, Burwell, Cambridgeshire.
Smith, F., Sevenoaks, Kent.
Smith, G. C., Penzance, Cornwall.
Smith, H., Ashby-de-la-Zouch.
Smith, H. C., Hugglescote, Leicester.
Smith, John, Waterbeach.
Smith, J., Bacop, Lancashire.
Smith, J., Bowling Green, Worcester.
Smith, James, Cheltenham.
Smith, James, jun., Soham.
Smith, J., Spring Meadow, Stafford.
Smith, J. O., Kirton Lindsay, Lincoln.
Smith, Joseph, Pontesbury, Shropshire.
Smith, Thomas, Harrow-on-Hill, Middlesex.
Smith, T., Driffield, Derby.
Smith, T., Little Leigh, Cheshire.
Smith, Thomas, Islington.
Smith, W., Bedworth, Warwick.
Smither, T., Mile End, London.
Sneath, J., Cradley.
Solomon, W., Tipton, Stafford.
Soule, Israel May, Battersea Rise, Surrey.
Sparke, J. F., Lambeth.
Spencer, J., Guildford.
Spiers, —, Aylestone, Leicestershire.
Spiller, Charles, Dunkerton, Bath.
Spooner, J., Haddenham, Camb.
Sprigg, J., M.A., Westbury Leigh, Wilts.
Springthorpe, C., Heptinstall Slack.
Spurgeon, C. H., Southwark.
Spurgeon, S., Guernsey.
Spurgeon, W., Neatishead, Norfolk.
Staddon, J., Quarndon, Leicester.
Stalker, A. M., Leeds, Yorkshire.
Stanford, C., Devizes, Wilts.
Stanion, R., Wirksworth, Derby.
Stanion, T., Berkhampstead.
Stanley, W., Peterchurch, Hereford.
Staples, G., Measham, Leicester.
Statham, John, Bourton-on-the-Water.
Steane, E., D.D., Camberwell, Surrey.
Stembridge, J., Kilmington, Devon.
Stembridge, H. W., Paulton, Somerset.
Stenson, Elam, Nuneaton.
Stenson, John, Pimlico.
Stenson, Silas, Hinckley.
Stent, John, Hastings, Sussex.
Stephens, Edward, Thaxted, Essex.
Stephens, J. M., Cirencester, Gloucester.
Stevenson, E., Loughborough, Leicester.
Stevenson, J., M.A., Walworth.
Stevenson, J., Skidley, Yorkshire.
Stevenson, J. F., B.A., Long Sutton.
Stevenson, T., Leicester.
Stevenson, W., Nottingham.
Stuart, W. J., Swanwick, Derbyshire.
Stock, John, Salendine Nook, Yorkshire.
Stocks, R., Macclesfield, Cheshire.
Stovel, Charles, London.
Stubbings, W., Northallerton, Yorkshire.
Stubbins, S., Sherston, Wilts.
Stutterd, J., Castle Acre, Norfolk.
Sutcliffe, J., Rocester, Stafford.
Sutcliffe, J., Staleybridge, Lancashire.
Sutton, S., Watchett.
Sutton, T., Cottenham, Cambridge.
Sutton, W., Roade, Northampton.
Swan, Thomas, Birmingham.
Swinbourn, James, Edenbridge, Kent.
Swinton, Thomas, Acton, Norwich.
Syckelmore, William, Smarden, Kent.
Syme, J., Nottingham.
Symonds, William, London.

Taylor, B., Pulnam St. Mary, Norfolk.
Taylor, George, Bishop Burton.
Taylor, J., Birmingham.
Taylor, J., Kegworth, Leicester.
Taylor, Samuel N., Shipston-on-Stour.
Taylor, Thomas, Tottlebank, Lancashire.
Taylor, W., Manchester.
Teall, J., Hatch Beauchamp.
Thomas, G., Pontypool, Monmouth.
Thomas, G. B.
Thomas, T., Bethesda, Monmouth,
Thomas, T., Meltham, Yorkshire.
Thomas, T., Pontypool, Monmouth.
Thomas, T. J., Nash, Monmouth.
Thomas, W., Newport, Monmouth.
Thomas, W., Taliwain, Monmouth.
Thompson, David, Torrington, Devon.
Thompson, D. M. N., Hull, Yorkshire.
Thompson, J., Askett, Buckingham.
Thornby, — Bedford.
Thornley, John, Stowmarket, Suffolk.
Thorp, T. M., Long Buckby, Northampton.
Thursfield, J. S., Audlem, Cheshire.
Tibbett, — Ashburton, Devon.
Tilley, Alfred, Bridgnorth, Salop.
Tiptaft, — Abingdon, Berks.
Tipple, S. A., Wolverhampton.
Tite, W., Potton, Beds.
Todd, J. W., Sydenham.
Toms, R., Holcombe Regis, Devon.
Tootman, W., Blackmore, Essex.
Toplin, J. J., Keynsham.
Totman, — Laxfield, Suffolk.
Townsend, R., Kingston Lisle, Berks.
Trestrail, Frederick, Hammersmith.
Trickett, E., Botesdale, Suffolk.
Trigg, J. Brown, Penzance.
Trimming, J., Irthlingboro', Northampton.
Tryon, F., Deeping, Lincoln.
Tubbs, R., Rickmansworth.
Tucker, F., B.A., Manchester.
Tuckett, E. H., Kingsbridge, Devon.
Tunnicliffe, J., Leeds, Yorkshire.
Turner, R., Blisworth, Northampton.
Turner, W., Great Brickhill, Bucks.

Tyler, Peter, Haddenham, Bucks.

Underwood, W., Derby.
Upton, John, Kenninghall, Norfolk.
Upton, William, St. Alban's, Herts.
Upton, W. C., Beverley, Yorkshire.

Varley, W., Knaresborough.
Vasey, T., Wainsgate, Yorkshire.
Veals, G., Mepal, near Ely.
Venimore, J., Ingham, Norfolk.
Vernon, C. W., Broughton, Hants.
Veysey, C., Frithelstock, Devon.
Vince, Charles, Birmingham.

Wake, T. W., Markyate Street, Herts.
Walcot, John, Sutton-in Craven.
Walcot, J. B., Stanwick, Northampton.
Walker, D., Quainton, Bucks.
Walker, S., Thame, Oxford.
Walker, S., Ryeford, Hereford.
Wall, Thomas., Rye, Sussex.
Wallace, R., Tottenham, Middlesex.
Wallis, Joseph, Bexley Heath, Kent.
Wallis, J., Leicester.
Walsh, A., Lechlade, Gloucester.
Walters, R., Newcastle-on-Tyne, Nothum.
Walters, John, Earlscolne.
Walters, William, Halifax.
Walton, N., Cowlinghill, Yorkshire.
Walton, W., Bampton, Devon.
Warburton, J., Trowbridge, Wilts.
Ward, G., Beyton, near Bury, Suffolk.
Ward, S., Calverton, Nottingham.
Ward, T., Woodborough, Notts.
Ward, W., Peckham.
Ware, R., Hampstead.
Warne, G., Hendon, Middlesex.
Warren, J. S., New Mill, Tring, Herts.
Wassell, David, Bath.
Watson, David., Ryde, Isle of Wight.
Watts, J.
Wayland, A., Lyme Regis, Dorset.
Webb, E. S., Tiverton, Devon.
Webb, James, Ipswich, Suffolk.
Webb, J., Worsted, Norfolk.
Webb, J. W., Dunchurch, Warwick.
Webley, H., Woodside, Gloucester.
Webley, S., Avening, Gloucester.
Webster, John, Trowbridge.
Weightman, C., London.
Welch, W., Norwich.
Welsh, Thomas, Reading.
Wells, J., London.
Wells, S., Thurleigh, Beds.
Wesley, George, Tillingham, Essex.
West, G., St. Albans.
Wheeler. J. A., Lifton, Devon.
Wheeler, T. A., Norwich.
Whitbread G. H., Ashford.
White, Edward, Camden Town.
Whire, Robert, Bath.
White, W., Rushall, Wilts.
Whitehead, Geargе, Shotley Bridge, Durham.
Whitehead, S., Hertford.
Whitewood, S., Halifax, Yorkshire.
Whiting, E., Needingworth, Huntingdon.
Whitlock, H., Earl's Barton.
Whittaker, D., London.
Whittaker. J., Golcar, York.
Whittemore, J., Eynsford, Kent.
Wigg, S., Leicester.
Wightman, C. M., Exeter.
Wigner, J. T., Lynn, Norfolk.
Wilkinson, J., Stockton Heath, Warrington.
Wilkinson, T., Tewkesbury.
Willey, W., Oxford.
Williams, B., Daran-velan, Monmouth.
Williams, Benjamin, London.
Williams, C., Accrington, Lancashire.
Williams, Enoch, Brynmawr.
Williams, E. P., Cwmbran, Monmouth.
Williams, H., Shepscombe, Gloucester.
Williams, John, East Dereham, Norfolk.
Williams, S., Nantyglo, Monmouth.
Williams, T., Sharnbrook, Bedford.
Williams, W., Bosworth, Leicester.
Williams, W., Coleford, Gloucestershire.
Williamson, J., Lytham.
Williamson, P. W., Kensington, Middlesex.
Williamson, S., Exeter.
Wills, Francis, London.
Wills, Samuel, D.D., Norwood.
Wilson, Charles, Helston, Cornwall.
Wilson, D., Hull, York.
Wilson, S., Boston, Lincoln.
Wilson, W., Woburn Green, Buckingham.
Winks, J. F., Leicester.
Winslow, O., D.D., Leamington, Warwick.
Winter, — Shelfanger, Norfolk.
Winter, Thomas, Bristol.
Wise, H., Abbott's Langley, Hertford.
Wise, J., Marylebone, London.
Wise, T., East Church, Kent.
Withington, W. B., Devizes, Wilts.
Wood, B., Stockport.
Wood, J., Mansfield, Nottingham.
Wood, J. H., Padiham.
Wood, T., Berkhampsted Common.
Wood, T., London.
Wood, W., Toddington, Bedford.
Woodard, J, Ilford, Essex.
Woodington, T., Croydon, Surrey.
Woodgate, P. B., Carlton Rode, Norfolk.
Woods, William, Swaffham, Norfolk.
Woodstock, W., Northall, Buckingham.
Woollacott, Christopher, London.
Woolston, J., Keysoe Row, Bedford.
Worster, J. C., Sandbeach, Cambridgeshire.
Worley, W. C., Addleston, Surrey.
Wright, G., Beccles, Suffolk.
Wrigley, W., Blackburn, Lancashire.
Wyard, George, London.
Wycherley, T. E., Driffield, Yorkshire.
Wylie, D. S., Liverpool.

Yates, Thomas, Hugglescote, Leicester.
Yates, W., Stroud, Gloucester.
Young, B. C., Cosely, Stafford.
Young, H., Beech Hill, Berks.
Young, T., Bridport, Dorset.
Young, William, Bermondsey.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body, Formed 1727.

Secretary to the General Body,
Rev. JOHN KENNEDY, M.A., 4, Stepney Green.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.

Alldis, R.	1852	6, John Street, Pentonville.
Angus, Joseph, D.D.	1838	Stepney College.
Betts, H. J.	1848	2, Trinity Terrace, Trinity Square.
Bigwood, John	1851	10, Tregunter Road, Brompton, Middlesex.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bowes, William Blackwell	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, William	1849	12, Gower Street.
Cater, Philip	*	61, Upper Manor Street, Chelsea.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, T. J.	1854	33, Lower Belgrave Place, Pimlico.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H.	1842	21, Chadwell Street, Middleton Square.
Fishbourne, G. W.	1847	Shirley's Buildings, Stratford, Essex.
Francies, George	1838	6, Albert Terrace, Old Kent Road.
Green, Samuel	1835	Barrett's Grove, Stoke Newington.
Groser, William	1840	14, Middleton Road, Dalston.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hobson, Jesse	1853	19, Moorgate Street.
Hoby, James, D.D.	1845	33, Moorgate Street.
Howieson, William	1852	St. John's Place, Albany Road, Camberwell.
Jennings, Daniel	1854	3, Balm's Road, De Beauvoir Town.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	11, St. Peter's Square, Hammersmith.
Lewis, Benjamin	1828	Albion Cottage, Coldharbour Lane, Camberwell.
Miall, William	1841	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	57, Torrington Square.
Murch, Spencer	1853	Waltham Abbey.
Noel, Hon. and Rev. B. W.	*	38, Westbourne Terrace, Paddington.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Rothery, Joseph	1832	25, Herbert Street, New North Road.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea Rise.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Trestrail, Frederick	1845	25, The Grove, Hammersmith.
Wallace, Robert	*	Tottenham.
Ward, William	1848	3, Brunswick Ter., Park Road, New Peckham.
Ware, Richard	1842	Hampstead.
Wills, Francis	1845	4, Granville Square, Pentonville.
Wills, Samuel, D.D.	*	Westow Hill, Upper Norwood.
Woollacott, Christopher	1828	4, Compton Street East, Brunswick Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

* To be reported to the General Body next April.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	.....	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	.....	12, Marlborough Place, Walworth.

Congregational Board.

Formed 1727.

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	.....	Ealing.
Adey, John	1840	.....	19, Surrey Square, Old Kent Road.
Allon, Henry	1844	.....	10, St. Mary's Road, Canonbury.
Ashby, Rev. J. E., B.A., F.R.S.A.	.....	.....	12, Mornington Road, Regent's Park.
Ashton, Robert	1839	.....	St. John's Hill, Battersea Rise.
Aveling, Thomas	1839	.....	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	.....	Norwood.
Beadle, J. C.	.....	.....	Barnet, Herts.
Bean, William	1839	.....	Tulse Hill.
Bennett, James, D.D.	1829	.....	49, Gibson Square, Islington.
Betts, R. W.	.....	.....	Peckham.
Binney, Thomas	1829	.....	Saville Row, Walworth.
Birch, George R.	1843	.....	Highgate.
Bodington, John	1817	.....	2, Thanet Place, Spa Road, Bermondsey.
Bramall, John	1852	.....	5, Park Place, Liverpool Road, Islington.
Bromley, Henry	.....	.....	21, Benyon Terrace, De Beauvoir Town.
Brown, James	1839	.....	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	.....	3, Albert Road, Regents Park.
Bunter, John	1835	.....	Tulse Hill.
Burder, H. F., D.D.	1811	.....	20, Woburn Square.
Burnet, John	1830	.....	Grove Lane, Camberwell.
Bergne, S. B.	1848	.....	Upper Clapton.
Byrnes, Lawrence Henry, B.A.	1852	.....	Kingston, Surrey.
Campbell, John, D.D.	1841	.....	Tabernacle House, Finsbury.
Campbell, William	1841	.....	4, Wellington Street, Islington.
Campbell, William, M.A.	1852	.....	Sydenham.
Carlile, James, D.D.	1841	.....	Woolwich.
Charlton, J. M., M.A.	1846	.....	Totteridge.
Clayton, George	1805	.....	14, Penton Row, Walworth.
Corbin, J.	.....	.....	4, Marquis Villas, Lower Road, Islington.
Davie, J. C.	1852	.....	Marlborough Villas, Loughboro' Pk., Brixton.
Davies, David	1852	.....	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	.....	Richmond.
Davies, George Palmer, B.A.	1850	.....	Wandsworth.
Davies, John	1834	.....	Clapton.
Davies, S. A.	1829	.....	5, South Terrace, Rye Lane, Peckham.
Davies, Thomas	1852	.....	11, Southampton Place, Camberwell.
Davies, William Pollard	1852	.....	Putney, Surrey.
Davis, J.	1848	.....	Crescent Place, Mornington Crescent.
Davis, Samuel	1843	.....	33, Tredegar Square, Bow Road.
Dobson, J. P.	1826	.....	22, Doughty Street, Gray's Inn Road.
Dukes, Clement, A.M.	1839	.....	1, Oxford Terrace, Middleton Rd., Dalston.
Eastman, Samuel	.....	.....	3, Tredegar Square, Bow Road.
Edwards, W. S.	1850	.....	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	.....	6, Grosvenor Villas, Coldharbour Lane, Brixton.
Emblem, John	1817	.....	147, Church Street, Bethnal Green.
England, S. S.	1847	.....	Walthamstow.
Fleming, J.	.....	.....	Tuffnell Park, Kentish Town.
Gallaway, J. C., M.A.	1849	.....	Oxford Terrace, Middleton Road, Dalston.
Gamble, H. J.	1847	.....	Upper Clapton.
Gilbert, Charles	1831	.....	28, Park Place West, Liverpool Road.
Godwin, J. H.	1839	.....	New College, St. John's Wood.
Gogerly, George	1852	.....	5, Charlotte Row, Walworth.
Good, A.	1848	.....	3, Pk. Fd. Terrace, King Edward's Rd. Hackney.
Hall, J. B.	1845	.....	Tulse Hill.
Harris, John, D.D.	1843	.....	New College, St. John's Wood.
Harrison, J. C.	1842	.....	24, Queen's Road, Camden Town.
Hebditch, Samuel	.....	.....	Wood Street, Woolwich.
Henderson, E., D.D.	1826	.....	East Sheen, Mortlake, Surrey.
Hill, James	1841	.....	Clapham.
Hollis, B.	1846	.....	3, Sutton Villas, Carlton Hill, Camden Road.

Hopkins, J. H.	.....	14, Gloucester Buildings, Old Kent Road.
Hoppus, John, D.D	1829	39, Camden Street, Camden Town.
Horton, T. J.	.....	3, Egermont, Place, New Road.
Hunt, John	1833	14, Brixton Rise. [nonbury,
James, Thomas	1817	4, Blomfield St., or 29, St, Mary's Road, Ca-
Jefferson, John	1831	Stoke Newington.
Jukes, J. G.	1853	2, Albion Road, Dalston.
Kennedy, John, M.A.	1847	4, Stepney Green.
Kenmerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey Villas, Hackney.
Leask, W.	1848	12, Isabel Place, Camberwell New Road.
Le Blond, S. J.	1852	Chiswick, Middlesex.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponders End.
Lucy, William	1847	Union Place, Blackheath Road.
Macbeth, Robert	1854	Hammersmith.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	13, Seymour Place, Euston Square.
Martin, Samuel	1843	2, Middleton Villas, Camden Road, Holloway.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury, or Clapton.
Mather, Joseph	1843	2, Shepherd's Market, May Fair.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	2, Turl's Road, Torrington Park.
Morris, Caleb	1828	21, Mecklenburg Square.
Mummery, J. Vale	1847	Warren Cottage, Albion Square, Dalston.
Neller, Frederick	1849	23, Brooksbys St., Barnsbury Park, Islington.
Nunn, John	1853	Haverstock Hill, Hampstead.
Owen, William	1843	10, Gibson Square, Islington.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Pront, E.	1849	London Missionary Society House, Finsbury.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	78, Stainsby Road, East India Road.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, W., B.A.	1853	2, Denleigh Road, Notting Hill.
Robinson, John	1830	City Mission House, Red Lion Square.
Rogers, G.	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.	1850	12, Ampthill Square, Hampstead Road.
Rose, George	1826	Grange Road, Bermondsey.
Saunders, Richard	1853	56, Leadenhall Street.
Seavill, T.	1850	2, Quadrant Grove, Haverstock Hill.
Sherman, James	1841	Blackheath.
Smith, George	1842	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	Grammar School, Mill Hill.
Smith, G. L.	1850	3, Arnold's Terrace, Bow Road.
Smith, James	1850	Victoria Grove, Kensington New Town.
*Spence, J., M.A.	1854	Clapton Square.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Palmer Terrace, Holloway.
Stoughton, John	1844	19, Upper Phillimore Place, Kensington.
Stowell, Dr.	1852	Cheshunt College.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Tarquand, P. J.	1854	4, Terrace, Walworth.
Thomas, David	1845	Stockwell.
Thomas, F. F.	1853	Tooting, Surrey.
Tidman, Arthur, D.D.	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1841	1, Moorgate.
Tyler, W.	1848	Pine House, Holloway.
Unwin, W. J., M.A.	1849	Homerton College.
Vardy, C. F., A.M.	1845	29, Ampthill Square, Hampstead Road.
Vautin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Watson, John	1848	Hackney College.
Wilkins, George	1844	13, Henstridge Villas, St. John's Wood.
Williams C.	1840	1, College Crescent, St. John's Wood.

Williams, J. de Kewer..... 1847 ..... Tottenham.
Woodman, E. F. ..... 1844 ..... 33, Hart Street, Bloomsbury Square.
Wright, George..... 1849 ..... Chesbunt.
Yonge, W. C..... 1841 ..... Brentford.

Presbyterian Members of the Body.

Archer, T., D.D. ..... 1836 ..... 18, Hans Place, Chelsea.
Redpath, R., M.A. ..... 1833 ..... 12, College Place, Camden Town.
Simson, Robert, M.A. ..... 1836 ..... Colebrooke Row, Islington.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

Income, 1853-54, including receipts from the stations	£76,781	7	6
Expenditure	73,946	15	10
Balance against the Society	7,504	14	0
Stock possessed for general and special purposes, about	33,530	0	0

Treasurer, Sir Culling Eardley Eardley, Bart.
Foreign Secretary, Rev. Arthur Tidman, D.D.
Home Secretary, Rev. Ebenezer Prout.
Mission House, Blomfield Street Finsbury.

Wesleyan Missionary Society.

Income, for the year ending Dec. 31, 1853	£114,498	14	3
Expenditure	109,378	16	11
Balance due to the Treasurers	19,501	11	10
The Treasurers are also under acceptances amounting to	6,810	1	10

Treasurers, Thomas Farmer, Esq., and the Rev. John Scott.
Secretaries, Rev. J. Beecham, D.D., Rev. Elijah Hoole, Rev. G. Osborne, and Rev. W. Arthur, M.A.
Wesleyan Mission House, Bishopsgate Street Within.

Church Missionary Society.

Income for the year ending March 31, 1853	£121,096	5	10
Expenditure	128,964	0	10
Balance, in Stock, at the bankers' and in the office	117,840	12	0

Treasurer, John Thornton, Esq.
Secretaries, Rev. Henry Venn, B.D., Rev. W. Knight, M.A., Rev. John Chapman, B.D., Major Hector Straith, Charles Graham, Esq.
Mission House, Salisbury Square.

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

Income, year ending April 30, 1854	£5,341	5	1
Expenditure	6,591	6	10
Balance due to the Treasurer	259	3	9
Stock, belonging to the Society, about	2,153	0	0

Treasurer, Thomas Thompson, Esq., Poundaford Park.
Sub-Treasurer, Benjamin Hanbury, Esq.
Secretary, Rev. James William Massie, D.D., LL.D., Blomfield Street, Finsbury.

IRISH EVANGELICAL SOCIETY.

Income, year ending April 30, 1854	£2,280	11	11
Expenditure	2,504	2	3
Balance in hand	420	16	2

Treasurer, T. M. Combs, Esq., Ludgate Street.
Secretary, Rev. J. W. Massie, D.D., LL.D., Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

Income, year ending April 31, 1854	£5,850	7	1
Expenditure	7,214	16	2
Balance due to the Treasurer	34	14	3

Treasurer, James Spicer, Esq.
Secretary, Rev. Thomas James, Blomfield Street, Finsbury.

IRISH CHRONICLE.

DECEMBER, 1864.

THE FUNDS.

It is necessary to repeat the intimation in our last number that money is needed. Previously we had not troubled the reader with pecuniary references for a long time. Subsequently, some kind contributions have arrived; but we are not yet prepared to meet the demands which the end of this month will bring. We do not doubt, however, that supplies will be furnished. Our constituents urged us to increase our expenditure—in other words, to enlarge our operations—and we are quite sure that they did not mean when we had done so to desert us. Additions have been made to the number of our agents; and correspondence is in progress with others whom it would be a pity that we should not be able to add to those already engaged in the work. Our only fear is lest our wants should be forgotten; or lest, as we have no itinerant advocates to bring the Baptist Irish Society before the attention of our friends at a distance, the sums which in their judgment they would assign to us should pass into the hands of others who present themselves at their doors, pleading ably and eloquently.

But our friends know that we trust them; they know that what they send undergoes no deduction for coach or railway expenses; we rely on the spontaneous transmission of their bounty, and they will doubtless justify our confidence.

INCIDENTS.

One of the ladies who officiate as city missionaries in connexion with the society writes thus:—"Through the medium of different friends, I have been introduced to a number of poor families and several single individuals. These I continue to visit, and am received very kindly. They all acknowledge the importance of true heartfelt religion, and I trust some feel its power. Most of those with whom I have met are protestants; but I have had conversations with some Romanists, and hope by degrees to obtain access to them, though I understand they are now more watched and guarded than ever.

"Some time ago Mr. —— was requested by a lady to call on a young woman in her family who intended to become a Romanist. Instead of calling himself, he requested me to do so. I have had various interviews with her, and she now attends our chapel and the Sunday School. It seems she was induced by a Romanist at whose house she was lodging to go to hear mass. The priest declared in the chapel that no protestant would be saved; and she was persuaded to go to the priest and put herself under a course of instruction previously to her being admitted into 'The True Church.' When she was on the point of being christened, providentially she was engaged by her present mistress. Once a week I call at the house to read and pray with the poor girl, and explain the word to her, and she has declared to me that she is most thankful for her narrow escape. I trust she is truly concerned for the salvation of her soul. She brought her fellow servant to me yesterday that I

might try to comfort her, and advise her also. This poor woman is in deep affliction, having just lost her husband. He left her for England, landed there, and very soon after died of the English cholera. She was brought up a protestant."

The same lady, writing again, says:—

"The servant girl saved from turning Romanist, still continues to attend our chapel; and I go to her once a week. She asked me to purchase for her on her own account a Hymn Book, but a friend made her a present of one.

"I had a visit to-day from the servant I mentioned some time ago, who took such pleasure in reading the Douay Testament, and comparing it with our version, and to whom, on leaving this, I gave a copy of The Pilgrim's Progress. She told me she continues to read her Testament, and is much pleased with the Pilgrim; also a fellow servant, a Roman catholic nurse, reads it with much pleasure."

Another lady says, "As three families and several individuals belonging to others whom I have been in the habit of visiting, were to leave by the 'Mars' steamer this day for Liverpool, *en route* to America, I wished to bid them farewell, and see them off. With difficulty I discovered them among as large a company of emigrants as that vessel has hitherto carried away at one trip from this port. The captain said he imagined there were nearly 300 on board. Found all ages wedged together within the space allotted to them. Two priests were on board, and expressing themselves in terms of great indignation at the 'madness of the people who were quitting their native land,' &c. Having apparently wrought themselves up to a state bordering on frenzy, they had nevertheless observed me give a pocket bible and a few tracts to a young woman and her brother, and immediately went up to them, insisted that these heretical books be forthwith returned to the donor, or delivered up to them. I watched narrowly all their manœuvres, heard their unwarrantable assertions and denunciations, which were alike in vain. The parties who were so soon to be emancipated from their control seemed already quite regardless of the threats uttered, and resolutely kept possession of their property. The gentlemen thus foiled appeared inclined to turn their vengeance on me. However, striving to maintain a calm unconcerned demeanour, with apparent indifference to what might be said, the words 'consummate impudence' and 'mischievous fanatic,' were cut short by orders from another quarter to get the ship under weigh, a signal for myself and other visitors to return to *terra firma*, when, with one look of withering scorn, my clerical friends went their way, arm in arm, leaving me standing on the quay to observe the departure of the well freighted vessel."

"A woman I visited, alluding to a death that had just taken place, said, 'The old times are changed entirely, the illigant wakes of former days are gone now, for the people are not able to sit up or be neighbourly as they used, since the potatoe disease brought the hunger on them.' While talking to ——, aunt to three of my motherless scholars, whose father is in the hospital, a boy rushed in, crying, 'Oh, ——, ye'll catch it; here's Father —— comin!' Knowing something of the man's character for coarseness, I would have withdrawn had the poor woman not begged me to remain. His reverence, on seeing me, seemed at first inclined to turn away, saying he was not wanted here, but, on second thoughts, walked in, and imperiously demanded what brought me there. M——'s rejoinder and explanation exasperated him still more. 'You may go on selling your

soul to the devil for aught I care,' said he, 'only now that you are found out, you may prepare for what awaits you. Turning to me, he continued, 'Don't you think you are doing famously? A pretty trade you have picked up! and (scanning me from head to foot) not a very profitable one either, it seems; but I am sorry for you, and would recommend you to leave the parsons to do their dirty work themselves, and betake yourself to some more fitting occupation than stealing in upon ignorant fools, and trying to undermine their faith. You ought to be scourged for such impiety. I'd like to hear what *you* can teach or do for them, besides taking away the last hope that binds them to decency and order.' More was said, but with a manner so excessively rude and furious, that believing a reply would but multiply evil words without doing any good, I kept my seat and silence, determined at least to give no needless offence or cause of reproach. Perhaps disdaining one not disposed for useless contention, he merely remarked, swinging round, 'Well, some do take things coolly enough,' and, saying to M——, 'expect to hear more of this,' quickly disappeared. 'An this is the way they ever browbeat and treat us! sorra a bit of heart is in them; oh it can't be the right thing at all.' 'Are you sorry, M——?' 'What would make me sorry, agra? Let him do his worst, and God will be over all. It's not the paring of a nail they'd mind if we were dying before their eyes.' To stop her questions about how I could put up with his 'bould impudence,' I proposed to read a little from what the meek and loving Friend of sinners had given for our instruction. Read 1 Peter ii., and after prayer she said, 'if they'd give us that and follow it, what a differ it would make.'"

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
L. M.	50	0	0
P. R. A.	5	0	0
Bath, Miss Graves	1	0	0
Do., *for John Nash*	0	10	0
	1	10	0
Battle, Zion Chapel, Box	2	0	2
Leicester, Belvoir Street Chapel, by James Bedells, Esq.—			
Allen, Mr. John	0	10	0
Baines, Mr. William	0	5	0
Baines, Mr. Samuel	0	10	0
Baines, Mr. John	0	10	0
Bedells, Mr. James	0	5	0
Bedells, Mr. Joseph	0	5	0
Billson, Mr. Charles	0	10	0
Billson, Mr. William	0	10	0
Branston, Mr. Jos.	0	5	0
Chapman, Mrs.	0	10	0
Carryer, Mr. Rupert	0	5	0
Carryer, Mr. Joseph	0	2	6
Collier, Mr. John	0	10	0
Deniathorpe, Mr. J. F.	0	10	0
Franklin, Mr. G. B.	0	5	0
Goddard, Mr. Jos.	0	5	0
Horsepool, Mr. John	0	10	0
Hutchinson, Mr. John	0	4	0
Hobson, Mr. William	0	2	6
Jarrom, Mr. Jos.	0	10	0
Jesson, Miss	0	4	0
Manning, Mr. John	0	5	0
Marshall, Mr. Walter	0	5	0
Maxfield, Mr. Matthew	0	10	0
Palmer, Mrs.	0	5	0
Paul, T. D., Esq.	1	0	0
Paul, Mr. T. D., jun.	0	5	0
P. J.	0	5	0
Peet, Mrs.	0	5	0
Porter, Mr. Thomas	0	5	0
Robinson, C. B., Esq.	5	0	0
Robinson, Mr. H. M	0	10	0
Robinson, Mr. William	0	10	0
Rust, Mr. T. W.	0	10	0
Sharpe, Mrs.	0	5	0
Sunderland, Mr. Thomas	1	0	0
Thompson, Mr. John	0	10	0
Viccars, Mr. Thomas	0	10	0
Whitmore, Mr. John	1	0	0
Wheeler, Mr. S. S.	0	5	0
Viccars, Mr. Samuel	0	10	0
	21	3	0
Acknowledged previously	15	0	0
	6	3	0
London—			
Camberwell, S. Renard, Esq	1	1	0
Collected after Sermons by the Rev. Dr. Steane	19	18	2
	20	19	2
Lambeth, Regent Street— By A. C. Air, on account	5	0	0
Lewisham Road— Young Friends, by the Rev. J. Russell	1	0	0
Salendine Nook, Rev. John Stock	0	10	6
Sevenoaks, by J. Palmer, Esq.—			
Grover, Mrs.	1	0	0
Do., *for schools*	0	17	6
Harrison, Mr.	1	1	0
Parker, Mr. Thomas	0	10	0
Female Association	7	15	8
Part of Collection	2	10	0
	13	14	2

LEGACY.

Mr. Andrew Schwartz, late of No. 3, Powell's Place, City Road, by Messrs. James Shick and Thomas Powell, Executors	19	19	0

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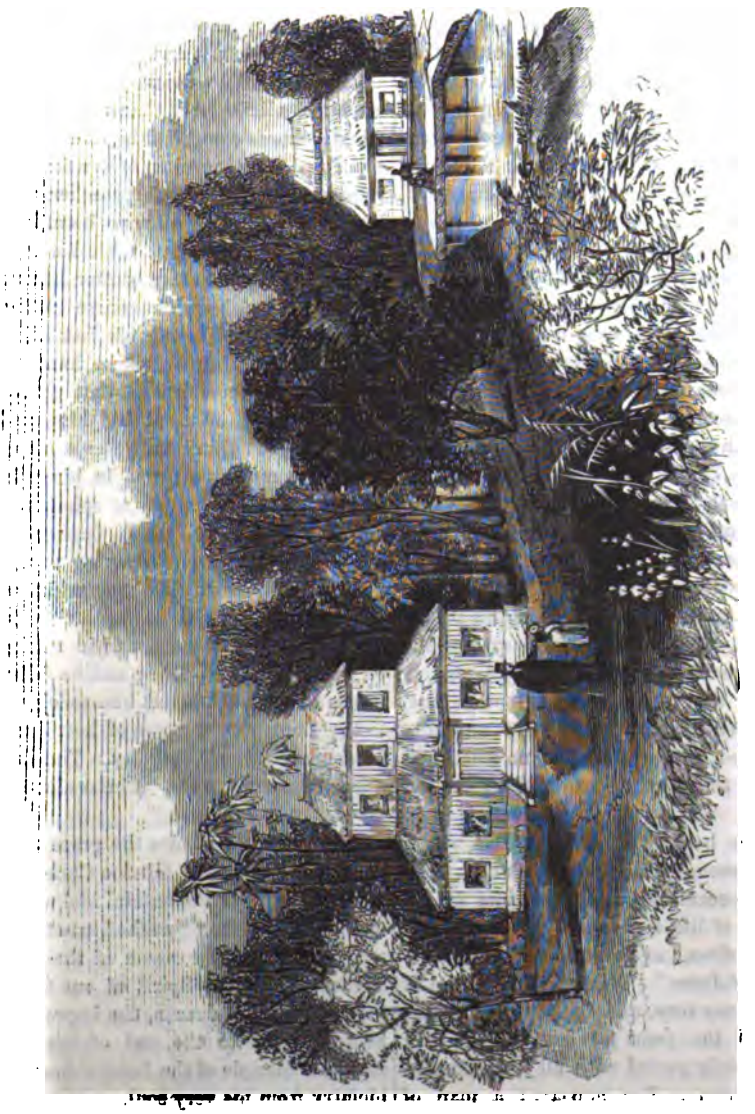
SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



RAJAPORE CHAPEL, BACKERGUNGE.

EARLY HISTORY OF THE ORISSA MISSION.

Continued from page 171.

Krishna Das in his heathen state was a shop-keeper, and possessed an understanding superior to most of his countrymen. He visited many of the Hindoo holy places, and examined many of their shastres, but he knew not the way of life. The particulars of his conversion are peculiarly interesting, and show in a most encouraging manner what important consequences may result from giving away a few tracts, or a copy of the word of God. One day, Mr. Ward, accompanied by a native brother, Krishna Pal, went to Ramkrishnapore, a short distance from Calcutta, and after preaching or conversing a little with the people, gave away a few tracts, and a copy of the New Testament. In giving the Testament, the missionary said it was for the use of the whole village, that the man who could read the best was to keep it, but it was to be on condition that he read it to his neighbours. Krishna being the best reader obtained the precious treasure; and for nearly two years carefully read it, sometimes alone and at other times with his neighbours. When the missionary saw the Testament again, it had been read so much that it was well nigh worn out. The tracts, too, were very carefully perused, and occasioned "no small stir about this way." Nor did the good end here. The day that "salvation came to the house" of Krishna Das was a most memorable one to his family. His wife became an heir with him of the grace of life, and two of his sons "sold themselves," as he expressed it, "at the feet of Jesus." Others in the village at the same time, and by the same means found the pearl of great price, and cheerfully parted with all to procure it. As Krishna Das appeared a man of intelligence and stability he was elected a deacon of the church at Serampore; and having for a brief period "used the office of a deacon well," he was appointed to the still more important work of preaching the gospel. To this work he was solemnly set apart by the imposition of hands and prayer.

He removed to Orissa in 1810, and remained a little more than three years, when sickness compelled him to return to Bengal. He is spoken of as a fervent, impressive, and popular preacher, and his conduct is said to have been, in a good degree, consistent with his holy profession. A few months after leaving Orissa he finished his course at his native village. During his last affliction, Mr. Ward, from whose hand he received the precious book that guided him to Christ, often visited him, and could not but think that the work of grace was much deepened in him; he showed great tenderness of spirit, and childlike simplicity, much fervour of devotion, and a strong cleaving to the doctrine of Christ. In the midst of sleepless nights he spent much time in singing Bengalee hymns, and in calling on his Lord and Saviour; and he failed not to exhort all around him to cleave to the Lord with purpose of heart and to depart from all iniquity. The last words he uttered were, "Christ alone is my light and salvation."

Let the reader admire the grace that was displayed in this Hindoo Christian, once a devotee of the hateful idol whose name he bore—then "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," then the faithful deacon, the impressive preacher, and to the end of life the steadfast disciple of the Lord, abhorring idolatry from his very soul.

How precious the gospel! and how

unspeakably important are the efforts made to communicate its undying blessings to those that sit in darkness and in the region of the shadow of death! Reader, may your dying experience be like his who said, "Christ alone is my light and my salvation."

The Orissa scriptures and tracts, prepared and printed at Serampore, produced, by the blessing of the Most High, very important and gratifying results; and it is the design of this paper, in justice to honoured brethren who preceded us in efforts for the moral cultivation of this heathen wilderness, to state, so far as can be ascertained, the results of their important labours.

When our brethren first entered Orissa in 1822, they found the following printed books and tracts in the language:*—1st. The Oriya Bible, by Dr. Carey, in five vols., 8vo. 2nd. A Vocabulary, Oriya and English, by a native. 3rd. A Poem of 110 pages, on the Christian Religion, by a Bengali Christian. This was the tract entitled, *Chreestaza beburana Amroot*, or, the Immortal History of Christ. 4th. A tract by Mr. Ward, on the stopping of Juggernaut's car at Serampore. 5th. Another tract, upon the folly of the worship of Juggernaut. 6th. Scripture Extracts, (one leaf.) A copy or two of another tract has been found in Orissa. Mr. Peggs, who furnished this list, added, "Behold, dear brethren, the whole of a *Christian Oriya Library* on the arrival of your missionaries in Orissa." But it is obvious to remark, that while it was not improper to express regret at the scantiness of the Christian publications they found on their arrival, it would have been highly becoming to record their thankfulness to God that they found in the language of the country, the most precious of all treasures, the Word of God—which liveth and abideth for ever. How few missionaries on entering a new and important field of labour have been equally favoured! Let the reader refer to the history of the missions in Bengal, Burmah, the South Seas, and other countries, and he will be satisfied of the propriety of this remark. Thomas, after labouring for some time with Carey in Bengal, said with characteristic ardour, "I would give a million pounds sterling, if I had it, to see a Bengalee bible. O! what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a bible entering such a country as this." Much preparatory work, *in this department*, had been done; and soon as they acquired a little of the language they could go forth armed with the panoply of divine truth to face the mighty foe. It will be seen that the first success which gladdened the hearts of the labourers in Orissa, and which enkindled a transport of joy among the churches at home, was connected with the Christian Oriya Library which has just been mentioned.

It has already been stated that Carey published the first edition of the Oriya Testament in 1809. It was a volume of 976 octavo pages, and the cost of printing, paper, &c., was estimated at £437. Two other editions were published, one in 1817, and the other in 1822. The entire scriptures in Oriya were completed in 1815, and it is worthy of passing notice; and it is a fact with which probably few of our readers are acquainted that *the Oriya was the second of the languages of India into which the whole word of God was translated by the Serampore missionaries.* The first Oriya bible was much blessed in the early history of the mission. All our elder converts were much indebted to Carey's bible in the early stages of their Chris-

* See Report for 1827.

tian course. This was the book which Divine grace taught them to prize, when brought out of darkness into marvellous light, and of which the dutiful reader could say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." The disclosures of the final day may reveal many evidences of the usefulness of the first Oriya bible with which we are, at present, unacquainted; but enough is now known to enable us to add, that it was blessed in that interesting and remarkable manner in which those who are conversant with the annals of biblical translations know, that *first translations* have often been. It appears to have been used in the mission from the commencement of our operations till 1840, when the revised version of the New Testament by Mr. Sutton was completed. This was followed in 1844 by the completion of the Old Testament, and by a second revision of the New Testament in 1845. Carey's bible is still used by the pastor of the church, and by one or two of the elder native preachers: but the other brethren, European and native, use the revised version in their ministrations.

The Oriya tracts, prepared at Serampore, were signally blessed of God. On this point a little detail may not be improper.

The *first* tract was written by one of the brethren at Serampore, on the folly of the worship of Juggernaut; and was designed to direct the reader to the one living and true God. The Serampore missionaries were in the habit at that time of preaching the gospel and freely distributing religious tracts in various dialects at Gunga Sangor, a place of religious resort, and where an annual festival is held which is very numerously attended. On one of these occasions an Oriya pilgrim received this tract, who afterwards gave it to Gunga. He read it; it shook his confidence in idolatry, and led him to test the divinity of the idol in a way with which, so far as I am acquainted with missionary literature, is unexampled. He had read in the Shastres of sages who had obtained, by abusing and even beating the object of their adoration, the blessing which they had in vain implored with prayers and tears; and he felt that he could not denounce the religion which his ancestors from time immemorial had regarded, without putting the divinity of his god to the last proof. He was not wholly free from superstitious dread when he made the bold attempt to arouse the lethargic deity: he had many fears that his daring presumption might enkindle the dreadful ire of the god, and that he might be struck dead on the spot; but the trial convinced him that "an idol was nothing in the world." It does not appear that he received much *direct Christian knowledge* from this tract, but it excited an important and blessed influence in destroying his regard for idolatry and preparing the way of the Lord. This tract was published in 1818, in the interval between Peter leaving Orissa, and the arrival of our brethren, and furnishes pleasing evidence that the Serampore missionares never lost sight of the evangelization of Orissa till other brethren arrived who were fully devoted to the work. It was received by Gunga probably about 1824. The identical tract, which is much worn and incomplete, is in the possession of Gunga's pastor. It has a representation of Juggernaut on the first page.

The *second* tract which Gunga received was the Immortal History of Christ. This tract was first prepared in Bengali, and it is said by a native Christian, but I suspect from its excellence, that the European assistance rendered was not inconsiderable. A pleasing story is told of its translation into Oriya. A pundit from Orissa went

to Serampore for the purpose of seeking employment: to test his ability in the language Dr. Carey gave him this tract to translate, and, heathen as he was, he produced, it is said ,the Oriya version. This appears to have been about 1816. It is a little book of 170 pages: it contains much important Christian truth, and may not unfitly be called, a harmony of the gospels in verse. I have heard Gunga say, that it was invested in his mind with a sacred character when he first read it, on account of being in the Bhagabot metre (nine syllables to a line). His first correct information of gospel truth was obtained from this publication, and he found it much more easy to understand than the scriptures which he afterwards received. I have no doubt that some of the texts which he so readily repeated to the delight of the missionaries, as, "Not every one that saith unto me, Lord, Lord," &c., "Except a man be born again," &c., he had learned from the pages of this epitome of the history of Christ. Several years later this publication was exceedingly useful to Sebo Sahu and Lakshman Das. While perusing it together they came to a versification of the words, "Men love darkness rather than light." "Ah! brother," said Sebo to his companion, "this darkness is sin," and as they thought of its dire ravages both the inquirers wept.

The *third* tract which claims special attention in this narrative is the catechism, or Das Agya, *i. e.*, the ten commandments, the name by which it is designated in the memoirs of our native ministers, and by which it is generally known in Orissa. It was not received at so early a period as the two which have been mentioned, but was more extensively useful than either. It was first written in Bengali, by Mr. Pearson of Chinsurah. No certain information can be procured respecting the first Oriya translation of it; but I infer from the early period at which it was in circulation in Orissa, that it must have been translated as well as printed at Serampore. It contains, in a lucid and instructive manner, the elements of Christian truth; and is the tract from which the gooroo expounded to his astonished hearers, some of whom soon became wiser than their teacher, the great things of the law of God. It does not appear too much to say, that probably no single tract in a heathen land has been more remarkably blessed than this.

This narrative would be incomplete if some reference was not made to other Oriya tracts which have been translated by the brethren in Orissa, from Bengali tracts previously published at Serampore; but, lest the patience of the reader should be too severely exercised, it will only be needful to enlarge upon one, "The Jewel Mine of Salvation," which is far too important to be omitted in this enumeration. It is, perhaps, the most popular tract we have in the language, and has been, the most widely circulated. This tract was first published in Bengali more than forty years ago; and the wicked one seems to have had a particular spite against it on its first publication. It was then called, "The Gospel Messenger." In the controversy on the question of missionary toleration, before the renewal of the Charter in 1813, this tract was largely referred to by the friends and the foes of missions. One of the infidel anti-missionary writers of that period styled it "An Address from the Missionaries in Bengal to the Natives of India, condemning their errors, and inviting them to become Christians;" and devoted a considerable part of his pamphlet to an exposure of its alleged mischievous tendency. Another virulent opponent of missions, Major Scott Waring, described it as so inherently bad, that he should not have wondered if all the Hindoos who received it had

thrown it into the Ganges; and deplored that it had been so "profusely circulated," even among the native troops. But the obnoxious little book had a commission to convey heavenly light to many pagan minds, even in another language, and the dark machinations of the evil spirit could not suppress it. It had been widely circulated in Bengal for a quarter of a century before it commenced its useful course in Orissa. These are but specimens of many instances of usefulness that might be cited, for few of the reading population in Orissa have for some years past renounced idolatry, without being more or less indebted for their religious knowledge to this valuable tract.

In closing these papers the reader is requested to notice that the Serampore missionaries commenced the translation of the Scriptures into Oriya, as soon as the province was ceded to the British, and before the conquest of it was completed—that this object was diligently prosecuted till the whole word of God was published—that their agent laboured in the country for seven years — that when he removed, they continued to print and publish tracts in Oriya, and that when our brethren arrived in India, and sought advice from them as to their future sphere of labour, they all exhorted them to settle in Orissa; and when they were ready to depart, a prayer meeting was held at which each of the brethren engaged, and as one of our missionaries remarks,

> "They wished us in His name
> The most divine success."

It is not, therefore, too much to say, of the immortal trio at Serampore in relation to Orissa, they did what they could. While, however, the meed of praise to these excellent men is cheerfully awarded, let it not be forgotten that in "gathering fruit into life eternal," the labours of the missionaries in the field were not less necessary, nor less crowned by the great Master. "Herein is that saying true, one soweth, and another reapeth." Happy day when "both he that soweth, and he that reapeth will rejoice together."

FOREIGN INTELLIGENCE.

INDIA.

Just as we were making up the Herald for press, the Indian mail came in, and brought a letter from Mr. Underhill, dated October 14, off Aden. The passage up the Nile from Alexandria to Cairo had been pleasant and interesting; that across the desert, a journey of sixteen hours, to Suez, not so fatiguing as was expected. Down the Red Sea, for nearly 1200 miles, the heat was excessive, sometimes nearly 100 degrees in the shade. But our friends had been able to bear it, on the whole, tolerably well. We have every reason to expect they arrived in Calcutta about the 4th or 5th Nov. whence we hope shortly to hear from them.

We have also heard from Mr. Gregson and his companions, off Cape Town, Sept. 12, at at which place they arrived, after a pleasant and rapid passage of fifty-six days from Portsmouth. There had been much sickness on board among the passengers, but at the date of Mr. Gregson's letter, they were all in good health again.

HOWRAH.—Mr. Morgan, writing in June, informs us that he had, during the cold season, taken his usual journey into the country districts. It may not be improper again to remind our readers, that *all* the missionaries in India spend several weeks in the year in this way. The journeys not only occupy this large portion of their time, but stretch away to great distances. Many large villages and towns are visited, and preaching services are held three and four times during each day, and after these services tracts are distributed, and copies of the word of God, in whole or in part, sold, and in some few necessitous cases given away. The seeds of truth are thus widely scattered, and our brethren are often cheered by evident tokens for good.

"Since my return," says Mr. Morgan, "at the close of the cold weather, I have been engaged in my usual work, preaching about, attending to the schools, having four services every Lord's day, and though the weather has been unusually hot, through mercy, I have not failed once. Since our arrival in India we have not had such heat. On a

Sunday afternoon I have had to preach at 4 o'clock, when the thermometer has stood at 98, with closed doors.

"It is not in my power to report any great success. As a denomination in India, we are dying out. There was a time when the baptists stood prominently before the public, but for some time we have been disappearing, and we have none to supply the place of the wealthy and influential men who existed among us. It is, therefore, of some importance to keep our English chapels open. The following fact may give you an idea of the influence of English preaching in this place.

"For many years I had not only to preach, but to lead the singing. A few months ago it was thought an instrument would be a good thing. In a few days from sixty to seventy pounds were collected. We are by no means strong, but the Episcopalians and Scotch friends helped us nobly.

"The journal of my cold weather work, I published in the Oriental Baptist. I have many pleasing assurances that it has been read with interest. A short time ago I saw it in one of the Bombay papers which much surprised me. Some are better known at home than here; but I would rather that men bear testimony of me here. Mr. Denham informed me a few days ago, that two persons came before the church at Serampore, who stated that their first impressions were received in Howrah. This is Monday, and so hot was it yesterday that I was obliged to change my clothes six times!"

JESSORE.—The intelligence that Mr. and Mrs. Anderson were appointed to this district, afforded the liveliest satisfaction to our devoted friends Mr. and Mrs. Sale. It is probable that Koolnah will be their destination, a place of increasing importance, and one very convenient for the work of superintending the churches in the Sunderbunds. Our friends regret that such an arrangement, if finally agreed upon, when Mr. Underhill has visited Jessore, will deprive them of the more intimate association which they would have if all resided in one place, yet, for *the purposes of the mission*, this seems, at present, the most suitable.

"The kind assistance," Mr. Sale observes, "rendered us by Mr. Thomas, was indeed very welcome. Our chapels, where there could be said to be such a thing, were not only in a disgraceful state, even according to the native standard of decency, but were positively useless as places of worship in the rains. We are now getting some decent places in the principal stations, though I fear the money we have received will not enable us to do as much as is necessary in the villages.

"There is another matter which causes us much anxiety. The services at Jessore have been held in a bungalow, the funds having been supplied by the Serampore mission. Its walls are almost entirely of mud, its roof of bamboo and thatch. Twenty years' service has left it very much decayed. I fear another storm will bring it down. The appearance of the place is repulsive, and I feel certain that it has done much to destroy the respect which we once had here. Something must be done shortly, and we do beg to be allowed to put up a neat, substantial place, which will cost, with economy in all things, about £150.

"I quite agree with the opinion you have expressed as to native Christians helping themselves. I do not fail, I trust, to impress on their minds the duty and privilege to give of their substance and strength to the Lord who bought them. But the response has not been very gratifying at present. The people are all very poor. Artisans, in the sense in which you use the term, are scarcely to be found. They are generally weavers, or agricultural labourers, and both classes find it hard work to live. It may be that we have mistaught them; but certain it is that the people have the habit of relying on the Sahib for everything.

"I am far from despairing of the people, however: it seems to me that a firm, kind, consistent course of instruction, and *judicious aid*, will do much to correct the wrong habit of thought, which is now so injuriously prevalent in the churches of Bengal. We are here, however, to publish the truth, and not to establish a sect. Though if our views are true, the sect will eventually be established. I very much doubt, at present, whether the work which is going on *outside* our churches is not more holy, more genuine, and, therefore, more truly hopeful, than the greater part of that action which proceeds, month after month, according to the custom of the baptist denomination, among those who have been baptized. I trust the time is coming when conversions, among those who give up caste, will be the rule and not the exception.

"We sadly want a good boarding school for native Christian boys. Our schools for Hindoo and Mussulman boys are going on well, only we cannot supply them with *books*, as well as we could wish, for want of funds. Mr. Sale's school is also in good working order. There are now twenty-one girls in it, twelve of whom are orphans. The behaviour of some inspires the hope that they feel the value of the religious instruction they receive. We have been much gratified to find that some of the girls, of their own accord, formed a kind of little class, with Mary, a Christian woman who assists Mrs. Sale, to study the Companion to

the Bible, in Bengali. May God bless what they read and learn."

WEST INDIES.

HAYTI.—We have received a very long and most interesting letter from Mr. Webley, and regret that want of space prevents the entire insertion of it. The following extracts are the more important portions of the communication:—

"Never, dear brother, had we, perhaps, so much cause for devout gratitude to God as at the present time; never so much reason to regard this field as white unto the harvest. For several months past, in spite of a deluge of impiety in the town, we have been enjoying a sort of revival in the church. The zeal of our people seems to have acquired a new impetus, and their anxiety for the welfare of souls, a new intensity. Their attendance at the 'house of prayer' has been more regular, and their intercessions with God more importunate.

"I have often known them weep audibly when pleading with God for the salvation of sinners, whilst, for several sabbath evenings past, the most hardened have been melted to tears under the impressions of the word. Some who, from shame, withheld those tears within the chapel, could no longer restrain when they got outside. Add to all this, that since the formation of our little church, no case of immorality has occurred amongst us, no member been excluded, no brother or sister been brought under discipline. During a period of nearly eight years we have enjoyed a state of peace, of brotherly love, of mutual forgiveness and of heart piety which has, perhaps, scarcely had a parallel in the history of missions.

"Indeed, the strict rectitude of character and the decided piety of life of our little band furnish a frequent topic of conversation amongst the town's people, and present a striking contrast to the wickedness of the masses. This state of things, too, is the more remarkable as existing at a time when every species of vice seems rampant around us, and when the reputation of so many families is being stained by the sad conduct of one or more of its members. I have conversed recently with foreigners who have resided in this country for more than twenty years, and who have assured me that never at any period of their residence here, have they seen so many acts of flagrant immorality transpire in one small town, and within such a short space of time. Here immorality and impiety begin with the so-called spiritual guides of the people, who turn their dwellings and even their churches into houses of ill fame, and with a description of whose lives I could neither stain my paper nor wound your sense of delicacy.

"The emperor, instead of the pope, being at the head of the Romish church in this country, priests of every grade of immorality find an asylum here. They are usually excommunicated either before they arrive here or immediately after, and do not scruple to give themselves up at once to every sort of licentiousness, which, beginning with them, descends into every grade of society. Do not suppose that I give you these details at random. I speak from experience and from sad observation. Do not think, either, that I write thus from any change of feeling towards this poor people. Far from it. I love them with all their faults, and love them very sincerely. If I did not, and with nothing but their vices to recommend them, I might long ago have wished to be transferred to some more inviting field of labour.

"But the purity of the church is not our only source of encouragement, for scarcely has a week fled for some time past, without some new spring of hope opening up and flowing into already a sea of joy; without some new-born soul inquiring the way to the 'wicket-gate.' This fact may be, perhaps, best illustrated by the recital of a few circumstances that have recently transpired.

"A dear child in the school was examined and received for church membership about four years ago, and was just on the point of being baptized, when her father so violently opposed her wishes, that we deemed it prudent to allow her to stand over till such time as, by the laws of her country, she should be able to act independently of her parent. Since that time her dear mother has had to pass through floods of domestic sorrow, which has terminated in her divorce from her husband, and in her own union to the church of Christ. Strange to say, notwithstanding her separation from her husband, she entertained such a high regard for his opinion, that she still opposed her daughter's baptism. But not less strange is it that God, whose ways are not as our ways, should have lately laid her on a bed of sickness and brought her almost within sight of the gates of death; that in that position she should have sent for me to say that she feared the hand of God was upon her because she had opposed her daughter's union to the church; that she now gave her full consent to that union; and that, with the divine blessing, her dear child should be amongst the first of those who should next put on their Lord. We prayed and wept together, but our tears were those of mutual joy; and so, having commended them to God, I returned home with a very glad heart.

"Another and very decided Christian, who for years past has resisted all our overtures to bring her into our ranks, has lately had a dream, in which, strange enough, she was present at a Christian baptism. Her decision is now taken, and she only awaits her restoration to health to experience, in all its glowing

reality, what she only previously saw in her dream.

"Another and very interesting case is that of a mother and her two sons, who for some months past have been secretly but anxiously inquiring their way to Sion, with, we trust, their faces thitherward. I have often had occasion to visit them in my week day rounds, and have seldom found them without their bible, either open in their hands or very near them whilst at work. As to the old lady herself we have reason to believe that she is decidedly converted, and that ere long she will openly put on a profession of her Lord. May we not hope too that all three, so hopefully already seeking the salvation of their souls, may ultimately decide for God, and say, 'We will go with you, for we perceive that the Lord is with you!'

"Another hopeful circumstance I may mention is that of three more dear children from the school, two of whom board in the mission family, whilst the third resides with her parents. In these three cases we have a striking proof of the force of Christian example, and of the power of the 'prayer of faith.' The last-mentioned child has a father, a mother, a sister, and two brothers, all members of the church. She has for years given evidence herself of true piety and of decided conversion to God. Three years ago she was proposed for baptism; but, being then only seven years of age, she was deemed by some of the members to be too young fully to understand the duties and responsibilities of membership, and has therefore stood over with the hope that she would grow in grace as she grew in years. Nor have we been deceived in that hope. Indeed, her conduct has been so uniformly Christian, that I think ere long, she will be united to us. The second of these children has just lost a fond mother; and the fact of her dying without hope of salvation is not only a source of constant grief to her, but an appreciated motive for self-consecration to God. Years ago she gave us great hope, but her catholic friends, fearing her conversion to protestantism, removed her from our family. She has now returned to us; and, as we often read, and pray, and converse with her, and so often find her bitterly weeping for sin, we look upon her as a future jewel for the Redeemer's crown. The other child is a relative of our valued and mutual friend, Mrs. Job; and she will learn, with very sincere pleasure, that we have lately had much cause to hope that at last her dear cousin seems to be seeking after God.

"Did I not fear wearying you I might mention many other cases, such as that of an old man who was baptized in the States at the age of nineteen, and was a member of the church of Christ for nearly forty years; and who, after years of backsliding, has now returned to the fold of Christ and been received amongst us. That of another old man who, six years ago, wished to join us, but met with such violent opposition from his friends and family that he stood aloof from us; he is now a constant hearer and inquirer. That of our two school-masters, who seem to be not far from the kingdom of God. That of the wife of the mountain priest, an account of whose baptism I gave you in a recent letter, who now attends regularly with her husband and has been proposed for baptism.

"I was about to conclude without asking you to magnify the Lord with me for a very signal deliverance from sudden death. The fact is just this. A Roman catholic priest, passing through the town on his way to the States, called a few days ago to see me. The resident priest of the town, with whom he was staying, was so indignant and enraged at this mode of procedure, and insulted him so grossly on his return to the house, that he resolved no longer to remain with him. He came, therefore, and solicited my hospitality. I need hardly say that this was no sooner asked than granted. But, on returning to remove his effects, his life was placed in such peril by the onset of his drunken confrère that he thought it best to go at once on board a vessel in the harbour, that was to sail in a few days for Boston. Fearing to go alone, he asked me to accompany him. I did so; but on arriving alongside of the vessel, and in stepping out of the boat on to the vessel, I caught hold of a rope that, unfortunately, was not tied to the rigging, and was precipitated into the sea. Fortunately, I could swim, so that my principal danger was from the numerous sharks which infest our bay. No sooner had I succeeded in gaining the edge of the boat and raised my body out of the water than a heavy sea threw the boat violently against the side of the vessel, so that I was again in danger of being jammed between the boat and the vessel. Providentially my friend had regained by this time his presence of mind, and just at the moment of peril drew me into the boat."

HOME PROCEEDINGS.

It is known to some of our readers, but not generally perhaps, that the secretaries of the missionary societies, resident in London, meet during the autumnal and winter months at the different mission houses for prayer, fraternal intercourse, and to discuss topics of common interest. These meetings are most pleasant and profitable. At the first for the

present season, which was held at our own mission house, each one present, as is customary, gave a brief view of the mission with which he was connected, fo the past year. Very delightful was it to hear from all, an unusually encouraging report.

The London Jews' Society find no great difficulty as to funds or agents. Their greatest difficulty is to provide for their converts, who are at once cut off from all means of livelihood among their former friends, and looked upon with suspicion by Christians.

The funds of the Church Mission were reported to have been affected by the cry that went forth, that not money, but men, were wanted. An appeal was sent forth, to correct the mistake, which was nobly responded to. At the present time the institution at Islington was never so full of brethren prepared to go forth to labour. In New Zealand the mission was particularly flourishing. Sir George Grey, the late governor, bears noble testimony to the usefulness and success of the missionaries of every society labouring there. The change in the people is most marvellous. He had often bivouacked at night among them all over the colony, and in every instance that he did so, he always heard the sounds of prayer and praise, and in their petitions fervent desires were uttered on behalf of their sovereign the Queen. We also learned that there is a spirit of inquiry aroused among the Mahommedans in Turkey, many of whom not only readily read the scriptures, but freely enter into controversy on the respective merits of the Bible and the Koran. A very remarkable fact was stated, that at Agra the Mussulmans were primed with objections against the bible as distributed by missionaries, by the Romanists resident there! In Tinnavelly the people were contributing liberally to the endowment of various churches, and supporting, at their own expense, evangelists to go forth to preach the gospel among their benighted fellow countrymen.

We were much gratified to learn from the secretaries of the Wesleyan Mission that Australia and Polynesia were now separate and independent ecclesiastical organizations, and for the most part self-supporting. The most powerful chief in Fejee had embraced Christianity, with very many of the people. In India, they too had noticed the growth of an enlarged spirit of liberality. In Mysore a large school had recently been erected, towards which £200 had been raised on the spot, Hindoos and Mahommedans joining in the subscription! Some painful accounts were given of the revival of the slave trade on the coast of Africa (the details may be seen in the Wesleyan Missionary Magazine for the past month), owing, it is stated, to the withdrawment of so large a portion of the squadron in consequence of the war. On the other hand it was stated, and the fact deserves a record, that one tribe would not allow a slave ship to trade on their coast, because they had entered into a treaty with Admiral Bruce, on the part of the British government, and would not break it!

The secretaries of the London Missionary Society informed us, that the accounts from China were not quite so favourable. Religious opinions seemed to be running into fanaticism. Yet the insurgents were freely circulating the scriptures. In the city of Amoy there was a native church consisting of about sixty members, men and women meeting in common; a new thing indeed in China. A more degraded and brutal population could not be found in the whole earth than in Polynesia a few years ago. Now their whole character is changed. At Erromanga there were three native teachers, and one had given up the club with which he had struck the fatal blow which killed Mr. Williams. Bitterly indeed does he repent the act. "But I did not kill the *missionary*. I knew him not as such then. White men had been here and brutally used my wife and children. I vowed I would destroy the first white man who set foot on these shores. Williams was the first." This man has given good evidence of a change of heart. At Madagascar Mr. Ellis had much intercourse with the native Christians. It seems now, to be universally regretted that the government have given up the northern part of the colony in South Africa, to the Boers, who are fast reducing the natives to a form of slavery.

With respect to India, all present were enabled to give a good account. We also

presented some facts relating to the past year, which added to the general feeling of gratitude for the divine mercy and blessing to the church of Christ, engaged in its various sections, in different parts of the world, in extending the knowledge of the gospel.

MEETINGS.

We have not much to report on this subject. Doubtless many have been held; but where, and by whom attended, we have not been advised, except that Mr. Makepeace has finished his tour in Hampshire, and Mr. Phillips his visit to South Devon. Mr. Millard has advocated the claims of the Society at Waltham Abbey, and the brethren Leechman and Birrell in Nottinghamshire.

ANOTHER MISSIONARY ACCEPTED.

We have sincere pleasure in stating that the Committee have accepted for mission service the Rev. T. Evans, pastor of the church meeting in the Tabernacle, Pontypool. Mr. Evans spent a large part of his early life at sea. Long before he gave up his employment to enter the college at Pontypool, he had a strong desire to give himself to the work among the heathen. Latterly this desire has become too strong to be repressed, and he offered himself to the Committee, who, after considering various testimonies respecting him, and a lengthened interview at their meeting of the 7th, accepted his offer, and appointed him to Chitoura, to unite with Mr. Smith, who has long prayed for a fellow labourer, in carrying on the work there.

As there is no suitable vessel sailing to Calcutta before Christmas, and that would land them there at one of the worst seasons of the year, the Committee have resolved that their departure shall be deferred until the spring of next year. Meanwhile the brethren will have the advantage of instruction in Hindee and Bengali, by the Rev. George Small, formerly of Benares, which will enable them to acquire the elements of these languages before they go, and pursue their study of them during the voyage.

They will go out in the "William Carey," for our ever kind friend, Mr. Jones, the owner, has again offered free passages for any missionaries we have to send, which will be equivalent, in this instance, to at least a gift of £300. Surely such incidents are very encouraging, and should stimulate the wealthy to like generous gifts.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

NEW SERIES OF THE JUVENILE HERALD.

Desirous of meeting the wishes of our young friends as far as possible, the Committee have resolved to issue a new series of the Juvenile Herald, in January next. They have secured the services of the Rev. S. G. Green, B.A., of Bradford, a well known and successful writer for the young, as editor. The work will be printed in a new type, and with improved embellishments. It will be published, as heretofore, by Messrs. Houlston and Stoneman, and our kind and constant friend, Mr. Heaton of Leeds. We urge upon superintendents and teachers in our schools the duty of aiding in the endeavour to secure a very enlarged circulation. The committee of the Young Men's Missionary Association have promised their cordial aid, and as no effort will be spared to impart fresh interest to the new series, we earnestly invite the hearty support of our friends. Communications for the editor may be addressed direct to Bradford, Yorkshire, or to the care of the secretary at the Mission House.

FOREIGN LETTERS RECEIVED.

Off CADIZ, Underhill, E. B., Sept. 25.
Off ALEXANDRIA, Underhill, E. B., Oct. 4.
Off CAPE TOWN, Gregson, J., Sept. 12.
AFRICA—BIMBIA, Fuller, J. J., July 20.
CLARENCE, Diboll, J., July 20 and 26, Aug. 4 and 7; Saker, A., July 25, 26, and 28, Aug. 7.
ASIA—CALCUTTA, Thomas, J., Aug. 18, Sept. 4 and 18.
COLOMBO, Carter, C., Aug. 21.
KANDY, Davis, J., Sept. 11.
MEERUT, Nicholls, W. H., Aug. 21.
MONGHIR, Parsons, J., July 11.
POONAH, Cassidy, H. P., Aug. 29, Oct. 13.
SEWRY, Williamson, J., Aug. 26.
BAHAMAS—GRAND TURK, Littlewood, W., Aug. 17.
NASSAU, Capern, H., Aug. 11 and 14, Oct. 9.
BRITTANY—MORLAIX, Jenkins, J., Nov. 9 and 11.
HAITI—JACMEL, Webley, W. H., Aug. 20, Oct. 27.
JAMAICA—ANNOTTA BAY, Jones, S., Oct. 23.
BROWN'S TOWN, Clark, J., Sept. 23, Oct. 9; Henderson, J. E., Sept. 9; Hewett, E., Sept. 9.
CALABAR, East, D. J., Sept. 9 and 20, Oct. 3.
GURNEY'S MOUNT, Armstrong, C., Oct. 20.
KINGSTON, Graham, R., Oct. 9; Oughton, S., one letter, no date, received Oct. 4, Oct. 10; Oughton, H. L., Sept. 9; Spraggs, W., and others, Oct. 11; Whitehorne, J. C., and others, Sept. 10.
MONTEGO BAY, Henderson, J. E., Oct. 9.
PORT MARIA, Day, D., Sept. 23.
SAVANNA LA MAR, Clarke, J., Oct. 16.
SPANISH TOWN, Phillippo, J. M., Sept. 9, and 26.
ST. DOMINGO—PUERTO PLATA, Oct. 7.
TRINIDAD—PORT OF SPAIN, Law, J., Sept. 8 and 25, Oct. 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. E. Hancock, Bath, for a parcel of magazines (4 years);
The Juvenile Missionary Society, Lewisham Road, for a case of clothing, for *Rev. A. Saker, Africa;*
Mrs. Spicer, Bourton, Dorsetshire, for a parcel of magazines;
W. B. Gurney, Esq., for two copies of the Rev. Andrew Fuller's Works, for *Rev. J. Diboll and Mr. J. J. Fuller, Western Africa;*
Rev. James Clark, Leamington, for his "Outlines of Theology," two volumes, for the *Jamaica Institution.*

The Rev. Geo. Small desires us to acknowledge two collections at Boxmoor, by Rev. B. P. Pratten for 1853-4, for the schools at Benares, amounting to £9 4s. 6d.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1854.

	£	s.	d.
Annual Subscription.			
Bartlett, Rev. T., Marnwood	1	0	0
Donations.			
Boyce, Mr. Thos., Trustees of the late	50	0	0
F. T., for *West India Cholera Fund*	0	5	0
G. H. R.	5	0	0
Gurney, Joseph, Esq., for *West India Cholera Fund*	5	0	0
J. E., by "Record"	2	0	0
Moore, Mrs., for *West India Cholera Fund*	0	5	0
N. W.	5	0	0
Stanger, Mr. S., box by	0	6	3
Legacies.			
Schwartz, Mr. Andrew, late of City Road	19	19	0
Tombs, Mrs. Jane, late of Stoke Newington	5	0	0
LONDON AUXILIARIES.			
Blandford Street—Ladies' Auxiliary, for *Mrs. Sale's School, Jessore*	5	0	0
Brixton Hill, Salem Chapel—Collections after Sermons by Rev. Dr. Steane and Rev. J. Hirons	15	1	0
Walworth, South Street—Sunday School	0	5	6

	£	s.	d.
BEDFORDSHIRE.			
Wilden—Collection, &c.	4	0	0
BERKSHIRE.			
Wallingford—Collections	12	6	5
Do., Warboro	0	6	10
Do., Dorchester	0	5	0
Contributions	17	7	0
Do., Juvenile	5	11	1
	35	16	4
Less expenses	1	13	0
	34	3	4

	£	s.	d.
Windsor—			
Lillycrop, Rev. S., for *West India Cholera Fund*	0	10	0

BUCKINGHAMSHIRE.

Buckingham—			
Contributions	3	0	0
Gold Hill—			
Contributions, by Mrs. Ives	2	10	0

CAMBRIDGESHIRE.

CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	93	2	9

CORNWALL.

Falmouth, on account...	13	0	0

DEVONSHIRE.

Plymouth, George Street—			
Collections	35	2	6
Upottery—			
Collection	1	10	0

ESSEX.

Loughton—			
Contributions, by Miss Gould	3	17	6
Waltham Abbey—			
Collection	4	3	0
Contributions	8	2	9
	12	5	9
Less expenses	0	6	9
	11	19	0

GLOUCESTERSHIRE.

Tetbury—			
Collection	3	0	0
Contributions	2	5	3
Do., Sunday School	0	3	0
Wotton under Edge—			
Contributions	4	0	0

HAMPSHIRE.

Andover—			
Collections	5	5	11
Contributions	17	4	10
Do., for *India*	6	0	0
Do., for *Native Teachers, Bundhoo and Soodeen, Monghir*	15	0	0
Do., Juvenile Working Association	6	15	1
Proceeds of Tea Meeting	2	3	2
	52	9	0
Less expenses	1	8	0
	51	1	0
Beaulieu—			
Collection	2	18	0
Contribution	10	10	0
Do., for *Native Preachers*	6	0	0
Broughton—			
Collection	5	8	7
Contributions	6	7	10
Do., Sunday School	1	8	5
	13	4	10
Less expenses	0	1	0
	13	3	10
Wallop, Lower—			
Contributions, by Miss Coombe	2	12	0

KENT.

Sevenoaks—			
Collection (part)	5	10	6
Contributions	10	7	6
Smarden—			
Contributions	2	1	0

LANCASHIRE.

Ashton under Lyne—			
Collection	2	12	6
Less expenses	0	15	6
	1	16	6
Haslingden, Ebenezer—			
Collections	7	10	2
Contributions	7	11	2
	15	1	4
Less expenses	1	4	6
	13	16	10
Preston—			
Contributions	15	14	6
Less expenses	0	15	6
	14	19	0

LEICESTERSHIRE.

Arnsby—			
Collections	6	14	0
Contributions	4	10	0
Do., Sunday School	1	0	0
Blaby—			
Collection	2	10	9
Contributions	1	9	3
Cosby—			
Collection	0	17	2
Foxton—			
Collection	1	10	0
Leicester, Belvoir Street—			
Collections	39	12	7
Do., Public Meeting	12	18	2
Contributions	83	15	8
Do., Sunday School	1	0	11
Do., do., Harvey Lane	2	2	4
Proceeds of Sale of Fancy Articles	10	0	0
Leicester, Charles Street—			
Collections	16	4	1
Contributions	41	18	3
Do., for *India*	10	0	0
Monks' Kirby—			
Collection	2	5	0
Contribution	0	18	0
Oadby—			
Collection	1	13	8
Contributions	0	6	6
Do., Sunday School	0	9	1
Sheepshead—			
Collection	10	7	0
Contributions	6	0	0
Sutton in Elms—			
Collection	4	16	8
Witherbrook—			
Contribution	1	0	0
	263	19	1
Acknowledged before and expenses	232	6	7
	30	12	6
Over-remittance	0	3	0
	30	15	6

LINCOLNSHIRE.

Lincoln, Mint Lane—			
Collections, &c.	28	5	11

NORTHUMBERLAND.

North of England Auxiliary, on account, by Rev. T. Phillips	10	0	0

SHROPSHIRE.

Broseley—			
Collection	1	1	4
Contributions	0	5	3
	1	6	7
Less expenses	0	3	9
	1	2	10
Colebrook Dale—			
Contributions, for *Jamaica Schools*	16	0	0
Less expenses	0	9	6
	15	10	6
Dawley Bank—			
Collection	1	5	10
Contribution	1	1	0
Wellington—			
Contributions	1	13	6
Wem—			
Collection	1	9	6
Whitchurch—			
Collection	2	11	0
Do., Ightfield	2	10	0
Contributions	3	3	0

SOMERSETSHIRE.

Frome, Sheppard's Barton—			
Manning, Rev. S., for *India*	20	0	0
Taunton, Silver Street—			
Collections	4	0	1
Contributions	12	13	6
	16	13	7
Less expenses	0	13	0
	16	0	7
Winscombe—			
Contributions, Juvenile	3	10	0

STAFFORDSHIRE.

Bilston—			
Contributions	0	12	6
Do., Sunday School	1	1	7
Coseley, Darkhouse—			
Collection	4	0	0
Contributions	2	11	0
Do., Sunday School	1	4	5
Coseley, Providence—			
Collection	4	11	8
	14	1	2
Less expenses	1	7	3
	12	13	11

	£	s.	d.
SUFFOLK.			
SUFFOLK, on account, by Mr. S. H. Cowell	60	0	0
Rye—			
Contributions	5	19	0
Somerleyton—			
Collection	5	16	1
Contributions	8	16	10
Do., for *Mrs. Pearce's school, Calcutta*	2	1	10
SUSSEX.			
SUSSEX, on account, by Rev. J. Stent	35	17	4
Battle, Zion Chapel—			
Collection	6	5	3
Contributions	3	0	2
Do, for *Native Preachers*	0	10	3
Do., Sunday School	0	13	10
	10	9	6
Less expenses	0	5	6
	10	4	0
Forest Row, Bethesda—			
Collections, &c.	3	7	6
Less expenses	0	8	0
	2	19	6
WARWICKSHIRE.			
Alcester—			
Collection	6	3	7
Contributions	1	6	8
	7	10	3
Less expenses	0	10	0
	7	0	3
Stratford on Avon—			
Collection	7	4	0
Less expenses	0	10	10
	6	13	2
WORCESTERSHIRE.			
Cradley—			
Collection	3	10	0
Netherton—			
Collection	2	15	7
Stourbridge—			
Collection	3	16	11
Contributions	1	7	4
	11	9	10
Less expenses	1	2	3
	10	7	7

	£	s.	d.
YORKSHIRE.			
Barnsley—			
Collection	1	1	1
Contributions	1	13	8
	2	14	9
Less expenses	0	5	9
	2	9	0
Lockwood—			
Collections	7	8	0
Contributions, Juvenile	6	17	4
	14	5	4
Less expenses	0	10	6
	13	14	10
Milnes Bridge—			
Collection	7	0	0
Less expenses	0	10	6
	6	9	6
Salendine Nook—			
Collection	7	7	6
Contribution	1	0	0
	8	7	6
Less expenses	0	10	6
	7	17	0
NORTH WALES.			
DENBIGHSHIRE—			
Llangollen, on account	5	0	0
SOUTH WALES.			
CARMARTHENSHIRE—			
Newcastle Emlyn—			
Collection	0	17	8
Contributions	2	2	6
Do., Sunday School	9	0	10
GLAMORGANSHIRE—			
Cardiff, Tabernacle	11	13	9
Swansea, York Place—			
Collection (1853-4)	4	7	6
Contributions (do.)	3	9	0
	7	16	6
Less expenses	0	1	0
	7	15	6
Ystraddyfodog—			
Collection	1	6	10
Contributions	0	10	0
	1	16	10
Less expenses	0	0	4
	1	16	6

	£	s.	d.
MONMOUTHSHIRE—			
Magor—			
Sunday School, for *Native Preachers*	0	12	6
St. Mellon's—			
Collection (1853-4)	0	15	3
Contributions (do.)	2	2	1
	2	17	4
Less expenses	0	0	4
	2	17	0
PEMBROKESHIRE—			
Blaenconin—			
Collections	1	8	9
Contributions	4	18	0
Do., for *Native Preachers*	1	6	0
Do., Sunday School	2	6	1
Fynnon—			
Collection	1	18	0
Contributions	4	10	6
Do., Sunday School	1	4	0
Harmony—			
Collection	0	12	6
Contributions	4	7	6
Honeyborough—			
Collection	0	9	6
Llangloffan—			
Collection	1	12	6
Contributions	8	9	6
Moleston—			
Collection	1	12	0
Narberth—			
Collection, &c.	10	4	2
Pembroke—			
Collections	2	9	8
Contributions	1	10	4
Pembroke Dock, Bethel—			
Collections	4	5	11
Contributions	1	5	0
Do., Juvenile	8	12	1
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